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# A COMMENTARY ON THE MOST DIVINE EPISTLE OF S. PAUL TO THE ROMANES:

CONTAINING  
For Matter, the degeneration of our Nature by  
ADAMS Fall; and the restauration thereof, by the Grace of  
CHRIST. Together with the perfection of Faith,  
and the imbecility of Workes, in the cause of Justifi-  
cation of elect sinners, before  
Almighty GOD.

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| { For Forme and manner of<br>handling, it hath | { | The COHERENCE and METHOD.<br>The SUMME and SCOPE.<br>The INTERPRETATIONS and the DOCTRINES.<br>The REASONS and VSES of every Text. | } |
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*All which, are set downe very Familiarly and Compendiously, in  
forme of a Dialogue, betweene Timotheus and Silas. By*  
THOMAS WILSON late Minister of Gods  
Word, at Saint Georges Church in  
CANTERBURY.

## THE SECOND EDITION.

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| <p>2. Peter 3. 15.<br/>Our beloved Brother Paul according to the Wise-<br/>dome given him of God, hath written unto you,<br/>which the vnlearned and vnstable peruert to<br/>their owne destruction.</p> | <p>What Epistle of Paul is not more sweete then Honey?<br/>AVGVSTINE.<br/>The sublimity of Pauls minde went beyond the Hea-<br/>uens. CHRYSOSTOM.<br/>This Epistle is a Catechisme for Christians, and aper-<br/>fect body of Apostolicall Doctrine. PAREVS.</p> |
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# COMMENTARY ON THE MOST DIVINE

OF THE HOLY SPIRIT  
AND THE CHURCH

OF THE ROMAN CATHOLIC CHURCH

FOR THE USE OF THE  
ACADEMY OF THE HOLY SPIRIT

AND THE UNIVERSITY OF  
PARIS

IN THE YEAR 1711

BY THE  
FATHERS OF THE HOLY SPIRIT

AND THE UNIVERSITY OF  
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THE AVTHORS  
EPISTLE, TO THE  
Christian and Courteous  
Reader.



He counsell of the Heathen Poet, for the maturity of publike writings, (Nonum permatur in annum) hath not beene of me altogether neglected: for I begun the exposition of this pairelesse Epistle some .seuen yeeres sithence at least, (after I had serued three whole Apprentiships in the Ministrie of the glorious Gospell of God.) According to the Greeke Prouerbe, *δωδεκάς ὀπτασίας*, Our latter thought bee wiser then our first, I went ouer it againe by Catechizing Questions and Answers in my Charge, when I had once finished it by Lectures or Sermons. All this while, I had not a peece of a purpose to publish it (being resolu'd it should serue as Seede, for that portion of the Lords field, and Husbandry committed to my care and trust,) partly because diuers learned Commentaries of Moderne Writers, both forreigne and domesticall, and some of them in our Mother-tongue were already extant vpon this Epistle, but especially, for that I iudged my selfe farre vnsufficient for such an enterprise.

As there was small reason after such burning lampes, to erect my obscure light, so I saw great reason to esteeme my worke very unworthy the publike view of this lettered and iudicious Age. Yea, though sundry of my fellow-helpers in the Lord (who by occasion of  
their

## TO THE READER.

their businesse in our Citie, were partakers of part of these Labours) both by word and writing, out of other Diocesses, solicited me both earnestly and often: For all this, I suffered it to lye by me, rudely drawne out in Papers, for mine owne priuate vse. At last being much moued thereunto by three seuerall Letters, I was willing to part from my Copie, with expresse charge to him who receiued it, (a Friend in London) vpon good Reasons rendred, that it should onely be suruaied by some skilfull Ministers, to haue their opinion and aduice about the fitnesse of the publication, ere it came vnto the authorized Licenser: for two eyes see more then one. And in matters of this kind (it is well knowne to some) I haue not trusted my selfe: Euery man in his owne cause is party, and therefore partiall. Lookers on, often see more then the Actors doe. But being preuented, it was put into the examinors hand, before I had set to my last hand. Afterward, it was by my friend, sent to me to be polished and perfected. Perceiuing how heauens providence had brought it thus vpon the Stage, that it might both see and giue light, what was I that I should resist it? Where it may be marked, that where God leadeth the way, there it is safe following and comming after. I yeelded the more willingly, considering the motion and opinion of many Iudicious friends (touching the fruitfulnessse of it) did call it out; also, for that my other weake endeouours in this kinde, namely, my Dictionary of the Scriptures, found gracious acceptation and entertainment, of this present worke, I haue the more reason to hope well, not onely because of the excellency and variety of the matters handled, and namely, in the many and maine differences betweene the ancient faith of the Romans to whom Paul wrote, and the new vpstart opinions of our seduced Romanists, against whom we preach and write: but also for the vnusuall and not vnprofitable manner of teaching by Interpretations, Doctrines, Reasons, and Vses: a forme wherein neuer any Comment on this Epistle was set forth before. As Iacob when his sonnes were to trauaile into Egypt for Corne, prayed for them, saying, The God Almighty giue you mercy before the man; so to this Treatise being to trauell into many places, I wish that it may find fauour in their eyes that shall reade it. To which purpose  
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## TO THE READER.

(gentle Reader whosoever thou be) suffer me to aduertise thee of some few things, whereof I thinke it requisite thou shouldest take notice, somewhat to excuse such faults, as in such a world of matter I could not but runne into, being a man, and more subiect to erre, then innumerable other men.

1 First, thou hast here but an Epitome and abridgement of longer discourses; for the points of Doctrine were largely followed and furnished in my Sermons, which in this Dialogue are contracted. Wherein if you meet with some tautologies and superfluties, or with dislocations, some things not set in the right place, or claudications and defects; impute it I pray thee to the multitude of businesse being three times at least euery weeke in the publike vse of my Ministry, whilst I did peruse and prepare this to the Presse.

2 Whereas some Doctrines are but lightly touched and left bare without any amplification, it is either because they were more obuius and easie; or else are enlarged in some part of the Booke, or because the volumne would haue swolue too much, if I had dilated all alike. Looke for these tearmes Coherence, Scope, Sum, Parts, Interpretation, Doctrines, &c. but sometime pointed in the Margent, yet mostly noted in the body of the Booke, as will be of any heedfull Reader, easily obserued.

3 Howsoever this whole Booke seeme, and indeed is bigger then at first was thought of, (the Epistle being exceeding rich in Doctrines, whereof thou hast scarce the gleanings,) yet the particular Dialogues, will be deemed rather too compendious; Matters being rather pointed at with the finger, then explicated to the full; not so much the truth spoken out, as an hint giuen what might bee spoken, leauing good grounds of Meditation, to such as haue the gift and art of Meditating.

4 These things were preached in a popular Auditory (for the most part,) where care was had to utter high things, in homely plaine words; therefore the learned are to beare with it, if they alwayes finde not the sublimity of the stile, to answer the maiesty of the matter. I had rather speake five words to edification, then a thousand to vaine ostentation. And because I did not inioy the

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## TO THE READER.

constitution of body in equall tenour, during the handling of this Epistle, the Reader therefore need not looke for equall exactnesse of stile and stufte, in euery part of this Booke.

5 I had a care to accommodate my selfe, as for manner, so for matter to my Auditory, and in that regard haue pressed some points further then some other, and passed by, or lightly passed ouer more pertinent to the Text, to driue one some others more fitting to the times and persons where and with whom I doe liue. Howbeit this thou shalt finde vniuersally thorow the whole Booke, that both the naturall sense of words and phrases, and the Analysis or artificiall disposition of the Text, with Summe, Scope, and Coherence of euery Sentence, is constantly and faithfully ( I trust ) deliuered. But forasmuch as there was an Ocean of hard and darke some, both things to be intreated, and Texts to be interpreted, where in I met with great diuersity of Opinions among Expositors, so as it was difficult ( if not impossible ) for such an one as I am, to hit the marke in euery passage of this Epistle; therefore in my best humblenesse and reuerence, I submit my Spirit vnto the Prophets, being not onely desirous, but beseeching the Learned Teachers and guides of our English Church, in loue to shew me my failings, where of I feare they shall finde not a few, nor slight ones. Concluding with the Poet:

Si quid nouisti rectius istis,  
Candidus imperti, si non, his vtere mecum.  
What righter things thou know'st, impart;  
Or what I bring thee, take in good part.

Thine in the Lord,

THO. WILSON.



THE  
EPISTLE OF  
THE APOSTLE  
PAVLE TO THE  
ROMANES.

*Explained and opened familiarly, in Forme of a  
Dialogue, betweene Timotheus  
and Silas.*

*Wherein ye haue for the most part,*

Seuen things performed on euerie Text.

1. *The Scope.*  
2. *The Summe.*  
3. *The Method.*  
4. *Interpretation.*

with their se- }  
uerall } 5. *Doctrines.*  
6. *Reasons.*  
7. *Vses, of euery*  
*Text.*

DIALOGVE I.

TIMOTHEVS.

**V** *Has was the chiefe argument and occasion of writing this Epistle?*

*Silas.* A difference and dissention betweene the Iewes and Gentiles, which was abused by the malice of Satan, and was likely to haue much hindred the course of the Gospell; yea, to haue stifled and choaked it in the very cradle and beginning. For, the Iewes which did beleue, did thinke (through the suggestion of some false Apostles, Actes 15.) that the Legall Ceremonies were to be still obserued, as necessary to saluation, that var-

lesse men were circumcised, and kepe the Law, they could not be iustified and saued by Christ: Whereas the beleeuing Gentiles did know by the Doctrine of the Gospell, their exemption from *Moses* Law, being taught, that in the death and passion of our Lord, all Legall rites were fully determined; and that Faith alone in Christ, was sufficient to iustification before God: Heereupon, arose no small discord betweene Iewes and Gentiles, which were mixed together; the Iewes bearing themselves insolently because of their priuiledges, despised the Gentiles as enemies of *Moses* Law; and the Gentiles insulting ouer the

B Iewes,

Iewes, as reiectd of God, for the contempt of Christ. To compound this dissention, *Paul* the Apostile framed this Epistle; First, shewing that neither Gentiles by their Naturall workes, or Iewes by their Legall deedes, could bee iustified: forsomuch as the one violated and brake the Law of Nature, and the other the Lawe of *Moses*; therefore, both the one and the other, were to be iustified through Christ alone, apprehended by a true and liuely Faith.

After this generall Doctrine, reaching vnto the ninth Chapter, there hee doeth in more particular sort, represseth both the infolency of the Iewes, by proving, that the promises were giuen, and became effectuell onely to the true Israel, euen to such as were of the faith of *Abraham*, to all the Elect of GOD, which belecue in Christ, and not to the carnall seede which came of *Abraham*, onely according to the flesh. Then, in the eleuenth Chapter, conuerting him to the Gentiles, hee perswadeth them vnto humility, that they should modestly behaue themselves toward the Iews, forsomuch as diuers of them were daily called to the Faith; and towardes the second comming of Christ, God would graffe in againe the whole Nation, and make them the members of the Christian Church. When the fulnesse (or bodie) of the Gentiles should enter into the same, then the blindnesse of the Iewes should cease, it being neither totall nor finall, but onely in part, and for a time.

In the fourteenth Chapter againe, *Paul* setteth vpon Iewes and Gentiles, exhorting them both, with many and waighy reasons, vnto brotherly loue and peace; not to be diuided one from another, or to iudge and contemne one another, about Dayes and Meates, and such things as were of a middle nature. The rest of the Epistle is spent in exhortations to morall Good-workes, both speciall in respect of a Calling; and generall, belonging to all Christians, Chap. 12. and part of the 13. where politicall duties bee vrged, both of the

Magistrate, and of the Subiect. Finally, after diuers salutations, and familiar matters, he doth very grauely conclude the Epistle, with admonition to take heede of false Teachers, with giuing of thanks and praises to God.

**TIM.** *What is the scope of this Epistle?*

**SIL.** To teach the way of obtaining true righteousness, which is not by workes, but by a liuely faith in Christ Iesus.

**TIM.** *Are there any more matters handled in this Epistle?*

**SIL.** Yea, sundry and most weighty, as namely; about Originall corruption, Sanctification, Spirituall combate, the vse of the Law, of the remnants of sinne, the benefites of Afflictions, the constancie of Belecuers, Election, Reprobation, Reiectiō, prouocation of the Iewes, Morall, Ecclesiasticall, and Politicall duties, Christian libertie, familiar matters.

**TIM.** *What reasons may mooue vs to loue and study this Epistle?*

**SIL.** First, the worthinesse and variety of the Matter. Secondly, the Method and order of writing, being verie exact. Thirdly, the Dignity of the Instrument or Pen-man, being an Apostle that had seene visions and reuelations. Fourthly, the Maiestie and Wisedome of the Author, being the God of Wisedome and Maiesty.

**TIM.** *Into what parts may this Epistle be diuided?*

**SIL.** Into two parts: First, the Title and inscription, [*The Epistle, &c.*] Secondly, the Treatise [*Paul an Apostle, &c.*] The Treatise hath a Praeface, to verse 16. wherein *Paul* saluteth the Romanes, wishing them good things, and describeth the person of Christ: also testifieth his purpose of visiting them: after the Praeface, is a Doctrinall institution vnto Chap. 12. and another exhortatory vnto the end of the Epistle.

**TIM.** *What significations be there of this word [Epistle]?*

**SIL.** It hath two; the one, vnproper and borrowed; the other, proper and naturall. By the vnproper signification,

cation, signifieth any thing that representeth the minde of another. Thus the Scriptures be Gods Epistles. Also, the Corinthians are called *Pauls* Epistles, because their conuersion by his preaching (as an Epistle of recommendation) did commend him for a true Minister of Christ, 2 Cor. 3, 2. Secondly, in a proper signification, it importeth a Letter sent from one to another, to certifie their minde: so is the word vsed here.

*TIM. What meaneth this word [Ap-  
postle?]*

*SIL.* Generally, by it is meant and Messenger, as Phil. 2, 25. More especiy ally, one selected of Christ to carrie the message of saluation into the vvhole world, whereof there were twelue, to whom *Matthias* was added in *Iudas* roome.

*TIM. What be the notes of an Apo-  
stle?*

*SIL.* Foure. First, to be immedi- ately called by Christ, Gal. 3, 1. Math. 1, 2. Secondly, to bee sent with Com- mission, to preach vnto all Nations. Thirdly, to haue seene Christ in the flesh, 1 Cor. 1, 2. Fourthly, to haue a priuledge to be kept from error in their Doctrine, Iohn 6, 13. to which may be added the fist, to haue the power of do- ing myracles, Luke 9, 1, 2.

*TIM. Who was this Paul?*

*SIL.* A Pharisee by profession, a Iew by byrth, a most wicked persecu- tor for his practise.

*TIM. How was he changed?*

*SIL.* By the mighty power of Ie- sus Christ, who from heauen sodainely altered him, and of a Persecuter made him a Preacher. From whence we may learne, that none dispaire though they be yet in their sinnes: or beeing called, haue greuously fallen. For *Paul* sin- ned fearefully before his Calling, and *Peter* after, yet were both pardoned vpon their returning to God.

*TIM. Why did Paul write to the Ro-  
manes?*

*SIL.* First, because they were ma- ny of them his Countreyemen according to the flesh, the Iewes then dwelling at *Rome* in great Companies, Acts 28. Se-

condly, because by writing to them, he gaue an instruction common to all wch in the iurisdiction of the Romanes, which was exceeding large, the *Romane* Em- pire being then in flourishing estate, and as it were the Queene and Mistris of the world.

*TIM. Why was this Epistle set before  
the rest of Pauls Epistles?*

*SIL.* Neither for that it was in time written before all other, nor yet for the great dignity of the *Romane* Nation, being then Lords almost of the whole earth; nor for the excellency of the Ro- man Church, which consisting of Gen- tiles, was inferiour vnto the Church of the Iewes, who were the *Oliue Tree*, others being wilde Oliues: nor yet for the length of this Epistle, as some haue imagined: but for the exceeding worth and vse of the matter handled therein. For, besides the maine Article of iusti- fication by Faith, defined, debated, and determined; therbee other questions and points of Christian faith, of great moment and profite. As about the fall of Man, the force of Originall corrup- tion, the restauration of man by Christ, of the sweet and manifold fruites of iu- stifying Faith: also of Sanctification, of the Crosse and comfort to them which beare it, of Predestination, of the Vo- cation of Gentiles, of the breaking off and grafting in againe of the Iewes; of Good-workes, of Magistracie, of Cha- ritie, of the vse of things indifferent, of the diuersitie of gifts, and Functions in the Church: So as this Epistle was vpon good respect set before the rest, as the Key to open the way to vnderstand the other, and as a Catechisme or intro- duction to our most holy Religion. Al- so, the most exact and accurate method of this Epistle, did deserue it should bee prefixed.

For, after the Prohemie, he defineth Iustification; declaring what it is, Rom. 1, 16 (and that is helde most artificiall Method, which beginneth with defini- tion.) Also, he expresth the seuerall causes thereof efficient. First, Gods grace. Secondly, Materiall; Christ Ie- sus dead, and raised to life. Thirdly, the

Formall; our beleefe of the Gospell. Fourthly, the Finall or end remote; the praise of Gods righteousness; the neereſt end, our ſalvation.

Moreover, he amplifieth our free iuſtification by the contrary, that we cannot be iuſtified either by workes of Nature, or of the Law, Chap. 2.3. therefore by grace and faith, after the pattern of *Abraham*, Chap. 4. Then, by the principall and immediate effects of iuſtifying faith: both inward peace of Conſcience, acceſſe vnto the gracious God, ioy, hope, patience in tribulation, experience, ſenſe of Gods loue in the heart, Chap. 5. and outward holineſſe of life, dying to ſinne, and liuing vnto righteousness, Chap. 6. by the contrarie operation of the Law, which is to reueale ſinne and wrath, Chap. 7. whereas the Goſpell freeeth from condemnation, Chap. 8. by the cauſe [*Election*], by the ſubiect [*Gentiles called, and Iewes ſo be called*], Chapt. 11. by Testimonies, Chap. 10. by Examples, *Dauid* and *Abraham*, Chap. 4. And as this article of Iuſtification, ſo other points are treated of in a very perfect order, as hath bene partly touched, and ſhall more particularly appeare hereafter.

TIM. *Of what kinde is this Epistle?*

SIL. It is mixt: partly *Didiſcalical*, teaching and inſtructing the mind in the truth of the Goſpell: partly, deliberatiue or *Paranitiſcal*, exhorting vnto duties of all ſorts, and conſtancie in the faith: partly Conſolatorie, comforting againſt the feare of condemnation, and affliction of the Croſſe: partly. Reprehenſorie, rebuking the Iewes for their infidelity and contumacie againſt God, and the Gentiles for their immodestie, ſecuritie, and pride, and both for their debate and emulation: partly, Gratulatorie, giuing thanks for their obedience to the Goſpell: and Laudatorie, praizing their zeale: and Petitiory, praying for Grace to them, and to himſelfe.

TIM. *Shew vs now the ſcope & marke whereat this Epistle aymeth?*

SIL. The ſcope is double. The firſt is remote and further off, beeing common to all the Church in all Ages, as the more plentifull inſtruction of all the Saints in the myſtery of ſalvation. And ſecondly, the quenching of the flames of contention, raiſed betweene the two people, Iewes and Gentiles, and to ſet a firme peace, which is the neereſt end.

## CHAP.

## CHAP. I.

## DIAL. II.

## TIMOTHEVS.

**W**hat is the summe of this whole first Chapter, and what are the chiefe parts thereof?

## SILAS.

Hauiing in the beginning by an artificall and elaborate *Exordium*, insinuated himselfe into the minds of the Romans, to make them attent, docible, and beneuolous receiuers of his Doctrine, *ad ver.*

14. Toward the middle of the Chapter, he layeth forth the maine question, to wit; that all people, both Iewes and Gentiles, are no otherwise to be iustified and saued, then by the Gospell being beleueed on, which touching the Gentiles, hee doth demonstratiuely prooue from verse 18. to the end of the Chapter. The reason is, because being transgressors by manifold and greuous sins, both against God thorough impiety, & men thorough vnrighteousnesse monstrous and vnnaturall, they were worthy of eternall damnation: so farre off was it, that their workes could iustifye & giue them life eternall. For the maine points of this Chapter, they be foure.

1. A salutation, to verse 8.

2. The *Exordium* or Preface, making way and entrance to the matter, to verse 17.

3. The principall *Thesis* or proposition, touching righteousness before God, by the faith of Christ, to verse 17.

4. The confirmation or prooffe, from verse 18. to the conclusion of the chapter. This is the effect of the argument brought for probation: Gentiles and Iewes are to be iustified, either by Faith or by workes of the Law: but neyther the one, or the other, bee iustified by Workes, both being sinners. Which touching Gentiles, is cleared in Chap. 2. and concerning the Iewes, in Chapt. 3. verse 21. Therefore Iustification of both,

is onely by beleefe in Christ. Which conclusion is found, Chap. 3. verse 22, &c.

## The Salutation.

Verfes 1. I Paul, a seruant of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God.

2 Which hee hath promised before, by his Prophets in the holy Scriptures.

3 Concerning his Sonne Iesus Christ our Lord; which was made of the seede of Dauid, according to the flesh, &c.

TIM. **W**hat things were noted in this Salutation?

SIL. Three things. First, the person saluting: secondly, the persons saluted: thirdly, the thing which he wished vnto them, and prayed for.

TIM. What doe wee note in the person saluting? How is he described?

SIL. First his Office, both by the particular that hee was an Apostle or Embassador: and generall, that he was a seruant of Iesus Christ, that is, a Minister or seruitor of Christ, in publishing his will by preaching the Gospell; and not onely a seruant (as other Christians) by common profession. Secondly, by the Doctrine which he taught, whereof he entreth into commendation.

TIM. Whence had he this Office?

SIL. Not by men, nor of men, but immediately by the calling of Christ Iesus, Acts 9, 1, 2, 3, 4.

TIM. Wherefore doth he speake of his Calling?

SIL. First, in respect of false Apostles, who charged him to bee an intruder. Secondly, to shew that he had authority to teach, and that they were bound to obey, because he brought a Diuine Doctrine, and did not offer to teach them by intrusion and vsurpation, but by a iust, lawfull, and diuine vocation.

TIM.

*TIM. How came he by such a Calling from Christ?*

**S I L.** Not by his owne merits, either foreseene or present, as *Origen* thought; but by the eternal Decree of God, who set him apart for that seruice of preaching the Doctrine of saluation, as it is heere said [*Put apart to Preach*, to wit; to the Gentiles, Acts, 23. which vvas both from the instant of his birth, Gal. 2, 15. and at the time of his calling to the Apostleship, and from euerlasting, by an eternall election, as *Chrysostome*, and after *Peter Martyr* affirmeth. From whence wee learne, that our Callings, giuists, and fruites of them, dependeth vpon Gods election, that all flesh may be humbled before God, ascribing to themselves none, but all praise to God, and free grace from euerie thing which is in them, or done by them, or to them. Furthermore, in that by the Will and Councell of God his vocation was assigned for *Paul*, and hee sanctified and put apart for it (as *Jeremy* was, Chapt. 1, ver. 5.) long before any manifestation thereof to themselves, or to the world, let vs heereby be warned, neither rashly to rush into a Calling, running before we be sent of God, conforme to the practise of *Aaron* and *Christ*, Heb. 5, 4. nor being sent and called, withdraw our selues from our appointed Function, lest we be found to fight against God, whilst wee would appeare to men to bee shamefast. For such an infirmitie sake, God was angry with *Moses*, Exod. 3. and punished *Ionas*, chap. 1. *Paul* commended for the contrary vertue, his readinesse to obey his Calling, Gal. 1, 16, 17. Also *Iohn Baptist*, Iohn 1, 7.

*TIM. By what Arguments or Reasons is the Doctrine of the Gospell commended to vs in this place?*

**S I L.** First, by the Effects: It is a Doctrine of ioy & comfort, for so much the word [*Gospell*] signifieth; as one would say, a good Spell, or word of good tydings, Luke 2, 10. Secondly, by the Efficient cause; it is reuealed fro heauen of God himselfe, and teacheth the grace of God: therefore called, *The Gospell of God*. Thirdly, by the Antiqui-

tie; it was first published and promised by the Prophets, Gal. 3, 13. Fourthly, by the Subiect and Matter vvhich it handleth, and that is, the sonne of God incarnate, and made Man: also Saviour and Redeemer for mans eternall saluation. Lastly, by a proper End, which is, to engender the obedience of Faith in the name of *Christ*, verse 5.

*TIM. What doth this admonish vs of?*

**S I L.** First, of the neuer-sufficiently loued and praised goodnesse of God, who would commit to vs such a Doctrine; for Quality, so comfortable; for Authority, so diuine; for Continuance, so ancient; for Matter and Subiect so very excellent and glorious. Secondly, of our owne duty towards this Doctrine of the Gospell.

*TIM. What is our Christian duty towards the word of the Gospell?*

**S I L.** First, in our iudgements to approue it and esteeme it aboue Pearles, and most precious & profitable things. Secondly, in our mindes to marke and heed it well. Thirdly, in our hearts to beleue it. Fourthly, in our affections to loue, and put our cheefe delight in it. Fifthly, in our memories to keepe it, and treasure it. Sixthly, with our eares to hearken to it. Seuenthly, with our mouthes to confesse it, and speak good of it. Lastly, to submit our whole man to the obedience and practise of it, in all sincerity and constancy.

*TIM. What other thing doth it admonish vs of?*

**S I L.** Of their error which charge it with nouelty or flexiblenesse, according to the willes of men, and circumstances of time; for it is alwaies one and the same, like God the Author, and it is very ancient; it is no vpstart Doctrine, as ancient as mans fall; and that is most true which was first, as that is false which was latter.

*TIM. What learne we by this, that we haue that accomplished and most clearly manifested to vs, which was onely promised to the people of the Iewes by the Prophets?*

**S I L.** That as God hath shewed forth towards vs the more excellent Grace,

ſo our contempt and vnthankfulneſſe (if we endeavour not to walke worthe of that grace) will coſt vs deare, by pulling heavier iudgements from Heauen vpon vs. *Woe to thee Corazin*, Mat. 11, 21, &c. Alſo learne, that the Goſpell promiſed to the Fathers by the Prophets and performed by Chriſt at his coming, is one in ſubſtance.

**TIM.** *What do ye call the Prophets?*

**SIL.** Men called of God to the Miniſtery of the old Church, and furniſhed with ſpecial graces, both for interpreting the will of God ſet downe before by *Mofes* in his Books, and alſo to foretell the will of God touching future euent; and namely, touching the exhibiting of the Meſſias, and of the good things to be enioyed by his ſufferings; 1 Pet. 1, 11.

**TIM.** *What doth this admoniſh vs of, that the promiſes of Chriſt are hid in the Scriptures of the Prophets?*

**SIL.** That there is a great correſpondency and agreement for truth & matter of Doctrines betweene the Olde and the new Teſtament, though great oddes in the meaſure of reuelation. Hence it is ſaid of one, that the Old Teſtament is the hiding of the New, and the New is the opening of the Old.

**TIM.** *What ſhould this conſent ſerue vnto?*

**SIL.** It ſerueth to confirme vs in this perſwaſion, that the Scriptures are Diuine, and no humane thing or inuention of man: as alſo it confuteth the *Manichees* and *Marcionites*, which vtterly reiect the Old Teſtament.

**TIM.** *What do ye call Scriptures?*

**SIL.** Euery thing that is written is ſcripture in a large and generall ſence: but this word [Scripture] by an excellency, is giuen peculiarly to thoſe books which containe the word of God, and were written by inſpiration of the holy Ghoſt, for the perpetuall inſtruction of the Church, 2 Tim. 3, 16. This doeth put vs in minde of Gods great goodneſſe, that would haue his Word put in writing, and ſo wondrously to preſerue thoſe Bookes in all Ages for his Church ſake, without loſſe of one iot or rittle,

notwithſtanding great meanes to ſuppreſſe and extinguiſh them.

**TIM.** *By what reaſons can ye prooue vnto vs, that theſe Bookes which are called Scriptures be the very Word of God, rather then any other writings?*

**SIL.** There be heereof ſundry arguments which may perſwade all men, and ſome which will and do perſwade Gods children. Firſt (that which was touched before) the great harmony and conſtant conſent of one part of this Booke with another, in ſuch a huge variety of infinite matter, yet no repugnancy, howſoever ſome diuerſitie may be found. Secondly, the Maieſty of the matter in great ſimplicity of words. Thirdly, the efficacy, power, and vertue thereof, working in the harts of ſinners for their conuerſion, which no other Writing in the world doth or can effect. For mans natures in their reaſons and willes being corrupt, are as contrary to the doctrine taught in theſe bookes, as darkeneſſe to light, heauen to hell; yet are they by the mighty efficacy hid in them, reconciled to them; ſo as they willingly yeild, approve, and honour them. Alſo, the power of them maketh euen the wicked to feare and tremble, as in *Felix*. Fourthly, the euent of Propheſies ſo many hundreds, yea ſo many thouſand yeares fore-ſhewed: (As the ſeede of the woman promiſed to *Adam*, the bondage of *Iacob* in *Egypt*, the captiuitie of *Babylon*, the birth of *Iſaiah* and of *Cyrus*, reuealing of Antichriſt, and innumerable ſuch like:) and made before, yet accordingly fulfilled in their due time, doth bewray them to be from that all ſeeing verity. Fifthly, the Pen-men of the Scripture (as *Mofes*, *Dauid*, *Iob*, *Mathew*, *Paul*) diſcouering their owne corruptions and infirmities, euen to their owne great prejudice and crack of their owne eſtimation in the world, and ſo vnpartially reporting the foule blemiſhes of their owne people and Country-men; doth teſtifie that they were governed by the holy Spirit of truth in the penning of them. Sixtly, there be ſundry examples and ſtorie in the Bible, to which euen the Heathen and Pagan, yea and

and Iewish Writers (being enemies to Christ) do giue testimony of the trueth of them: (as in *Iosephus* and others) and the witnesse of an enemy is of no small credit and force. Seuenthly, the strange preferuations of these Bookes, notwithstanding the strange malice of the diuel, and the mischeuous policies and practises of his most wicked instruments, to suppress and extinguishe them; yet that they should be so kept, as to remaine intire without losse of any Booke, nay, of any iot or tittle (as very iudiciouſlie learned men do thinke) this diuine protection doth argue, that their authoritie is Diuine. Adde vnto all this, the constant testimony which so many worthy Martyrs by their death and blood haue giuen to this truth. Lastly, euery one of Gods Children haue the witnesse of his owne Spirit, the Author of the Scriptures, to testifie in the consciences of them, that they are inspired of God, and do containe a diuine infallible truth.

**T I M.** *Whereunto must this helpe and profit vs?*

**S I L.** To arme our minds against that dangerous temptation of doubting the truth of Scriptures, whether they be of God. Secondly, to draw more reuerence towards those Bookes and Writings with more studie in them then towards all other writings: whatsoeuer, being the Booke of bookes, therefore by an excellencie called the Bible.

**T I M.** *Why are the Scriptures called holy?*

**S I L.** First, because they proceed from the Spirit which is holy, *Luke 1, 6, 7.* Secondly, they teach a truth which also is holy, euen the truth which is according to godlinesse, *Titus 1, 1.* Thirdly, they be instruments whereby the Elect are sanctified and made holy, *Iohn 17, 17. Sanctifie them with thy truth, thy word is truth.* Lastly, they were written to diuers most holy ends; as to teach, to conuince, to correct, to instruct in righteousness, *2 Timoth. 3, 16.* also to giue comfort, *Rom. 15, 4.*

**T I M.** *What learne ye by this?*

**S I L.** First, that they haue a sacred authority in themselves, containyng a

diuine Doctrine, and do not depend on Church or Pope. Secondly, that the Scriptures are to be preached, read, and heard with holy affection. *Moses* is commanded to put off his shooes, because the ground is holy, *Exodus 3, 5.* Thirdly, they are neuer to be mentioned but with great reuerence and honorable titles. Lastly, seeing they are holy, therefore to apply them to vaine and light, or to prophane and wicked vses (as in Charms, Inchantments, in iests and merriments, in Playes and Enterludes) is a greuous sinne, euen an horrible profanation of Gods name.

**T I M.** *What doth the third Verse containe?*

**S I L.** A description of our Redeemer and Sauour, who is the matter and substance, the end and scope of holy Scriptures, which teach vs nothing else saue Christ, as their maine subiect. and leade to nothing but vnto Christ Iesus, as to their furthest marke. This discerneth the Gospell not onely from other prophane Writings, but euen from *Moses* Law, which hath the same Author, not the same Subiect.

**T I M.** *How is he described?*

**S I L.** First, by his Person, which is but one (concerning his Son.) Secondly, by his Titles, which are three. First, Iesus: Secondly, Christ. Thirdly, our Lord. Thirdly, by his two Natures, which are distinctly set downe with their proofes: the humane first, (which was of the seede of *Dauid*;) then the diuine, verse 4. (declared mightily to bee the Sonne of God.)

**T I M.** *What is the summe then of this Scripture.*

**S I L.** That Iesus Christ the Sauour of the world, is both true God and true Man in the vnity of person. There is in Christ one thing and another thing, that is, diuers Natures, but yet not one person and another person: for the person is but one, the Sonne of God made man by assuming the manhood into the fellowship of his person.

**T I M.** *The manhood of Christ then, hath no subsistence out of the person of the Sonne of God?*

**S I L.**

SILAS. No, none, being considered apart, but wholly subsisteth in the person of the Sonne, to which it is inseparably and wonderfully vnited.

TIM. *What is to be observed touching this union of Natures in one person?*

SILAS. That our Sauour hath his denomination sometimes according to one Nature; as heere he is called the Sonne of God. Sometimes according to the other, being named the Sonne of Man, or the Man Christ. *1. Tim. 2. 5.* Secondly, from the vinity of person it commeth to passe, that that which is proper to the one Nature, is attributed to Christ, denominated or named after the other; as heere the Sonne of God is said to be made of the Seede of *Dauid*, which is a propertie of his humane Nature, and yet affirmed of his Diuine, for this Vnion sake, because the person is one. See the like *Acts. 20. 28. 1 Cor. 2. 8. Ephs. 4. 10.* in all which, that which is peculiar to the Manhood, is affirmed of Christ as God, by reason the person is one.

TIM. *But these Natures which are so straightly linked in one person, they are not confounded, but remaine diuerse in themselves, their properties, and actions?*

SILAS. It is true, they do so. The Manhood is not the Godhead, though the Man Christ be also God: nor the Godhead is not the Manhood, though the Sonne of God be also very Man; neither is the Godhead, mortall, finite, nor did it hunger, was weary, or suffer, or dye, or rise againe, or ascend, or pray; nor the Manhood is immortall, incomprehensible, inuisible, present in euery place, &c. but the Natures with their properties and workes, remaine still distinct one from the other; howsoever they be conioyned most neerely in the person of our Redeemer. This is a great Mysterie. *1. Tim. 2. 16.*

TIM. *Wherefore was this union of Natures in one person needfull?*

SIL. For two purposes: both to effect the work of Reconciliation with God for Sinners, and to maintaine and continue it, to enter them into Gods fauour, and to keepe them in it for euer.

TIM. *Expresse this somewhat more fully?*

SILAS. The Sonne of God vnited to himselfe our Nature, that once in earth he might worke righteousness in it, and suffer death, and so make and merit attonement for Sinners, and this humane Nature he keepes alwayes vnited to his Godhead, that hee may appeare for vs in Heauen thorow his continuall intercession, to preserue this attonement that it be not interrupted by our daily finnes; hence called our eternall High-Priest. *Heb. 9.*

TIM. *Now tell vs how our Saviour is called the Sonne of God?*

SILAS. There be Sonnes of God of diuers sorts. First, by Creation, as *Adam. Luke. 3. 38.* the Angels. *Iob. 1. 6.* Secondly, by Adoption: thus the Members of Christ are Sonnes by Grace of Adoption. *Rom. 8. 14.* If Sonnes, then Heires. Thirdly, by grace of Personall vnion, thus the Man Christ is the Sonne of God, being knit to the person of the Sonne. *Luke 1. That holy thing which is borne of thee, shall be called the Sonne of God.* Fourthly, by Generation: thus the second person in the Trinity, is the Eternall Sonne of God, by Eternall and vnconceiueable Generations, beng begotten from al Eternity of the substance of his Father: hereof called his only begotten Sonne. *Iohn. 1. 13.* and that Son of the Euerlasting God. *Matth. 16. 16.* by an excellency, because he alone is in a peculiar manner, God with his Father coeternall, coequall in the substance and glory of the Godhead, before all Worlds; and the Head of our Adoption and sonship: this dignity being giuen to the faithfull to be Sonne of God, by beleeuing in the Name of this Sonne. *Iohn. 1. 12. Gal. 3. 26.*

TIM. *What be the Titles given to our Redeemer?*

SILAS. Three: first, is of his benefits [*Iesus*:] the second, of his Office [*Christ*:] the third is of his Souerainety ouer his Church, and all the World [*Lord*.]

TIM. *Why is he called Iesus?*

SILAS. Because he saue his people from their finnes.

**TIM.** *This then is the Name of his benefits?*

**SILAS.** It is so: for Saluation contains the whole masse of his benefits, which concerne Eternall life, whereof Iustification and Sanctification bee two chiefe ones.

**TIM.** *But ye can reduce his benefits to a few heads?*

**SILAS.** Yea, vnto two. First, Iustification, which is a sauing and absolving the Belceuers from guilt and condemnation of sinne, that they be accounted iust by Imputation of Christs righteousness. Secondly, Sanctification, which is a sauing or enfreeing them from the bondage and power of sinne, that they may walke in holinesse.

**TIM.** *What signifieth Christ?*

**SILAS.** One annointed or consecrated with materiall Oyle, to some Office.

**TIM.** *How doth this agree to Iesus?*

**SILAS.** To signifie how he was consecrated by the authority of his Father, and the spirituall Oyle of heauenly graces to his Office of Mediator-ship, that he might worke the saluation of his Church.

**TIM.** *How many be his Offices?*

**SILAS.** Three: first, Prophet, to teach his Church. Secondly, Priest, to offer sacrifice and to make intercession for his Church. Lastly, King, to rule, to protect, and to enrich his Church.

**TIM.** *Why is he called Lord?*

**SILAS.** Because of Dominion and Soueraignty, which he holdeth vnder his Father ouer all things created.

**TIM.** *Why is he called Our Lord?*

**SILAS.** He is Our Lord by right: first, of Creation, being made by him: Secondly, of Redemption, being bought by him: Thirdly, of Preservation, being kept and vpheld by him. *Heb. 1.3.* From whence we are admonished: first, that Christ onely hath interest in vs, not Sathan, nor the World. Secondly, that he louingly and mightily careth for, and defendeth his Church, and euery Member of it. Thirdly, wee are to relye vpon his protection, and to

render vnto him due homage, loyalty, and subiection, as to our lawfull and gracious Lord. *Psal. 110.1.2.*

**TIM.** *How many Natures be there in Christ?*

**SILAS.** Two, Humane and Diuine, he is proued to be a true Man because he came of the Seede of *Dauid*, that is, of *Dauids* loynes; to wit of the Virgin; who was of the Linage, Stock, Family, and Kindred of *Dauid*: first, for so it was promised: secondly, that it might appeare he came of a King; thirdly, to shew that hee disclaimeth not Sinners; for *Dauid* was a great Sinner.

**TIM.** *Wherefore is it saide, rather he was made, then borne or begotten; also, what signifieth [Flesh.]*

**SILAS.** Because the tearme [*Made*] doth better expresse the admirable conception of Christ of a Virgin, without the helpe of man, 2. to shew, that he did exist before his Incarnation, and thereby (remaining still what hee was) was made that which before hee was not. Christ being the Sonne of God eternally, existing by Incarnation, was not changed into Man, but assuming the humane nature into the communion of his person. To the same purpose serueth that which is added (according to the *Flesh*) where *Flesh* signifieth the substance of Christ his humane Nature (not as corrupt) but as it is weake and fraile: and moreouer, distinguisheth his diuine nature from his humane. The like limitation for distinction sake. See *1 Tim. 3.16. Rom. 9.5. 1 Pet. 2.18.*

**TIM.** *Why must he be a true Man?*

**SILAS.** First, to suffer death for sinne. *Heb. 2.6.* Secondly, to worke righteousness in our Nature. Thirdly, to appeare alwayes in God sight for vs. *Heb. 9.24.* Fourthly, to pittie and succour vs when wee are tempted. *Heb. 8.2.*

**TIM.** *What comfort commeth to vs by his being a Man?*

**SILAS.** That God hath infinitely set his loue vpon vs, whose nature hee would haue his Sonne to assume. Also, we

we are ſure that hee putteth vs in our miſeries, himſelfe hauing beene tempted and had experience of all the infirmitieſ and miſeries of our Nature. *Heb. 2. 4.*

**TIM.** *What Inſtruction ſhall we take from hence?*

**SILAS.** That wee ought to bee humble in our conuerſation; ſeeing Chriſt ſo humbled himſelfe, as being God, to become a ſeruant, and to dye, *Phil. 2. 6, 7, 8.* Secondly, that we neuer doubt of Gods loue toward vs, whereof ſuch a pledge is giuen vs in the incarnation of his Sonne, *Iohn. 3. 16. Rom. 5. 8.* Thirdly, that we ſtudy and ſtrive to returne all loue to him, who ſo loued vs; and by loue to ſerue one another, as Chriſt through loue became man, to ſerue his Fathers will for our good. *Rom. 15. 1, 2, 3. Ephe. 5. 2*

#### DIALOGUE. III.

Verſe 4, 5, 6.

4 *And declared mightily to bee the Sonne of God, touching the ſpirit of Sanctification by the Reſurrection from the dead.*

5 *By whom wee haue receiued Grace and Apoſtleſhip, that Obedience might bee giuen vnto the Faith for his name, among all the Gentiles.*

6 *Among whom, ye be alſo the Called of Ieſus Chriſt.*

**TIMOTHEVS.**

**W**hat is the ſumme of this fourth Verſe?

**SILAS.** That Ieſus Chriſt is God Omnipotent, of the ſame power and Maieſty with his Father: ſo declared to the world by his glorious reſurrection, which was a worke of Diuine power.

**TIM.** *What is meant by the ſpirit?*

**SILAS.** His diuine Nature, as the fleſh againſt which it is ſet, ſignifieth his humane Nature. See Spirit vſed in like ſenſe, *1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 9. 14.*

**TIM.** *Why doth hee put [Sanctification] to ſpirit?*

**SILAS.** To expreſſe the worke of his Diuinitie, ſanctifying his manhood, with all graces aboue meaſure; and quickning that fleſh which he aſſumed, vnto a life which is no more ſubiect to death. Thus both *Chryſoſtome* and *Oecumenius* expound it of Chriſts owne riſing.

**TIM.** *By how many wayes did hee manifeſt himſelfe to be the Sonne of God?*

**SILAS.** By theſe ſeuene wayes: The firſt is, his Diuine and effectuell Doctrine, for no meere man could teach as he taught: alſo, by his moſt innocent Life. Secondly, by his powerfull Myracles, which were euidences of his Godhead, being done by his proper power. Thirdly, by his fore-telling things to come. Fourthly, by his knowledge of mans thoughts. *Matb. 9. 4.* Fifthly, by ordaining of the Sacraments of his Church. *Matb. 26. 20.* Sixthly, by institution of Miniſters, for the teaching and ruling his Church. *Matb. 10. and 28.* Seuenthly, by raiſing himſelfe from the dead, which is a worke farre paſſing humane power: and therefore ſidly brought heere to proue his Diuinity.

**TIM.** *But Eliſha and Paul raiſed the dead, and wrought other Myracles yet were but men?*

**SILAS.** True: this was by a borrowed power euen in Chriſts name, but Chriſt did raiſe himſelfe, which is more then to raiſe others, as Prophets did, and ſhall raiſe others by his owne proper power (which argueth him to bee more then a man) not as an inſtrument, but a ſa principall Efficient.

**TIM.** *For what reaſons was it needfull for him to bee a very God, that ſhould be our Saviour?*

**SILAS.** For theſe Reaſons: Firſt, that he might giue full merit to the doings and ſufferings of his manhood, for a meere creature cannot merit of the Creator God. Secondly, that in his ſufferings, which of it ſelfe hee might ſupport his manhood, could not beare ſuch a waight of wrath as fell vpon him. Thirdly, that hee might giue his ſpirit to the Elect to ſanctifie them, for the ſpi-

rit being God, none but God could giue him. Fourthly, that he might raise vp himselfe from the dead, and al his members with him, at the last and great day. Fifthly, that he might be a maintainer of that saluation which hee hath purchased, and a Protector of his people for euer: therefore, his members trust in him, and call vpon him, which were a grievous shame, if hee were but a meere man: for cursed is he, that maketh Flesh his arine.

**TIM.** What Use is to be made of this truth?

**SILAS.** First, it serueth to stirre vp our thankfulness towards God, who hath giuen vs such a mightie Redeemer, *Luke 1, 32.* Secondly, it should cause vs to put our whole assistance in him against al dangers and enemies, bodily and spirituall. *Psalm 2.* verse last. Lastly, to bee obedient to his voice, speaking to vs in his word, seeing hee is that mighty God, able to punish all disobedience. *Acts 3. 13. Heb. 2. 2. and 4.*

**TIM.** What is meant by the Apostleship?

**SILAS.** The giift or faculty of that calling to bee an Apostle: and secondly, to be able to teach the Church: both which, he had immediately from Christ.

**TIM.** Why is it called Grace?

**SILAS.** Because it is freely giuen him, not onely without, but against all desert and merit, from the meere good will and fauour of God, at the time of his conuersion by grace, and together with it.

**TIM.** Of whom did hee receiue this Grace?

**SILAS.** Of Christ immediately, who both called and furnished him with authority and giifts, euen then when hee went about to persecute and oppresse the Church, that hee might bee to the praise of his glorious grace.

**TIM.** To what end did hee receiue it?

**SILAS.** To a twofold end and purpose: First, it is in respect of men,

to draw them by the inward worke of the Spirit (ioyned to his preaching) to beleeue and obey the Gospell of Christ. Secondly, in respect of Christ, that his name may be glorified, by the calling and submission of many soules to his Doctrine, acknowledging him for their Sauiour and GOD, who before serued dumbe Idols as they were left.

**TIM.** Towards whom did Paul exercise his Apostleship?

**SILAS.** Especially towards the Gentiles; amongst whom, Christ wast mightie by his Ministerie: as by Peter, hee was mighty amongst the Iewes, *Gal. 2. 7.*

**TIM.** What doe ye learne out of all this?

**SILAS.** That the giift and function of the Ministry, are Christs free giift: Secondly, that the vse of them, is to bee referred vnto the honour of Christ; by winning men to beleeue and acknowledge him for their Sauiour, by calling vpon his name, and being called after his name [*Christians*] of Christ: Thirdly, that Christ is a common Sauiour of Iewes and Gentiles which beleeue, so as the difference of Nations is taken away, *Acts 10. 34 35.*

**TIM.** What are wee to learne for our instructions and edification out of the 6. Verse?

**SILAS.** These foure things: first, that Paul doth wisely draw the Romanes with compasse and ranke of them to whom his commission (as an Apostle) did appertaine: both to put from himselfe the suspicion of a curious busie-bodie, and to make them more willing to receiue him, being sent to them with authority to bee their Instructor. Also to humble the pride of the Romanes, being ranged in the number of other Beleeuers, howsoeuer they were Lords of the world. In naming the [*Called of Christ*] hee giueth, to wit, that they belonged to Christ, and his Grace belonged to them; and teacheth how they belonged to Christ, and became (namely) by

by an effectuall and speciall calling, drawing them to the faith of Christ, freely and firmly.

DIALOGUE. III.

Verfe 7.

7. To all that bee at Rome, beloued of God, called to bee Saints, Grace bee with you, and peace from God the father, and from our Lord Iesus Christ.

TIMOTHEVS.

**W**Hat doth this Text containe?

SILAS. The other parts of *Pauls* Salutation, to wit; persons saluted: and his wish or prayer. In the wish or prayer of the Apostle, consider three things: First, to whom. Secondly, what. Thirdly, from whom hee wisheth. Concerning the persons hee saluteth and wisheth good things, not vniuersally to euery one; Emperour, Consuls, Tribunes, &c. these were not members of the Church, and would haue despised *Paul* his Prayer: but to all ye beloued of GOD, which beleueed in Iesus Christ. And note, that his Prayer is common to all those which professed Christ, were they cheefe men, or priuate; were they learned or vnlearned, *Romanes*, *Grecians*, or *Iewes*, (for the Church at *Rome* now consisted of many Strangers, and not onely of Citizens and home-borne) with all respect of person; as God the giuer of these graces, is free from exception of persons, both to comfort the meane onely, in that they were not passed ouer: also, to humble the great and mightie, in that they were sorted with the needy and little ones. Moreouer, *Pauls* examples warneth all; namely, Ministers, that they bee ready according to their gifts and opportunities, to pray for, instruct, exhort, and comfort euery one vnder their charge, all being alike deere to Christ, and alike

account must be rendred for all.

TIM. How bee the persons Saluted set forth?

SILAS. First, by their Place (which bee at *Rome*.) Secondly, by their three Titles: First, beloued of GOD; secondly, Called; thirdly, Saints.

TIM. What learne wee from the Place?

SILAS. That Gods grace was not tyed to Places, Persons, or Times, but is freely giuen without respect of Country, &c. For they who now bee at *Rome*, are degenerated, and enioy not that Grace of God.

TIM. What bee the Titles giuen to the Romanes?

SILAS. First, beloued of God: secondly, Saints: and thirdly, Called.

TIM. What signifyeth this, to be beloued of God?

SILAS. Thus much; not to be louers of GOD actually, but passionately; to bee right deare to God, of great account and price in his sight, euen as it were his chiefe delight, being loued both by predestination, and by present iustification, without any merit.

TIM. What doth this commend to vs?

SILAS. The great woorthinesse and dignity of a true Christian, that the great GOD sets his loue vpon him to take pleasure in him; which is more; then if all the Princes of the earth should ioyne and conspire together, to loue one man. Secondly, that they bee happy men vvhich bee Gods Children, for they haue GOD louing and fauourable, in whose fauour is life, and vpon whose loue depends all felicity, both earthly and heavenly; they cannot bee miserable whom GOD loneth; and they cannot but bee miserable whom God hateth. Thirdly, that the loue and free good will of God, is the roote of all other benefits: namely, Calling, Sanctification,

fication, and Remission of finnes are deriued from hence, that God louing vs, we loued not him, but he loued vs first. 1 *Iohn* 4, 10. Also God so loued the World, that he gaue his Sonne. *Iohn* 3, 16. Fourthly, this should prouoke his Children to returne dilection and loue to God, of whom they are beloued. Fifthly, godly persons ought to bee very deare vnto vs, and of great reckoning, sithence God our Father loues them. Wee should loue where hee loues, and deale well by them whom hee will honour so much. 1. *Iohn* 5, 1. Sixthly, that all the iniuries done to the Saints, cannot but prouoke God to indignation; as it would grieue vs to see any abused whom wee loue.

*TIM.* What is meant by Saints?

*SILAS.* Such, as being separated from the World, are consecrated to Christ, and haue his Spirit giuen them to worke holinesse in them: so as Saints bee persons sanctified by the Spirit, to liue holily and iustly. From hence wee learne, two things: First, that such as still abide in their finnes, and wallow in the mire of a prophane life, seruing diuers lusts and pleasures, they are no beleeuers, nor beloued of God; for all Beleuers are Saints, that is; they are holy persons, louing and practising holinesse. Secondly, that they shall neuer be Saints in heauen, who first bee not Saints in Earth. Saints in *Via* inchoatiuely, ere they be Saints in *Patria*, perfectly.

*TIM.* What meaneth this, that it is said they were called to bee Saints?

*SILAS.* That by an effectuell vocation, GOD Almighty (as it were) by speaking the word, did make them to bee such indeed and truth, as they were called and named to bee; to wit, Saints, or holy: and that according to his gracious good will and pleasure, as was implied in the Word (*Beloued*) to shew, that our Christian vocation floweth from his mercy.

This is moreouer well to be obser-

ued, that *Paul* hauing said of himselfe, in verse 1. that he was [*Called to bee an Apostle*] and now twice, in verse 6. and 7. faith of the *Romanes*, that they were [*The Called of Christ, and called to bee Saints*] that the word [*Calling or Vocation*] is vsed in a double sense, either in a more strict meaning; for a Calling to a Function or Office, either ciuill; as to be a Magistrate, a Captaine, &c. or Ecclesiasticall, immediately, as to be a Prophet, an Apostle &c. or mediate, called by the Church, as were Doctors and Pastors: or else in a more large signification, for calling into the common society of the Christian Church; and this is either vnto the knowledge and profession of Christ, as of Hypocrites, by a generall and externall calling, when the word soundeth in the eare, to the enlightning of the minde, and some slight or slender change of the heart; or, it is vnto the faith of Christ, and vnto saluation through him, when both mind and heart are mightily perswaded by the Spirit, to obey the Caller, by beleeuing his promises, and indeuouring to doe things commanded. This is an internall and effectuell calling, which *Paul* heere ascribeth vnto all the *Romane* Christians; not that there were amongst them no counterfeits and vnbeleeuers, but because by Law and Iudgement of Charity, wee are bound to esteeme all such for truly called, and Saints, who outwardly professe themselues to be so, and doe not by their conuersation declare and euidence the contrary, leauing to GOD the iudgement of certainty. Now, where as he writeth of these *Romanes*: that they were called to bee Saints, or holy; we are further to learne a difference betweene Nature and Grace; that first wee are by Nature vn-cleane and vnpure, destitute of personall holinesse: though not without seede all holinesse, being the seed of faithfull parents, men are not therefore called of God, because they are holy, but therefore they be Holy, because they are called of his Grace. Moreouer, couerly the Apostle heere in takes away the difference betweene *Iewes* and *Gentiles*, that the

the *Iewes* may not boast, as if all holiness were in their kindred, and were tyed only to their stocke (as they foolishly dreame) for the *Gentiles* are called to the same glorious condition of holiness. Touching *Saints*, the word noteth not any absolute perfection where there is no want: for no doubt but both *Romanes*, *Corinthians*, and others, who *Paul* honoureth with the Title of [*Saints*] were sundry wayes faulty; but such as bee consecrate to God, and besides the imputation of Christ his holiness vnto them through faith, haue also an inherent holiness in their affection wrought by the Spirit, though ioynd with many infirmities, yet they bee *Saints* by calling. Which name, if *Paul* gaue vnto all at *Rome* (amongst whom yet many were not such indeed) it is because the denomination must follow the better part, in whose name and praise he beautifieth the whole Church: it so falling out, that in Societies, the priuiledges of some members redound to all the members; withall, the Apostle might intend and propound the scope and marke whereunto all ought to strue and tend to come vnto; namely, to walke in holiness, to liue like *Saints*, as they were called vnto the Communion of *Saints*.

*TIM.* Shew vs now what bee those good things, which by his Prayer he wisheth vnto the Believing *Romanes*?

*SILAS.* Two: First, Grace. Secondly, Peace.

*TIM.* What is meant by Grace?

*SILAS.* Not the gifts which flow from Grace, but even that Spring and Fountaine of all the good things which we enioy, to wit; the free fauour and good will of God which he doth beare his Elect, when they are Sinners and Enemies.

*TIM.* Seeing they haue this already, how doth he wish it to them?

*SILAS.* Hee wisheth vnto them a more full sense, and more plenteous fruites of this Grace, and a constant perseuerance therein; that they may haue a more comfortable feeling thereof, and the effects of it powred on them

more abundantly, for increase of those Graces which flow from thence; and to continue in it for euer. For, as it was meant them from euerlasting, so some sense and tokens of it, were giuen them already, and some while they had abode in it. Therefore, that must needs bee the meaning, as is aboue saide; which teacheth vs, that God doth communicate his Grace vpon his Children, not all at once, but by degrees; as he findeth them capable and fit to haue it.

*TIM.* What is the Second thing?

*SILAS.* Peace, which is interpreted (according to the Hebrue Phrase and manner of speaking) all happy and prosperous successe from God in all things, which concerne our felicity of Soule and Body, but especially attonement with God, and tranquillitie of minde, a fruite thereof.

*TIM.* Why is our Lord Christ, here ioynd with his Father?

*SIL.* To teach vs, that our Grace and Peace so comes from the Father as the soueraigne cause; as they are conveyed to vs by Christ as Mediator, without whom we haue nothing to doe with Gods fauours and benefits, he being a most terrible Iudge without Christ: who is called Lord, because of that authority and plenary power committed to him. Secondly, to teach vs, that Christ is God, equall with his Father, because the same good things bee asked and receiued of them both. And though the Holy-Ghost be not named, yet hee is not excluded; sithence the same Grace and Peace which cometh from God the Father by the Mediation of the Sonne, is wrought through the holy Ghost.

#### DIALOGUE. V.

Verfes 8, 9, 10, 11.

8 First, I thanke my God through Iesu Christ for you all, because your Faith is published throughout the whole World.

9 For God is my witness, whom I serue in spirit and in the truth, of the Gospell of his Sonne, that without ceasing

*I make mention of you.*

10 *Praying alwayes in my Prayers, that by some meanes at the least one time or other, I might take a prosperous iourney by the will of God to come vnto you.*

11 *For I long to see you, that I may bestow amongst you some spirituall gifts, that ye might be established.*

TIMOTHEVS.

**VV** *What doth this Scripture containe?*

SILAS. Paul hauing ended his Salutation, vseth now an *Exordium* or Preface; wherein, he endeuoureth to winne and draw the good will of the *Romanes* towards him, to cause them more readily to hearken vnto and embrace his Doctrine, performing (and that very pathetically) the part of a Christian Orator, by great Art toget and gaine their beneuolence and attention.

TIM. *What Art doth hee vse for this purpose?*

SILAS. First, hee insinuateth his great loue and good will which he beareth them, vntill verse 16. Secondly, hee layeth before them the worth and excellency of his Doctrine, in verse 16.

TIM. *By what arguments doth Paul demonstrate and proue his loue towards them?*

SILAS. Three wayes. First, by his reioycing and giuing thanks for their great measure of faith in the Gospell. Secondly, by his earnest and constant prayer vnto God, for their spirituall prosperity. Thirdly, by his great care to come vnto them, not for any earthly benefit or commodity to himselfe, but to do them good, by instructing them in the Gospell.

TIM. *Now expound the words, and tell vs heere, what is meant by the whole World?*

SILAS. The Churches which be in the world, professing the Gospell of Iesus Christ, by a *synecdoche*, of the whole for the part, the world put for the Christian Churches, which were then in the world, or in many parts in the

world; like vnto that which is written in 1 Thel. 1, 8. *In euery place your faith to Godward is spread abroad, &c.* Now, by [Faith] is meant the fame and report of their Faith, witnessed and vttered by their confession of Christ. Rom. 10, and other fruites of a liuely Faith. Like to that, Rom. 16, 19. where obedience (that is) their Faith, which made them obedient, and wherein consisteth the chiefe obedience of a Christian, is saide to haue come abroad, that is; the rumor of it. A *synonymie* of the subiect for the adiunct. For Faith is a secret thing, and lieth hid in the heart, knowne onely to GOD; yet by signes manifested to men: who by the fruits are led to see the root, and coniectured it.

TIM. *What meanes he hereby, that he giues thanks to God?*

SILAS. That he was glad, and with ioy prayed God for their conuersion to the Gospell, and that it was growne so famous, as that their Conquests ouer many Nations was not so renowned, as their zeale and seruency for Christian Religion was. From whence we learne, that it is the dutie of euery faithfull man, to reioyce for the well-doing of others, when they thriue and prosper in godlinesse. The Reasons of this duty be these following. First, because we are members one of another, and therefore ought to suffer together, and to reioyce together. 1 Cor. 12, 26. Secondly, the well-doing, and spirituall prosperitie of other Christians, redoundeth to vs, who haue an interest in all their gifts, as touching the vse and profit of them; though not for the propriety of them; for euery Saint is the possessor of his owne graces, yet in the fruition and benefits, there is a communion, according to that which wee profess in our Creed, concerning the Communion of Saints. Wherein wee haue iust and great matter of reioycing and thanksgiuing. Thirdly, to reioyce at the welfare and the well-doing of the Brethren, is a Testimony, that we haue Christ his Spirit, which is a Spirit of Charity, chasing Enuy out of the heart, and in stead thereof, planting brotherly loue.

loue. *Gal. 5, 22. 1 Cor. 14, 4.* This doctrine, serueth to reprove the enuious and malicious, which either little regard and reioyce not at all; or which is worse, do repine and fret at the good estate, and good workes of others; carping at them, crossing and hindering their good courses and indeavours: as *Saul* enuied *David*, the *Iewes* *Christ*, and the false Apostles *Paul*. Secondly, it ministreth comfort to the godly, when they seeke their hearts stirred vp to chearefull thankfulness towards God, for such as they see to be blessed with spirituall blessings in heavenly things, *Eph. 1, 4.*

**TIM.** *Why doth hee giue thanks to God through Christ?*

**SIL.** First, because all graces come to vs, through him our Mediator, *John. 1, 14, 16.* Secondly, because all thanks are accepted for him, *1 Peter. 2, 5.* Thirdly, all ability to be thankful is giuen of him: for hee with the Father and the Spirit is Author of euery grace. Now the same way which God takes in bestowing his graces, we are bound to follow it in returning thanks, that is; by Christ our High-Priest.

**TIM.** *Why doth he say [My God?]*

**SIL.** He spake this, as the Saints do out of a priuate feeling; not to exclude others, but to expresse his faith and peculiar affiance, which he hath in Gods goodnesse; confessing, that God is his in speciall, who was a common God to all the faithfull.

**TIM.** *Is it enough to haue a generall faith?*

**SILAS.** It is not sufficient, but every one must priuately apply to himselfe the mercies and promises of God; Generall and Historicall: faith is common to Hypocrites and beleeuers.

**TIM.** *What doth this teach vs, that it is saide their faith published, why hee nameth their faith, rather then any grace of theirs?*

**SIL.** To teach vs, that Faith is the Queene and Mother of all other vertues. Secondly, that God honoureth them with good Fame and renowne, which honour him, by placing their

Faith in his promises. Thirdly, that the power of God in spreading abroad the Gospell, is very mighty in so short a time to carrie it so farre, notwithstanding all oppositions.

**TIM.** *What learn we, that be called Gods witnesses?*

**SILAS.** That it is lawfull to sweare in priuate matters; so we obserue these conditions: First; that the matter bee true and knowne to vs so to bee: Secondly, that God onely be called vpon, as a winnesse of the truth. Thirdly, that the matter bee of waight and importance, not slight and triuall. Fourthly, that there be such necessity, that without it we cannot be beleued, it being a thing very requisite for the good of others, that credit should bee giuen to our words, as it did very much be-hooue the *Romanes* to thinke well of *Paul*, whom they had neuer seene, and to beleue him. From hence, are taxed three sorts of men: First, such as are common swearers vpon euery light occasion, as prophane worldlings do. Secondly, for such as refuse to take an Oath before a Ruler, for the Ceremony of kissing the Booke, or laying their hand vpon it (as the Brownists doe) which is a meere circumstance, and a very indifferent thing, being voide both of superstition and scandall, like vnto the gesture of the Angell in the *Revelation*, lifting vp his hand when hee did sweare: which custome is vsed in *Ethiopia* vnto this day, when they take an Oath: as *Abrahams* seruant put his hand vnder his Masters thigh, when hee did sweare, *Gen. 24, 9.* Thirdly, such as are too scrupulous of an Oath, when there is iust cause to take it: as the Anabaptists, who deny vnto the Christians, lawfull vse of Magistrates, Lawes, and Oathes contrary to these euident Testimonies of Scripture: as *Deut. 13, 10, 12. Psal. 110, 4. Gen. 28, 29. and 31, 35. 1 Sam. 24, 23. 2 Cor. 11, 21. Gal. 1, 2. Esa. 7, 19, 18. and 43, 23.* besides many other.

**TIM.** *Of what Spirit doth Paul speake when he saith (who I serue in my spirit) tell vs also how God will be serued: where-*

*in his seruice consists, and for what reasons wee are to performe seruice to his Maiesty?*

S I L. This Particle *My* sheweth, that he speakes not of God his Spirit, but of his owne spirit, and seruent affection, 2 Tim. 1, 4. and it teacheth vs in what manner God is to bee serued (1. Religiously worshipped) not in shew and ostentation; not in hypocrisie; not coldly and perfunctorily; not constrainedly, and by compulsion; not in body only, but in soule also, with Readinesse, 2. Cheerefulnesse, 3. Sincerity, 4. Frequency and innocency of heart; for these are things wherein Gods seruice consisteth. His internall worship standeth in Faith, Hope, Loue of God, feare of his name, Confidence, Peace, Ioy in the holy-Ghost, patience in suffering, and obedience in doing his will; Prayer for his protection and benefits, and thankfulness of heart, for his mercies of all sorts. His externall seruice, is placed in publike prayer, reading and hearing his word with reuerence and attention, communicating in the holy Mysteries, prayes, singing of Psalmes, &c. All which parts of his seruice, we are bound to performe vpon these Reasons. First, because wee are created of God, out of nothing. Secondly, because by the blood of his Sonne, we were redeemed out of hell. Thirdly, out of many dangers of body and soule, we haue bene preserved. Fourthly, with many and manifold good things, wee haue bene all our life long, plentifully and graciously blessed. Fifthly, God hath giuen vs both commandement by his authority, and freedom with happy liberty, that we may serue him. And lastly, promiseth to vs not onely felicity on earth, but in heauen, so wee will serue him: for godlinesse hath the promises both of this life, and of that which is to come.

T I M. *For whom must we pray?*

S I L. For others, as well as for our selues; especially for the Pastor, and the people one for another.

T I M. *What things hinder Prayer?*

S I L. Foure things: first, our vnworthinesse compared with Gods Maiesty:

secondly, our insufficiency to pray, being destitute of meetnesse and gifts therein: thirdly, hardnesse of the worke, beeing one of the hardest workes of a Christian: fourthly, opinion; that God will heare vs without asking, and that praier is needlesse. This hindreth forth.

T I M. *What things hinder perseverance in Prayer?*

S I L. Defferring the profit and fruite of our praers, so long as men waxe weary of calling, because God heares not.

T I M. *What remedies against these Lets?*

S I L. First, consideration of Christs merits and worthinesse, in trust whereof, our prayers be offered vp. Secondly, Gods acceptance of our vpright desires and eudeauours, notwithstanding imperfections. Thirdly, his commandement laying the duty vpon vs. Fourthly, his promise of hearing vs. Fifthly, experience of the Saints, who notwithstanding all lets, haue both prayed and obtained: and why may not other the Children of God, hope to finde the like fauour, hauing the like encouragements?

T I M. *Wee haue seene Pauls Prayers were constant without ceasing, what doe ye learne hereby, that hee [Made mention of the Romanes alwayes in his prayers?]*

S I L. Euen thus much: First, that it is the dutie of a Minister of the word, when hee prayeth for himselfe and others, not to forget his flocke whom he feedeth, but to remember them in all his prayers: because teaching by Prayer, becomes successfull and effectuell. Secondly, it may be meete that the flocke should know this loue and care of their Pastor, for them to enkindle the respect of him the more: and especially, to gaine their hearts to receiue his instructions. Lastly, that if the success of our praers appeare not straight way, yet we ought to perseuere, as in Lu, 18, 1. 1 Thes. 5, 17.

T I M. *What was the matter of Pauls Prayer?*

S I L. Hee expresseth one part of his prayer, which was: Hee be sought God that hee might haue a prosperous iourney by the will of God, to come to them.

T I M. *What branches hath this Prayer?*

S I L. S.

SILAS. TWO: First, that all hindrances remooued, he might haue opportunity of a journey to Rome. Secondly, that this journey might bee made prosperous both for safe comming to them, and for doing good when hee comes.

TIM. What should this teach vs, that [He beggeth this of God, and referreth all to his will?

SIL. That Gods Children should in all things hang vpon Gods providence, submitting their will for iourning, or for staying at home; and for all other matters, and for the good successe of all things vnto his good pleasure, *1am. 4. 15.* Secondly, they in their iourneys, and all other lawfull workes that they take in hand, must begin with prayer to God. For God directeth all things as he will, and hee knowes best what is good and meete for his Children. Also, this is a seruice and honour which they owe to God, to do all things by calling vpon his name, *Colos. 3.* and distinguishing them from the Wicked; who doe not call vpon God, *Psal. 14.* This condemneth the impiety and rashnesse of many, who as if they were Lords of their owne actions, do not rest vpon Gods will reuealed; nor vpon his secret will, for euents of their counsels.

DIALOGVE. VI.

Verſes 11, 12, 13, 14.

For I long to see you, that I might bestow on you some Spirituall giſt that yee might be established, that I might haue consolation together with you, and each with others Faith, yours and mine. I would that you should not be ignorant, &c.

TIMOTHEVS.

VVhat doth this Text containe?

SIL. Three things. First, the next prooffe of Pauls loue in his purpose to trauaile vnto them for their good. Secondly, by an answer vnto an obiection; [Tea but why did ye not come

all this while?] To which hee answereth [I haue bin let hindered.] Thirdly, a reason of his purpose (to wit) because he was a Debtor to them, as being their Apostle, and hauing receiued giſts for their instruction.

TIM. What was the end of Pauls purpose, to trauaile vnto Rome?

SIL. To confirme them in the faith.

TIM. In what respects did they lacke confirmation or strength?

SIL. In fūe respects. First, because their faith was weak: for we all know in part, and beleue in part. *1 Cor. 13. 9.* Secondly, their enimie Satan was craftie and strong. Thirdly, the assaults against their faith, both many and manifold. Fourthly, dangerous it was to be ouercome. Fifthly, very many seeming strong, haue bin ouerthrowne by Satan. From whence we may learne, that they which haue bene confirmed by the comforts and exhortations of the word, haue still neede to receiue spirituall strength, to arme them against new encounters.

TIM. Whence had they this strength? Or by what means is it attained?

SIL. From the ordinance of Christ in the Ministry of the word, and from publike prayer to Christ, to blesse his owne appointment: as also from earnest priuate praier and conference with the godly. From diligent reading and meditation.

TIM. By what similitude may this be expressed?

SIL. Of Raine, which refresheth the thirstie land: and of Meat, which cheareth the faint bodies through Gods blessing vpon them: so the raine and food of heavenly doctrine by the blessing of God, refresheth the Christian soule, being made faint and weary with sinnes and temptations.

TIM. What use is there of this point?

SIL. First, that as we desire to be inwardly strengthened, wee should giue eare vnto exhortation. Secondly, that exhortations must bee giuen with a sanctified minde, that onely our Neighbours profit be sought with Gods glory: all corrupt respects whatsoeuer being

ing abandoned. Lastly, that we do constantly and humbly use all the former good means, ordained to be means of our confirmation.

**TIM.** *But wherefore doth the Apostle say, [That he would take comfort from the Romanes, as well as give Consolation unto them?]*

**SIL.** To shew, that the strongest may be edified and holpen even by the weakest: and not onely to declare the great modesty of the Apostle, who wrote (as he thought) feeling a want and weakness in himselfe, both in knowledge. 1 Cor. 13. and in the gifts of regeneration, Rom. 7. 15.

**TIM.** *What Reasons of this?*

**SIL.** First, God doth not give his gifts all to one, but so as one Christian shall need anothers helpe. Secondly, he will try and exercise the humility of the most perfect. Thirdly, he will thereby nourish love among his Children, whilst one stands another in such need. Fourthly, he will get himselfe glory, by doing his owne worke by the feeblest means. Lastly, he will allow, that absolute perfection is not to be found out of heaven.

**TIM.** *What use is to be made of this truth?*

**SIL.** First, it comforteth them of the least gifts, seeing God can and doth use them, to strengthen men of the best gifts, and strongest Christians. Secondly, it serveth to admonish the stronger, to suffer exhortations and counsell from their inferiours: as *Moses* did from *Iethro*, *Apollas* from *Aquila*, *David* from *Abigail*. Lastly, it reproveth such, as scorne the counsell and helpe of such as be their inferiours in place and gifts.

**TIM.** *What other thing may be taught from this twelfth verse?*

**SIL.** The Nature of Faith, which is to communicate and impart it selfe to others, by the worke of love. Faith workes by love. Gal. 5. 6.

**TIM.** *By what Similitude was this set forth?*

**SILAS.** Of Leaven, of Fire, of the Sunne, and of God the Author of it; all which, doe communicate their properties to others; and so doth Faith delight

to expresse it's inward force and vertue.

**TIM.** *What doth follow hereof?*

**SIL.** That such as do not endeavour to strengthen others, according to their gifts and calling, it is a token that there is no Faith in them, but that which is dead, and like a withered Tree and dried wombe, which be vnable to bring forth fruit.

**TIM.** *How may the Faith of Paul profit the Romanes?*

**SIL.** Two wayes: first by his faith he obtained increase of such spirituall gifts as he bestowed on them, even as their owne faith made them fit to receive those gifts. Secondly, his faith stirred him up to referre and vie those gifts he had, to the good of others, and to Gods glory.

**TIM.** *What good came to him hereby?*

**SIL.** In comforting and instructing others, hee comforted and instructed himselfe; even as Iron whetteth Iron, & one hand washeth another: otherwise, then it is with the stone, which whets the knife, but it selfe remains blunt and dull; whereas Christians by teaching others, doe teach themselves.

**TIM.** *How was this further declared?*

**SIL.** By a diffimilitude betwene earthly & heavenly goods, as thus: Our earthly goods being given out, we have the lesse, but heavenly blessings encrease and multiply towards our selves, by the use of them towards others. For the faithfull by mutuall exhortation, do profite in the faith; and it is knowne, that Ministers comforting the sicke, are comforted againe by them.

**TIM.** *How might the Faith of the Romanes profit Paul?*

**SIL.** In prouoking them to pray for him, and for the successe of his Ministry; and also, in mooving them to minister to him consolations, both inward and outward; according as his occasions required: all which, bee the squits of a lively faith.

**TIM.** *What was taught from these words, [I would haue ye know? &c.]*

**SIL.** That it is fit and requisite, the people should know how well and heartily their Pastor loves them, for it will

will breed loue in them towards him: or elſe, make them excuſeleſſe. Alſo, it breedeth a boldneſſe in them, to reſort to him vpon iuſt occaſions, as his wiſedome and grauity will cauſe them to come reuerently.

**TIM.** *Wherein did Pauls loue further appeare?*

**SIL.** In a purpoſe to come to them for their ſpiritual good; of which purpoſe he was letted, either by Sathan, or by Gods ſpeciall direction, or by incident occaſions of the Church. When *Paul* would haue come to *Theſſalonica*, he ſaith: That Sathan was the let that he could not come. *1. Theſſ. 2, 18.* Sathans impediments which he caſteth in the way of Teachers, to hinder them in their courſe bee; partly by raiſing vp Schiſmes and Heresies, as in the Church of *Corinth* and *Galatia*; partly, by ſtirring vp perſecutions and aduerſities, as he got *Iames* and *Peter* caſt in priſon at *Ieruſalem*, *Acts 12.* and *Antipas* to be ſlaine at *Smirna*. *Reuel. 2. 13.* And *Paul* himſelfe, complaineth of a grievous perſecution which hee ſuffered in *Asia*; beeing tempted beyond his ſtrength, and brought into deſpaire of his life. *2. Cor. 1. 8.* Sometime *Paul* was letted by GOD himſelfe, who by manifeſt Oracles called him backe from his intended enterpriſes. *Acts 16, 6.* Where *Paul* purpoſing to preach the word in *Asia*, was commanded in a viſion, to goe into *Macedonia*, *verſe, 9. 10.* Thirdly, the neceſſities of the Churches encreaſing every day more and more, occaſioned the alteration of his purpoſe. *Paul* ſeemeth to giue this reaſon of his not coming to the *Romanes* when hee had decreed it: That the eſtate of the Churches where he remained, required his longer preſence and helpe, for their better profiting in the Goſpell, *Rom. 15, 22.* His employment in other Churches deferred his coming to *Rome*, though hee much and long deſired it. Whence let vs learne, that GOD according to his vncontrouleable wiſedome, doth order and direct the courſe of the Miniſtery to whom hee pleaſeth: ſometime cauſing

the raine of Doctrines, to fall vpon one City or Countrey, and ſometime on another: as hee ſeeth it meete for the commodity of his Children, and for his owne name and honour. Alſo obſerue, that GOD vſeth to croſſe the purpoſes of his Seruants and Saints being in ſhew good and holy, bringing to paſſe his owne decrees, at a further time; and after farre other manner and way then men had determined. When GOD would preferre *Ioseph*, it was diſliked of his Father and Brethren, yet God brought it to paſſe by another meanes then they dreamed. *Paul* purpoſed to come to *Rome* to eſta bliſh them, but hee muſt doe it at ſuch a time, and in ſuch a faſhion as God would: for after many troubles ſuffered at *Ieruſalem*, he was ſent bound to *Rome*, and GOD turned *Paul* to preach to the *Macedonians*, whereas he had meant to teach in *Asia*; yet *Paul* ſinned not heerein, that his will was not agreeable to Gods ſecret will, for it is ſinne to a man to tranſgreſſe his reuealed will. Hence it is, that a Chriſtian with a good mind, may will that which God willet not: as a good Child, with a good affection, may wiſh his Fathers life, whom the Lord will haue to dye. Againe, a man may wiſh with an euill mind, that which GOD willet well; as a wicked child may euilly deſire his Fathers death; which God iuſtly purpoſeth. Finally, note that Sathan caſteth innumerable hinderances in the way of Gods Miniſters, to ſtop the edification of the Church, which ſhould prouoke all the Seruants of Chriſt, with greater feruency to pray for the free paſſage and good ſucceſſe of the Goſpell; that the word of God (mauger Sathan and his instruments) may runne and be glorified: and if their prayers be not heard, yet to wait vpon GOD with patience, and to continue conſtant; conſidering, that *Paul* did not at the firſt obtaine what hee earneſtly and often craued touching his repaire to *Rome*: but at length, if they perſeuer, God will grant that which ſhall bee expedient for his Church.

**TIM.**

**TIM.** *What is furthermore to be learned from hence, that man cannot do whatsoeuer he purposeth?*

**SIL.** That all things in the world are iustly, wisely, and powerfully ordained and ordered by Gods providence; more especially, GOD disposeth of all mens purposes, as it is written; Man purposeth, God disposeth, *and the wayes of man are not in himselfe, Jeremy 10. 23.* This teacheth all men patience, prayer, and thankfulness, to commend all their purposes to Gods providence; and to bless him in all euents. Secondly, it reprooueth such, as attribute all things to Nature or Fortune; as Atheists and prophane worldlings doe. Thirdly, it comforteth Gods Children, to know that their heauenly Father looketh to all things, so as nothing falleth out in the world, but by his decree and will.

**TIM.** *What doe ye call the fruit here spoken of?*

**SIL.** First, the conuersion of some, who yet are in vnbelleefe, and sinne. Secondly, the confirmation of such as bee conuerted. Thirdly, the encreasing and bringing to perfection, such as bee conuerted and confirmed. This is the threefold fruit of the Ministry, *John 15. 16.*

**TIM.** *What doe ye learne hereby, that be tearemeth strengthening (such as bee conuerted) a fruit?*

**SILAS.** Sundry very profitable Lessons. First, that the Gospell is fruitfull (wheresoeuer it is preached) either for conuersion, or for confirmation, or for growth and profiting. Secondly, that the people conuerted by it, are as an acceptable fruit to God: and to their Teachers, as delightful to them, as good fruit is to the Husbandman: or as the good state and disposition of the flocke, is to a good Shepheard. Thirdly, Ministers are to be glad, & to account it as precious fruit, when any be conuerted by them to Christ. This is a remaining fruit, and most excellent, *John 15. 5, 8, 16.*

**TIM.** *What was taught from these words [as amongst other Gentiles?]*

**SILAS.** First, in that Paul prouoketh the Romanes to the obedience

of the Gospell, by the examples of other Gentiles, wee learne; that great is the force of good examples, to moue to good; as of euill examples, to moue to euill. The first reason heereof, is, because wee are like Apes, apt to imitate others: and secondly, examples affect our senses as well as our minds. Furthermore we learne, that where the Gospell is truly preached, it is neuer preached without fruit to life; because, wheresoeuer the Gospell is preached, there GOD hath a people, which must serue to a double vse: first to encourage Ministers to teach: and secondly, to encourage the people to liue vnder teaching Pastors.

**TIM.** *What learne wee hence, that Paul reckoned himselfe [A Debter to the wife and vnwise: For, there were men of both sorts among the Grecians and Barbarians] which here signifieth all people save the Iewes?*

**SILAS.** That the Doctrine of the Gospell, is not too light, nor too hard for the simplest: wherein appeareth the facility and excellency of the Gospell, propounding life to all sorts. Secondly, that the wisest of the world, may bee glad to become Schollers of the Gospell which is worthy the searching of the most learned. For is is no disgrace with Mary to sit at Christs feet, no nor for Paul himselfe. Thirdly, that euery Minister by vertue of his Calling, is a Debter to his people, and oweth them diligent feeding. Fourthly, that a man who hath any Calling or giuft, it make him a Debter to others, according to his measure of Grace, and compasse of his Calling, when opportunity, serueth him to bee ready to do others good, as an honest Debter is ready to satisfie his Creditors when hee gets wherewith.

There is first a Debt of money borrowed, which is a ciuill Debt, *Rom. 13. 3.* Secondly, of Nature, to those of our owne household, *1 Tim. 5. 8.* Thirdly, of Charity to all men, inasmuch as they be men; euen to our enemies, *Esay 48. 7. Luke 6. 27.* Fourthly, Debt of a Vocation or Calling, which the Apostle

Paul, his presence and preaching, was fruitfull to other Gentiles, and he withed and hoped it to be toward the Romanes.

Disiniter here in excellch Phylosophye, which is not made for all men, and the Law of Moses giuen into one Nation only.

It is a certaine token of a faithfull Minister, when he can account the profite of the heauen, to be his fruit and vantage.

heere hath respect vnto, according to that which is written, 1 Cor. 9, 17. These three last hath allusion to the first, the Apostle speaking by similitude (as his manner is) to shew; that as Worldly, so Christian Debtors ought to bee willing to discharge the Debt, both to their Brethren, and vnto God, especially that great Creditor, of whom men do receiue all that they haue.

TIM. *What do this 15. Verse containe?*

SILAS. A profession of the Apostles readinesse, to declare and preach Iesus Christ to such Christians as dwelt at Rome, so it might seeme good vnto God to haue it so. For he was prepared for his part, according to his Office.

TIM. *What learne ye heereby?*

SILAS. First, that it came not of Paul his owne purpose that hee did preach to the Romanes; but of GOD, whose Calling must be expected. Secondly, a lesson not onely for Ministers of the Word, but for all others; that what is in ones power to doe for others good (and namely, for them to whom we are more especially indebted) wee should not faile to do it, and that to the vtmost of our power, with a chearfull and prompt minde, according to that counsell giuen vs in Ecclesiastes, *Whatsoever is in thy hands to doe, see thou do it with all diligence, Eccles. 9, 10.* Lastly, let vs learne by Pauls example. First, to ouercome any discouragements whatsoever, by the consideration of our Calling. Secondly, the goodnesse of the things wee haue in hand. Thirdly, the hope of great gaine and successe by our labours.

#### DIALOGVE. VII.

##### Verse 16.

*For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to every one that beleaueth, to Iew first, and also to the Grecian.*

TIM. *What is the summe of this Scripture?*

SILAS. That wee ought to glory in the Gospell, because thereby God is truly powerfull to saue all that beleue it. Heere doth end the holy Apostles Preface; and his Tract of iustification by Faith, beginneth at the 16. verse: where hee entereth vpon the Treatise by a *Prolepsis*, making answer to a secret Obiection. For Paul hauing written in the latter end of the 15. verse, [That he was ready to preach the Gospell at Rome,] it might be objected vnto him, the Gospell is euery where spoken against, the Precepts thereof bee scorned, and thy selfe accounted little lesse then mad, which thinkest to teach the wise more wisdom by the Gospell? To which the Apostle answereth, professing, that [He is not ashamed of the Gospell] though it seeme neuer so contemptible and base vnto the world. Whereof, hee rendereth two reasons: One, because it is not his owne Gospell, but of Christ as Author; and concerning (no frivolous or fruitlesse matter) Christ, as matter and subiect. The second (from the Fort and Efficacie thereof) because it is a most healthfull and powerfull Organe or Instrument of GOD to saue beleueers. So as this Text consisteth of two parts: First, a profession, [I am not ashamed:] Secondly, a Reason [For.] And whereas hee saith [Hee is not ashamed, it is a *Liptote* or *Meiosis*, because more is meant, then is spoken. For, it is as if hee had saide, I am so farre from being ashamed, and I doe glory and reioyce in it so, as I esteeme nothing so honourable: insinuating to the Romanes, that they ought likewise so to doe, as hee their Apostle did: according to that which hee spake plainly (and without any figure) vnto the Galatians, Chap. 6, 14. Now when hee teacheth the Gospell (1. the Doctrine of free Iustification by Christ) [the power of GOD] hee meaneth not of his Creating power, or his reuenging power vnto destruction; but of a power ioyned with fauour and loue for saluation; not of his Essentiall power, but of his Orga-

Organicall Ministeriall power; or (by a *Metonymie*) of the declaration of his power, when it is manifested in the preaching of the Gospell, to make it effectuell. For, by the Gospell, God mightily moueth the hearts of the elect (when the houre of their conuersion cometh) infusing the holy-Ghost, which stirreth vp the vnbeleeuing heart, and makes it able to beleue, whereby righteousnesse and saluation is obtained thorow Christ.

**TIM.** *What is the profession made in this present verse?*

**SILAS.** That *Paul* is not ashamed of the Gospell howsoever: for in all Ages since the Gospell did first come abroad, many haue bin ashamed of it; and from the shame which accompanieth it, haue they forsaken it, or coldly professe it. Yet *Paul* professeth, that for no cause would he be ashamed thereof. A Confession worthy of such an Apostle.

**TIM.** *How many wayes may we bee ashamed of the Gospell of Christ?*

**SILAS.** Two wayes especially. First, if we be ashamed of the Doctrine or duties of the Gospell; or secondly, of the Preachers and professors of it.

**TIM.** *What things vsually make men ashamed of the Gospell?*

**SILAS.** Foure things. First, the strangenesse of the Doctrine, being aboue naturall reason. Secondly, the simplicity and meannesse of the Gospel, being without earthly pompe and glorie. Thirdly, the troubles and crosses of such as are the Disciples and hearers of the Gospell. Fourthly, the plainenesse of the Gospell, being voyde of humane wisdom, and excellency of words. From whence wee may obserue, that great is the corruption of mans heart which is not ashamed of things shamefull; and yet doe shame at things, wherein they ought to glory.

**TIM.** *What reasons should preserve vs from being ashamed of the Gospell?*

**SILAS.** Fiue: First, the example of *Paul*, such an Apostle which had abid much shame for the Gospell, and yet saw no cause to bee ashamed of it.

Secondly, the Nature of the Gospell, being a gladsome and ioyfull message. Thirdly, the subiect of the Gospell, which is Christ: of whom, if wee be ashamed before men, he will be ashamed of vs before God. Fourthly, because it is the instrument of Gods power, to beget Faith. Fifthly, the effect of the Gospell, which is saluation, the greatest of all benefits; or rather it hath all safety in it, comprehending deliuerances of all sorts, both Temporall and Spirituall. For, whereas there be sundry and many kinds of saluations or safeties; as of our goods and persons, by good lawes and iust Magistrates; against sicknesse and diseases, by Physitions and wholesome medicines, from violence and injuries of enemies; by valiant Captaines and Souldiors; from extremitie of weather, by builders of houses or Mafons; from cold, by garments: as all these enemies, dangers, effects, and euils, came by sinne, and be effects of transgression, so our deliuerance and safety from them, is a fruite of Christ his redemption, and of that faith which embraceth it. But here is chiefly meant, that saluation which is spirituall, and is of the soule, from sinne and eternall death, whereof there bee two parts; the first part, is deliuerance from guilt and punishment of sinne, by remission: the second, is blessednesse and eternall life in the possession of Gods fauour and loue, whereof there be three degrees. First, in this life, at the time of regeneration, when sinne beeing pardoned through faith, and the soule renewed by the holy Ghost, it beginneth to liue that life which is eternall. The second, at death, when the soule seuered from the body, is receiued into *Abrahams* bosome, to rest in heauen, with the spirits of iust men. The third, at the day of Resurrection, when the whole man shall bee glorified with Christ euerlastingly. This is that saluation, whereunto the Gospell bringeth the embracers of it. Moreover, whereas it is preached to some vnto destruction, it happeneth by the infidelity of men. For the Gospell of it owne Nature, and by the counsell of God,

God, is appointed to be cause of Saluation. Wherein it differeth from the Law, whose effect is to reueale wrath for sinne, not to iustifie and saue sinners, propounding life indeed, but it is vnto the perfect keepers: whereas the Gospell offereth and performeth Saluation to the beleeuers, euen to euery beleeuer, without difference of Nation; and so the promises of the Gospell are vniuersall, both in respect of all beleeuers which receiue it; and also, because no Age, Sex, Nation, Estate or condition, is excluded from participation of Christ, and life eternall, so they beleeue. Lastly, in the tenth Chapter of this Epistle, verse 13, 14, 15. *Paul* frameth the Ladder (as I may so speake) by which, the Gospell causeth men to ascend, and climbe vnto the marke of eternall Saluation in Heauen; wherof, the first step is sending of Teachers to preach the Gospell. The second, is preaching. The third, is hearing of the Gospell preached. The fourth, Faith by hearing. The fift, Confession and Inuocation of God. The sixt and last, is Saluation it selfe.

*TIM. What reasons may moue men to beleeue?*

*SILAS.* First, the commandement of God, *Mark* 1. 15. Secondly, the promises, euen of eternall life; and of all other good things, bee made to Faith. Thirdly, examples of good men in Scripture, who beleeued. Fourthly, the danger of vnbeleefe, which is eternall death, besides manifold temporary miseries. Fifthly, the profit of beleeuing. Sixthly, the truth of GOD the promiser, who cannot lye or deceiue. Seuenthly, his Almighty power; beeing most able to keepe his promises. Lastly, wee beleeue men which are lesse faithfull then God, by many thousand degrees; and if we beleeue the witness of men, how much more ought wee to receiue the testimony and record of God? *1 John* 5. 9. By these reasons, we must fight against all motions of vnbeleefe, and inforce our selues to vse all good meanes to preferue and increafe Faith.

## DIALOGUE VIII.

## Verse 17.

*For by it the righteousness of God, is reuealed from Faith to Faith.*

## TIMOTHEVS.

*What coherence and dependance hath this Verse with the next before? How are they knit together?*

*SILAS.* It containeth a proofe, or rendreth a reason of that which hee had saide touching the Gospell, by the proper effect whereof (to wit; that by Faith we should be iustified;) he now confirmeth the Gospell, to be [*The power of God to Saluation*:] for we are certainly saued by that whereby we are iustified. This Text then, doth well and fitly serue to a double purpose and end. First, it is brought in, as a reason of the definition of the Gospell, set down in verse 16. For, if by the Doctrine of the Gospell bee plainly and effectually shewed and taught the onely right way of attaining righteousness before God, (which neither Law, nor Philosophy, nor any other learning can teach) then is the Gospell the mighty Instrument vsed of God, to saue beleeuers. Secondly, it briefly putteth forth the whole state and proposition of the disputation; following to the end of the 11. Chapter, to wit; That by Faith alone (without Workes) elect sinners bee iustified, before the iudgement of God: Which is proued by a testimony of *Habakkuk*.

*TIM. What is the summe of this Scripture?*

*SILAS.* That the Gospell doth open the way how to come vnto perfect righteousness, such as shall make an Elect sinner, stand vnblameable at the Tribunal of God.

*TIM. What is the drift?*

*SIL.* To proue that saluation is had

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by the Faith of the Gospell, because perfect iustice and saluation cannot be decuded: therefore from whence iustice doth come to vs, from thence also eternall life in heauen doth proceed and flow.

**TIM.** *What is here meant by righteousness?*

**SIL.** The integrity of humane Nature, beeing conformed wholly to the will and image of God: this integrity is onely to be found in Christ inherently, and such as he will impute it vnto of fauour and mercy. By the righteousness of God in this place, we may neither vnderstand his essentiall righteousness, whereby he is iust and righteous in himselfe; louing innocency, hating iniquity, *Psal. 11, 7.* and *45, 7.* nor yet his Distributiue Iudiciary righteousness, whereby hee rewards the Good, and in seuerity of iudgement is reuenged on the Wicked, *Rom. 1, 23.* *2 Thess. 1, 5.* for these are not, or can bee communicated to men by Faith: neither yet by righteousness is meant, that habit of Iustice and Charity, infused of God into our minds, whereby we are made apt to do good-works. For this is manifested by the Law, and stands in working, not in beleeuing, *Rom. 3, 20, 21.* But whether we vnderstand the perfect iustice of Christ in his Nature, actions, and sufferings, satisfying fully Gods wrath for sinne, with the communicating and application thereof, to elect sinners by Faith: or the Mercy, Grace, and Clemency of God, declaring it selfe in freely pardoning sinners, iustifying them also, renewing their hearts withall, that they may loue the Law, and abhorre vice. Lastly, giuing them pure and sincere actions and manners, which bee the necessary fruits and companions of forgiuenesse of sinnes and imputed iustice, it skilleth not much. For, in many places, the word [*Righteousnesse*,] signifieth the goodnesse and mercy of GOD, remitting sinnes, and deliuering from the punishment thereof, for the merit of Christ, as *Psal. 31, 2.* and *25, 4.* and *1 Sam. 12, 7.* and often elsewhere; and may so

bee taken heere. Howbeit, the best interpretation, is to expound it of the full obedience of Christ to death, imputed to faithfull persons for remission of sinnes, and perfect iustice before God: which is therefore called [*The Righteousnes of God*] because it is his meere gift, and cometh not by workes, or any humane strength, *Rom. 9, 30.* Secondly, it alone satisfieth the most rigorous exact iustice of God; and makes sinners iust, not before men, but in the sight of God.

**TIM.** *Why is this righteousness called [Righteousnesse of God:] shew this more distinctly?*

**SILAS.** First, because it is his giift. Secondly, because hee giueth it to shew himselfe righteous and true of his word. Thirdly, it is that righteousness alone, which hee in his most strict and exact iustice approoueth, and will crowne. Lastly, because his righteousness is opposite vnto the righteousness of Workes, *Rom. 10, 3.*

**TIM.** *How, or in what manner and respect is this reuealed by the Gospell?*

**SILAS.** First, it is there contained, taught, and read of. Secondly, it is vnknowne to the *Gentiles*. Thirdly, the propheties of the Prophets, do but obscurely shadow it, and not plainly teach it as the Gospell doth. Fourthly, the Gospell (as an Instrument) both openeth it, and giueth it to vs which beleue. From whence wee may learn, that the Gospell ought to be most precious vnto vs, seeing wee haue such a treasure by it; and therefore, all they are most wretched, who either neglect, or despise the Gospell.

**TIM.** *How may wee declare our precious reckoning, which we do make of the Gospell?*

**SILAS.** First, by our continuall and hearty thankfulness to God for it. Secondly, by our study to know it soundly and distinctly. Thirdly, and chiefly, by our beleefe and practise of it. Fourthly, by our dayly and earnest praier to God, for encrease in the knowledge and obedience of the Gospell.

**TIM.**

**TIM.** What other things learne wee heere in this Text?

**SILAS.** That naturally we are ignorant of the Gospell, because we cannot know it, without reuelation from heauen. We are not borne beleeuers.

**TIM.** Tell vs now, what Faith is, that which is the Iustifying Faith, and whereminto the righteousnessse reuealed in the Gospell, is imputed, and applied?

**SIL.** Not that: Historicall Faith, which is but a bare knowledge: nor the Miraculous Faith, by which wonders are done: nor the Temporary Faith of Hypocrites, which vanisheth in tyme of affliction, *Math. 13.* but that Faith which hath application of the things beleeued, ioyned with the true knowledge, and assurance of vnderstanding, whence cometh confidence and boldnesse.

**TIM.** How many things are comprehended in this Faith?

**SILAS.** Fyue things: First, apprehension in laying hold on Christ. Secondly, approbation in esteeming Christ aboue al, or more then all. Thirdly, expetition, in desiring him before all. Fourthly, oblectation, delighting in him more then all. Lastly, expectation, looking for the full enioying of his presence and glory.

**TIM.** What meaneth he to say [From Faith to Faith?]

**SILAS.** Not from one Faith to another, but from one degree of Faith to another: from weaker Faith to stronger, from a lesser Faith to a greater. Whereas this phrase [From Faith to Faith] by diuers Interpreters is diuersly expounded: as from an vformed Faith, to a formed; which is Popish: from the Faith of the Preacher, to the Faith of the hearer: (Thus *Augustine*, but amisse) for a mans owne Faith iustifieth: therefore, from Faith of Parents, to faith of posterity: is amisse: also, from the faith of the old Testament, to the faith of the new (as *Chrysostome* thought) not well: nor fitly: from the Faith of one Article, to the Faith of another (as *Anselme* writeth) from the faith of things present, to the

faith of things to come, as the resurrection, &c. From the faith of God promising, to the faith of man beleeuing, as *Ambrose* and *Martyr* thinke; yet the fittest and best exposition of the measure of one and the same faith: from Faith beginning, to Faith encreasing toward perfection. Faith, so much the more it groweth, so much the more it maketh men sure of their Iustification. There be the like phrases to this, else-where, in holy Scripture, as *Psalm 84. 8.* from strength to strength, and *1 Cor. 3. 16.* from glory to glory: first from one degree of strength and glory to another; so heere, from an infirme Faith, to a firme Faith. Therefore the meaning of this forme of speech, is, as if it should be said, that the righteousnessse of God is gotten not by the workes of the Law, but by the Faith of the Gospell alone; for degrees of Faith alter not the kind of Faith; a weake and a strong Faith be but one Faith, which without deed doth iustifie; according to that which is afterward written for explication of this Text, in Chap. 3. verse 22.

**TIM.** What do ye call the weake Faith?

**SILAS.** An earnest and constant desire to know Christ, and to make application of his mercies to our selues.

**TIM.** What is the highest degree of Faith?

**SIL.** To bee fully perswaded a mans owne Adoption, and of his own saluation, as *Abraham*, and *Paul*, *Rom. 4. 21. & 8. 38. 39.*

**TIM.** Who are heereby admonished?

**SIL.** Such as presume of full Faith, when they haue none at all: Secondly, such as thinke they haue none, because they haue so little, and mingled with many imperfections. Presumption and distrust, are the extreames of a true Faith.

**TIM.** What be the fruits wherby a weake Faith may bee knowne?

**SILAS.** These: First, daily exercise of priuate prayer. Secondly, true loue of the word, and of Gods Children, because they bee so. Thirdly, true sorrow for sinne, and earnest endeavour to mortifie our lusts. Fourthly,

ly, diligence in the duties of our particular calling. Lastly, patience in adversity. Also, the fruits of a strong Faith be these. First, to cleave to God, in great danger; as *Stephen* and *Paul* did. Secondly, to suffer joyfully the losse of goods and life for Christ and his word, as *Antipas* and *Hebrewes* did, *Heb. 10, 34. Renel. 2, 13*. Thirdly, to beleue the promises when all meanes fight against vs, as *Dauid* and *Abraham*. *Romanes 4, 3, 4, 5*. Fourthly, great contempt of the world. Fifthly, great seruency and confidence in prayer, *Rom. 8, 15*. Sixthly, burning loue of the Brethren, *Iohn 3, 14*. Seuenthly, bountifull; releuing the poore members of Christ Iesus, euen to the empaire of our owne substance, *2 Cor. 8, 2*, for Christ his sake, if need and cause so require.

#### DIALOGVE IX.

##### Verse 17.

*As it is written, The iust shall liue by Faith.*

**TIM.** *What is the drift of these words?*

**SILAS.** To proue by authority of Scripture, that whosoever beleueth the Gospell, shall be accounted righteous, and so be saued. This sentence of *Habakuk*, is also an illustration, as if *Paul* should say; This Doctrine, by Faith to be iustified, agreeth with the Prophets, and is neither new or absurd.

**TIM.** *What may wee note in this Text?*

**SILAS.** Two things: First, the manner how this authority is brought in [*As it is written.*] Secondly, the authority it selfe [*The iust shall liue by Faith.*]

**TIM.** *What was obserued in the manner of alleading this authority?*

**SILAS.** These few things: First, that Saint *Paul* citeth not so much the verse, as the Booke of Scripture where

in it is written. Secondly, that he contenteth himselfe, to proue Doctrine by authority of Scripture. Thirdly, that he citeth but one Testimony. Fourthly, that the Doctrine of free pardon and imputed righteousness, is hard to be perswaded vnto men, yet hath witness from the Prophets: It hath euer seemed to humane reason very repugnant, and a thing vnlikely to be true; that a wicked liuer, a periured person, a common lyer, a raider, an oppressor, an vnchaste liuer, a blood-sucker, or such like; onely by beleuing the Gospell, should suddenly become iust, and be accounted righteous and vnblameable. Against which Doctrine, the Papists to this day like dogges doe barke, railing at it, and the Preachers of it, saying; that it overthrowes all Lawes and Discipline, and takes away out of mens society, all vse of punishments and rewards, laying open a gap to all wickednesse, (if it should be preached,) that without righteous workes, without any habite or actions of iustice, onely by Faith in Christ, sinners may be iustified with God. Therefore, out of good discretion, to stop the mouths of calumnious slanderers, and to put humane reason to silence, *Paul* citeth this place of the Prophet, least he be thought to haue brought in a Doctrine full of nouelty and absurdity; it being receiued long before in the Iewish Church, by authority of propheticall Oracle, which is three times allcaded in the new Testament. First, Here; Secondly, *Gal 3, 11*. Thirdly, *Heb. 10, 18*. to illustrate this Doctrine of iustice and life eternall, to be had by faith alone; and howsoever the Prophet who first vsed these words, might aime (in part) at the refreshing and comfort of the godly in those troublous times, vnder *Nabuchadnezzar*, when their captiuitie was sharpe, and their deliuerance long deferred; yet because temporall deliuerance were Types of eternall, and depended vpon Christ; it is not to be doubted, but *Paul* hath rightly applied it to the spirituall deliuerance, by the *Messiah* to come, through Faith. Whereby the elect (both vnder Law

Papists must  
blame the  
Prophets and  
Apostles, and  
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and Gospell) were safe, and made partakers as well of Iustification and remission of sinnes presently, as of life eternall in the heauens. Which concord, in this great truth of righteousness by faith, betweene the Prophets and Apostles, it is implied not obscurely, by this Particle [*As*] and whereas *Paul* alcribeth vnto holy Scripture, the authority to proue the question in hand; whether faith or workes do iustifie before God; we may note further in what estimation we ought to haue the written word; namely, to account it the perfect rule of all diuine truth: according to which, wee ought to examine and iudge of all controuersies in matter of faith and religion. For it is the wont of this blessed Apostle when hee will confirme any Christian Doctrine, or determine any doubt or question, which may arise about it, still to runne vnto Scriptures for probation; which shewes the Scriptures alone to bee a sufficient directory, and a competent iudge of all controuersies in religion.

**TIM.** *What did wee obserue in the authority it selfe?*

**SILAS.** The reading and the interpretation. The reading standeth thus [*The iust by faith shall liue*]; this is the better reading; or thus, [*The iust shall liue by faith*]; this is the worse, as though we were first iust, and afterward should liue by faith. Also, the word [*Hic*] is in the Prophet, [*The iust shall liue by his owne faith*]; but it is left out by *Paul* because it is sufficient (without the pronoun) to proue his purpose, that [*The iust by faith shall liue*].

**TIM.** *What is the interpretation of these words as they were first used of the Prophet Habakkuk?*

**SILAS.** To shew the duty of iust men in dangerous times; namely, by faith to waite and rest vpon God, if they would liue and bee preserved; when other which had confidence in themselves, were destroyed.

**TIM.** *What is the meaning as Paul saith it?*

**SILAS.** To teach thus much; that such as embrace righteousness by faith,

shall be saued from Sinne, Hell, and Satan, and liue eternally in Heauen; as well as be deliuered here in earth, from temporall dangers.

**TIM.** *What Doctrines were gathered here?*

**SIL.** These three chiefly: First, that none shall liue but the iust. Secondly, none iust but by faith. Thirdly, euery one is iustified by his owne Faith.

**TIM.** *Why shall none liue save the iust?*

**SILAS.** Because God hath not promised life but to such as are iust: as it is written [*Do this, and liue*]. Secondly, he threatneth death to sinne, and to all vnrighteousnesse; therefore, all vniust persons are certaine to perish; which sheweth the necessity of seeking and getting perfect iustice by beleeuing the Gospell.

**TIM.** *Why is none iust save by Faith?*

**SILAS.** Because all men (euen the best) doe lacke righteousness of their owne; therefore, they must seeke it elsewhere in Christ, by Faith. Rom. 10. 3, 4, 5. Phil. 3, 7, 8, 9.

**TIM.** *How is it declared, that none is iustified but by his owne Faith?*

**SILAS.** As none seeth but with his owne eye, or taketh hold of a thing but with his owne hand, or eateth but with his owne mouth, or walketh but with his owne feete; so none seeth Christ to be his Sauour, or taketh hold of his merits, or feedeth on him, or walketh and cometh to him, any otherwise then by his owne faith, which is the eye, hand, and mouth of the soule.

**TIM.** *What other things learned wee from this Text?*

**SILAS.** That wee haue many notable benefits by faith, to wit; Salvation, Righteousnesse, and life, who of all other be most principall. Secondly, that to liue by faith, it is to exercise Patience, Hope, Wisdom, Loue, Obedience out of a liuely Faith; by which a Christian is made able to moue himselfe to all good duties: vnto which, by power of Nature, we can by no means attaine.

**TIM.** *Is there any further thing to be*

be observed in this Text for our instruction?

SILAS. Yea, it commendeth vnto vs the difference betwene the Law and the Gospell, how the righteousness of the one is distinguished from the other: For the righteousness of the Law requireth workes, and the fulfilling of the commandments. Leuit. 18, 5. Gal. 3, 12. But the Gospell saith [*The iust by Faith shall live.*] The righteousness of the Law, is a perfect obedience; the righteousness of the Gospell, is an imputation thereof to the Elect sinner, at what time he beleueth, Rom. 4, 24. The righteousness of the Gospell, God giueth vnto vs, but the righteousness of the Law, men do giue it to God. There is good vse of this difference, and is to be held constantly, because it freeth the troubled conscience from snares and perplexities, when hee shall perceiue, that though hee lacke good workes, and bee full of wicked manners, yet vnto the forgiuenesse of sinnes, and absolution before God, it is enough onely to beleue in Christ, according to the Gospell. Secondly, it takes from man, all cause of reioicing and glorying in himselfe, that hee may glory only in this; that he knowes God to be mercifull, to pardon his sinne, and accept him for righteous, when by his sinfull workes and transgressions of the Law, he deserued death. Ier. 9, 23.

#### DIALOGVE X.

##### Verse 18.

*For the wrath of God is revealed from heauen against all vngodlinesse and vnrightheousnesse of men, which withhold the truth in vnrightheousnesse.*

##### TIMOTHEVS.

**V**hat is the drift of this Text, and how doth it depend upon, and set with the former verse?

SIL. The drift and purpose, is to confirme the maine and grand proposition, that sinners are iustified and saued by

the faith of the Gospell. The argument is from the contrary; sinners are not iustified by their workes, therefore by faith. For in the cause of Iustification, faith and workes haue the condition of contraries, Rom. 11, 6. Now, touching things which be immediately contrary, the maxime and rule is; that when the one is denied, the other is affirmed; and what is taken from the one, is giuen to the other; it doth then necessarily follow, that righteousness must be had by faith, seeing it cannot be had by workes. And why not by workes? Was it not the common and generally received opinion, both amongst Philosophers; and the Iewes themselves; that workes were the cause of righteousness? To this secret obiection, the Apostle answereth, by a reason taken from the contrary effects, as thus; Men cannot bee righteous by their workes, because their workes were wicked and vniust, and therefore punished of God, which hee proueth by a distribution of Gentiles, vnto Chap. 2. Verse 17. and thence forward of the Iewes, till Chap. 3. verse 22.

TIM. How many things are noted in this Text?

SIL. Three: First, that the Gentiles had knowledge of God and good things, naturally ingrafted in them, signified by the word [*Truth.*] Secondly, that they violated the Law of nature in respect of duties to God and men, by vngodlinesse and vnrightheousnesse. Thirdly, that they were punished of God mightily, [*Wrath from Heauen.*]

TIM. Begin with that part yee named last, because it is first mentioned in the Text. What is meant by [*Wrath*] is there any such passion of anger and wrath in God?

SIL. In holy Scriptures [*Wrath and Anger*] bee otherwise attributed vnto men, then vnto God. For, it is in men properly, as it is a perturbation of the minde, inflaming or stirring vp to reuenge. Wrath, in his proper acceptation, is an appetite or desire of reuenge, for some contempt or hurt, done or supposed to bee done to our selues or others,

others, whom wee affect. When men see themselves neglected or wronged, straight way they are moued to take vengeance on the party: thus it is in men; the truth whereof, appeareth in *Caine, Esau, Achab, &c.* Whereas in God, wrath is (no affection) but a iust act of God, punishing wickednesse, or the punishments themselves of warre, famine, pestilence, sicknesse, &c. inflicted for iniquity: so it is vsed in this Text. For it is here set against righteousness of God, spoken of verse 17. which (as we haue saide) signifieth both his mercifull goodnesse, freely bestowing iustice and life eternall vpon beleeuers: and also, iustice or life, giuen and bestowed graciously. Therefore, by wrath, we must vnderstand, both his indignation, reuenging impiety; and the reuenge or paines themselves, according to the Hebrew phrase. Now, this wrath is saide to bee *[Reuealed]* that is; to be declared by examples, and by experience testified. For howsoeuer sundry wayes Gods wrath bee reuealed against sinne (as by the light of nature) euery mans conscience, naturally accusing and tormenting him for euill doing, *Rom. 2.* Secondly, by the Gospell, whose voice is not onely Consolatory, speaking pardon and life vnto beleeuing offenders, but Commminatory, threatening death eternall to impenitent persons and vnbeleeuers, as *Mat. 3, 10. Lu. 13, 3. Iohn 3, 18, 36.* Thirdly, by the Law, whose office is to reueale wrath, and the curse against euery transgression, *Deut. 27, verse last. Rom. 4, 15.* yet our present text, would be taken of that daily experience, which witnesseth, that God is wrathfully displeased with the world for sinne: and euen at that time when the Apostle wrote, there were greeuous miseries of sword, plague, and famine abroad in the world. Also, it is plaine by the verses following, that *Paul* speaks of such iudgements as God had executed vpon all men, for contempt of his Maiesty; especially of spirituall punishments in hardning mens hearts, and giuing them vp to vile lusts, and a Reprobate minde, *verse 24, 28.*

This is by accident, and not of the Essence and Nature of the Gospell.

*TIM. What learne we from hence?*

*SIL.* Seeing sinne prouoketh Diuine wrath, it is necessary to take heed of it. Secondly, that this wrath appeareth most in spirituall iudgements, because they not only are tokens of wrath, but deserue more wrath; they are punishments for sinnes past, and encrease of more sinne.

*TIM. What, thinke ye, that the Children of God, haue their parts, in spirituall iudgements?*

*SIL.* Yea: as appeareth in the example of *Adam, David, Salomon,* and of many in our daies, which haue falne into some fits of dispaire also, haue had the sinne punished by sinne, as *Paul* affirmeth here of the idolatrous *Gentiles.*

*TIM. In what sense may it be saide, that this wrath of God was reuealed [From Heauen?]*

*SIL.* Howsoeuer men very learned, and not a few haue drawne the sense of these words vnto the Heauens themselves, which bee instruments of wrath against such as contemne their Maker, as *Ambrose*: some to the euill spirits which are about in the ayre, to vex (by Gods appointment) wicked liuers, as *Origen*: some to the second coming of Christ from heauen to iudge the world, as *Theophylact*: others referre this to the vniuersality and large extent of his iudgement, which were and shall be vpon all men vnder heauen that doe wickedly; and on others to the euident declaration of his iudgement from heauen, as from an high and eminent place, that they might bee most apparant and vngainfayable, as *Martyr, Beza, Fains,* do thinke: yet the best and fittest sense is (by a *Metonymie*) to expound Heauen for God, as *Luke 20, 9.* and *15, 18.* and to oppose it to the fancy and opinion of Atheists, Epicures, and other profane men, which ascribe the punishments that happen vnto men, vnto chance and misfortune, or to the malice of men; or vnto the malignity of the Starres & Elements, or other inferiour causes, passing by the iustice of God, and denying his prouidence in the gouernment of the world; against which,

*Paul*

*Paul* affirmeth here that the evils which be; are scourges sent from God, who though hee may vse ordinary and naturall meanes for the plaguing of men, yet himselfe is author and ruler; as it euery where in Scripture testified of him, that no euill commeth but from him, as in *Amos*; that he createth darkenesse, in *Esaie*; that he sendeth the sword, &c. in *Leuit.* that hee rained fire and brimstone from heauen, on *Sodom*, in *Gen.* that he drowned *Pharaoh*, in *Exod.* Finally, it is God which deliuereth vp to vndeannesse and to a reprobate minde, in this Chapter, verse 24, 28. The Doctrine hence is this, that punishments come from God as effects of his iustice against sinne. The duties whereunto it should prouoke men be; First, to beware of murmuring, in time of calamity; for this is to fight Gyant-like against God. Secondly, to bee patient, and contented, because it is Gods doing for iust ends: this is to submit vnto God. Thirdly, to sue and seeke, first and principally vnto God for remouing calamities, as *Israelites* in *Iudges*, *Ninivites* in *Ionas* did.

*TIM.* What may we learne from this, that wrath is saide to be reuealed against all vngodlinesse and vnrighteousnesse of men?

*SIL.* Two things: First, by the order of words wee learne, that the breach of the first Table, is more grieuous then the breach of the second Table. Secondly, seeing it is against all, therefore there is no sinne how little soeuer, that can escape punishment. Thirdly, by vsing the abstract rather then the contract, we learne; that Gods anger is not against men themselves, but against their wicked deeds principally.

*TIM.* Whereof did this admonish vs?

*SIL.* To make conscience of small finnes. Secondly, it reproveth such as thinke themselves safe, because they haue no great finnes; whereas vengeance is due to euery disobedience.

*TIM.* What is here meant by truth?

*SILAS.* The remainder of light, which since the fall of *Adam* is in euery

mans conscience, to shew him what God is; most good, bounteous, iust, and mighty: how he is to be worshiped, by louing and fearing him aboue all; and what is right, and what is wrong; what good, and what euill; for these things euen naturall light doth teach euery man.

*TIM.* What is the nature of this truth?

*SILAS.* It delighteth and desireth to expresse it selfe, that is; it would come forth and appeare in our workes, it abhorreth to bee smothered and imprisoned by wicked affections.

*TIM.* Who doe with-hold the truth in vnrighteousnesse?

*SILAS.* Such as by force suppress or keepe it backe, as if they would imprison it, least it come abroad, when it is not onely not followed and obeyed, but resisted: and the quite contrary to the direction of truth is done, then it is as it were fettered in the Gyues and Manacles of our lusts, which keepe it backe.

*TIM.* Taketh the truth any hurt thereby?

*SILAS.* None at all, but the hurt is to our selues, euen great vexation and vquietnesse of minde. Secondly, a greater inclination and pronenesse to all manner of euill; this may bee declared and illustrated by the similitude of prisoners kept in prison against their will; also, by the example of such *Gentiles*, *Jewes*, and *Christians*, as knowing what they ought to doe, yet did against their knowledge, *Rom. 1, 3 2. Rom. 2, 17, 21. Phil. 3, 18.*

*TIM.* What counsell was given here?

*SILAS.* That all men endeavour to take part with the knowne truth against their affections; and endeavour to do according to that truth which they know. For first, if men will not haue truth to guide them, they shall haue their corrupt filthy lusts to be their guides. Secondly, if men keepe truth in prison by their disobedience; themselves at last shall bee cast into the prison of darkenesse, whence they shall neuer come out, where the fire neuer goeth out, and the worrne neuer dieth.

DIAL.

DIALOGUE XI.

Verfes 19, 20.

*Forasmuch, as that which may be knowne of God, is manifest in them : for God hath shewed it vnto them.*

*For the inuisible things of him, that is, his eternall power and God-head, are seene by the Creation of the world, being considered in his workes, to the intent that they should bee without excuse.*

TIMOTHEVS.

**VV***hat coherence and agreement hath this Text with the former, and how doth Paul proceede?*

SILAS. This verse with the rest that follow to the end of the first Chapter, do by a very plaine and distinct order, more fully explicate and declare the matters briefly and concisely set downe in the 18. verse ; as first, what that truth is which the Heathens did vniustly detaine, viz : the principles of Nature inprinted within them, both of God and of morall duties ; and how they came by this naturall light, in this verse and next. Secondly, how by vniust detaining that truth, they proued impious to God by vnthankfulnesse and idolatry, and iniurious towards themselves and their neighbours, from verse 20. till 32. in which verse, lastly is taught what that wrath and punishment is, which is from God in Heauen, reuealed and sent vpon such wickednesse of men. Now the first word or particle of this present Text *Because* [For] bewraieith this verse, to depend vpon the former, as a reason thereof taken from the effect. He had saide, the Gentiles violently oppressed truth, and as a Taylor his Prisoner, so they kept in the same, which yet desired to burst out into actions, as the Sunne out of the clouds. This he proueth thus, because such as had a certaine light and knowledge to lead them to God, in some sort to know him, and to discern betweene good and euill in common life, could

not commit such impieties toward God, such vncleannesse against themselves, and such iniustice to their Neighbours, but that they must bee iudged guilty of vnrighteous detention and suppression of the truth. If happily any would alleadge for the Heathens in their defence, that they wholly wanted the knowledge of the truth, and so are vntruly charged for with-holding it ; for answer to this secret obiection hee affirmeth ; that the Gentiles had the knowledge of God, both by light of Nature, verse 19. and by the view of Gods workes, verse 20.

TIM. *What is the drift of this Text?*

SILAS. To shew what truth that is which the Gentiles detained in vnrighteousnesse : it was a certaine knowledge of God, which they learned by naturall instinct, and by the workes of Creation, and that they are iustly charged for with-holding the same knowledge.

TIM. *How many things may be considered in this Text?*

SILAS. Fieue things : First, that the Heathens had the knowledge of God, that &c. Secondly, that they had it from God, for God shewed it them. Thirdly, what things they knew touching God : his eternall diuine power. Fourthly, out of what bookes they learned it, not Scriptures but Creatures ; from his workes, not from his word. Lastly, what was the euent of their knowledge.

TIM. *Did the Gentiles know all that was to be knowne of God?*

SILAS. No, but knew so much as they were capeable to know, according to such meanes as they had, yet the Philosophers and wise men knew much of God, which they did not reueale to the common people. There are some things to bee knowne of God, which are incomprehensible simply, and cannot bee knowne of Gods regenerated Children, much lesse of Philosophers ; as his perfect diuine essence, and most glorious Maiesty, which dwels in a light that none hath accessse or approach vnto, 1 Tim. 6, 16. Also the reasons of

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his will and counsell touching the government of the world; and especially of mankind, for they ought not to be searched, nor can be traced and found, Rom. 11, 33. And other things there bee, which though they be comprehensible, yet are not knowne without reuelation of the word and spirit (which Heathens lacked) as the Doctrine of the Trinity, of Christ his incarnation, free Iustification by faith, Remission of sinnes by a crucified Christ, Resurrection, &c. By that therefore which may bee knowne, is meant that which by in-bred principles of truth, remaining in man after the fall; as some sparkles and fire-brands after a great fire; and by strength of naturall reason, as also by sight of the creature, the Gentiles could attaine vnto, viz. that there was a God, and he insensible and spirituall, and for properties most mighty, most iust, most wise, and good; which things they saw God the first cause could not bee without; seeing men, which were his effect and worke, had such qualities in them. Whereas this knowledge is saide here to be manifest (in them) it is expounded by Chap. 2. v. 15. written in their hearts, neither in the creatures, nor in the Philosophers, nor among them, nor to them, but in themselves, euen within their hearts: by which it is plaine, that hee now speakes not of the *Jewes*, which had their knowledge of God from the word, but of the *Gentiles* and of those inward notions and principles which be naturall; whereof some bee contemplatiue, shewing them of God that he is, and what one he is: and some practicke, teaching them the difference betwene that is godly and wicked, iust, and wrong, honest and vn honest, morally good & euill. Hence outwardly did arise the seeds of Arts, Sciences, and Disciplines, and within a conscience, iudging of a mans owne deeds, whether good or ill, and admonishing of the diuine iudgement, approving and rewarding what is well done, abhorring and reuenging euill actions; as Chap. 2. 15. This iustificeth that saying of *Augustine*, that by *Adams* fall all supernaturall things (such as enabled to

please God, and concerned eternall life) are quite lost; whereas mans naturall gifts are but onely wounded and impaired, not wholly extinct, so much abiding as is sufficient to free him from excuse, not to bring him to eternall life: that must bee done by the Grace which Christ hath brought in the reuelation of the Gospell as before, verse 13, 16, 17.

*TIM.* Who gave them this knowledge?

*SILAS.* God himselfe, who is the Author of true knowledge, as it is written, God shewed it them: This witnesseth to vs, that beside naturall light of minde, God did concur with all, continually helping nature, and the weaknesse of naturall discourse, giuing strength to naturall faculties and powers (much naymed by originall corruption); that they might do their office the better, in collecting and concluding effects by consideration of causes. Hence it came, that amongst the Heathens there were such worthy men, as *Plato*, *Aristotle*, *Socrates*, *Seneca*, *Pliny*, *Plautus*, *Plinius*, and *Paracelsus*, besides others more which haue diued so deepe into the secrets of nature, and haue written so many true things very learnedly, both of celestially creatures, and humane duties; euen because God was present by efficacie to stirre vp those instructions and principles which himselfe had first engrauen in mans nature. If any be desirous to know what the meanes are by which God shewed and manifested in them what might be knowne of him; it was neither inquisition and search of the written word, nor illumination of the Spirit, nor humane instruction, nor Angelicall reuelation, nor miraculous operations, or diuine visions for these were the priuiledges of his Church and people; but the meanes were meere naturall, as principles ingrafted, discourse of reason assisted with a diuine concurrence, and obseruation of the creatures, by which (being visible) well marked and duely considered, their mindes were erected (as by a ladder) to thinke  
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vpon the nature and properties of God, which were inſenſible and inuiſible. For God being an eſſence ſeparated from matter, and not ſubiect to ſenſes, muſt be perceiued of men by ſome outward ſignes of words (as to the Iewes) of creatures as to the Gentiles; who by the beholding and experience of things created, haue their knowledge of the Creator more and more publiſhed and encreaſed. The Doctrine or leſſon which from all this we are to learne, it is, that whatſoeuer knowledge of God or duties the Gentiles got, they were beholding to God for it: who though hee vſed certaine Organs and inſtruments both within man, and without him, to engender this knowledge, yet this honour ſtill remaines to God, that hee is the Author and giuer of it, and hence is entituled a God of Knowledge: which ſerueth to reprove ſuch of wicked vnthankfulneſſe, as forgetting God, doe aſcribe their great knowledge in diuine, naturall, and humane things vnto their owne induſtry, or to the ſecond cauſes which were vſed: for this is to rob God of his glory. Withall it muſt admoniſh vs, that ſithence God delights in meanes and workes by them, (albeit hee is not tyed to them) that therefore howſoeuer it is our ſinne to ſet them in Gods roome, by truſting in them, or referring all the praiſe to them: yet it is our duty not to neglect them when we haue them at hand, leaſt wee be found to reſpect God.

Now I pray you paſſe forward vnto the 20. verſe, which ſeemeth (as I conceiue it) to bee ioyned to the 19. by a Pre-occupation; For it might bee objected, that God being inuiſible, is vnſenſible alſo, and therefore could not bee knowne, becauſe nothing commeth to the vnderſtanding but by the ſenſes; to which the Apoſtle replyeth, firſt by conſeſſion, that indeed God is not ſcene and perceiued by ſenſes: and then by a ſecret correction, that (notwithſtanding) beſide that inward manifeſtation of himſelfe by naturall inſtinct, or imprinted light, hee hath outwardly by the things created, reuealed

himſelfe, and what may bee knowne of him.

**TIM.** You ſay aright, for now hee carrieth vs forward to another new external kind and way of knowing God, touching whom, tell me what things did the Gentiles know by this exterior way.

**SILAS.** His eternall Power and God-head, that is, His Eternity, Power, Deity, vnder which bee meant his properties, which they learned of the great booke of the creatures, out of which they might learne many things. Firſt, that they had a maker. Secondly, that this maker being before the things made, is Eternall, without beginning or ending, alſo of a ſpiritual Eſſence. Thirdly, that hee muſt needs bee Almighty, which made all things out of nothing, and ſuſtained ſuch a maſſe of creatures. Fourthly, the order, variety and diſtinction of his creatures declare his marvellous wiſedome. Laſtly, this ſheweth his great goodneſſe, that he made them all for our good and benefit. And finally, that hee was a moſt excellent worke-man, a rewarder of good and euill.

**TIM.** Whether ought this knowledge to lead the Gentiles, and whereunto ſhould it haue moued them?

**SILAS.** To praiſe God, and to loue him, to depend vpon him, and to ſeek to pleaſe him, as alſo to ſerue him with willingneſſe.

**TIM.** What enent had this knowledge in the Gentiles?

**SILAS.** It made them excuſeleſſe (that is) it tooke from them excuſe of ignorance, which they could not plead for themſelues. That this muſt bee the expoſition of theſe words (ſo as they are without excuſe) appeareth not onely by the teſtimony of ſundry learned men; as of *Peter Martyr*, auouching that God reuealed himſelfe to Heathens, not to this end, on Gods part to take away excuſe, but the ſame happened through their owne default, that they had no other vſe of their knowledge: So ſaith *Parasus* this came *coram culpa*: ſo doth *Guarter*, *Gentium vitio*,  
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by their owne fault: so *Chrysostome*, by a consequent and euent vpon abuse of their knowledge, not as a proper directly intended end: but also by strength of reason for the end properly, principally and by it selfe, why God by those two bookes of Nature and Creatures did manifest himselfe so farre as hee did to men, was his owne glory and mans happinesse subordinate thereunto; that men acknowledging and glorifying him whom they knew might be blessed, as *verse 21.* doth not obscurely insinuate. In that it fell out otherwise, this was accidentally through sinne, blotting out and defacing Gods Image, the remainders whereof (being withall peruerterd) are weaker then to lead men to their ends, strong to remoue excuse of ignorance.

*TIM.* But they might alleadge want of strength to do that they knew.

*SILAS.* They could not do so, because they thought vertue was in their owne power. Secondly, they had power giuen them in their creation, which they lost by their owne fall. Thirdly, they did not so much to the glorifying of God, as they were able to do euen in their corrupt estate, for the which God might iustly condemne them.

*TIM.* What may this teach vs?

*SILAS.* First, that God loues to cleare his iustice, from murmuring and complaints. Secondly, that if Christians do not vse their knowledge well, they are much more without all excuse and defence, because they haue a better and a greater knowledge; for vnto the law of nature, they haue ioyned the law of *Moyse*, and the Doctrine of the Gospel: where God giueth much, there he requireth much, and asketh much of them, to whom he committeth much.

#### DIALOGVE XII.

Verse 21.

*Because that when they knew not God, they did not glorifie him as God, neither were they thankfull, but became vaine in their thoughts, &c.*

*TIMOTHEVS.*

*E*Re we deale with the drift and interpretation of this Text, speake something of the connexion, with that which goeth before, and of the Apostles method.

*SILAS.* The Apostle rendreth a reason why the Gentiles were without excuse; as if he should say, they haue no place of defence for ignorance, because they had a knowledge of God, yet they honoured him not as was comely, but offered vnto him rather a double iniury. For, first they denied vnto him his due worship, which consisteth in glorifying God, and giuing him thanks, in both which they failed. Secondly, they violated and hurt his Maiesty, by putting vpon him false worship, and by their wicked manners, whereof a Bead-roll and Cathologie is afterward rehearsed.

*TIM.* What is the drift of this Text, which we haue now in hand?

*SILAS.* To accuse and conuict the Gentiles of vnthankfulnesse and contempt of Gods worship, that is; of vngodlinesse, which did appeare in this: that they did not glorifie God, according to that knowledge they had of him; nor were thankfull vnto him, according to that goodnesse which hee had bestowed on them.

*TIM.* Seeing we finde of wicked men recorded in Scripture, that they know not God, *Psa. 95, 10.* and in this Chap. *verse 28.* How is it to be taken, that here Paul saith [They knew God?]

*SILAS.* There is a contemplatiue, bare, and cold knowledge, which not changing the minde, nor appearing in actions, maketh men neuer the better: and this knowledge the vngodly haue. But Scripture denyeth vnto them that effectuall knowledge, which moueth and stirreth the heart to God-ward, to put confidence in him, and to be gouerned by his will, delighting to expresse it selfe in good workes. This onely deserueth the name of knowledge; and not that other, which is idle and dead, separate from study and care, to giue vnto God his glory, by submitting to his pleasure.

*TIM.*

**TIM.** *What thinke you to be instant by the glorifying of God, and by Thankesgiuing, is there any difference betweene these two: bee they not all one, and what may they import, if they bee diuers?*

**SILAS.** Some take them to bee one: and the former to bee opened by the latter. But the distinctiue particle [*Neither*] sheweth them to bee distinct things, one from the other. By [*Glorifying*] is vnderstood an inward reuerent opinion of God; to thinke honourably of his Nature, Properties, Mercy, Wisdom, Iustice, &c. of his workes and benefits; also, to render vnto him, the worship due to him. Thankesgiuing comprehends a due acknowledgement of his benefits, with a gratefull mention of them: also, with desire that others should take notice of them, to magnifie and praise his name with vs. Now, the Gentiles are heere to bee blamed, that they did neither the one nor the other. God being the end and marke whereunto all things tend, and the beginning or fountaine, from whom all good things flow; (whereof the Heathens were not ignorant) yet by their knowledge, they were prouoked and brought neither to glorifie him, nor to praise and thanke him.

**TIM.** *What instruction may wee take from hence to our Edification?*

**SILAS.** See the answers in the other Booke in the last line of the Page.

**TIM.** *What may bee our instruction from hence?*

**SIL.** That the knowledge which wee haue of God and his properties, should lead vs to glorifie him; whereof the reasons bee, because else it were in vaine and frustrate, and we were better to be without it, then not to haue the right vse of it.

**TIM.** *By what comparison may this instruction bee declared and set forth?*

**SIL.** As our knowledge wee haue of anen, doth serue vs to some vse, to helpe vs to content and please them: so the knowledge wee haue of God,

should lead vs, and further vs to the honouring of him. For the knowledge wee haue of his wisdom, should worke in vs obedience, and patience, and reuerence. His goodnesse being knowne to vs, should engender in vs Prayer, Loue, Confidence, and Thankfulness. Also, his power and truth should prouoke vs to trust in him, and to depend vpon him. Also, vpon the knowledge of his iustice, we should be moued to feare him. His holinesse should drive vs from sinne, to liue in purity and vprightnesse, as we may resemble God, and be like him.

**TIM.** *Are not these things better knowne to Christians, then to the poore Heathen?*

**SILAS.** They are so: for the wisdom, power, and goodnesse of God; more appeareth in the worke of Redemption, then in the Creation: and the Scripture doth more clearly reuate God, and our dutie, then the booke of the Creatures could do.

**TIM.** *What followeth of this?*

**SIL.** That we are so much the more bound to glorifie God; and the more to be blamed and punished if we doe not. For God ought to be worshipped of vs more carefully; the more excellent knowledge we haue of him.

**TIM.** *What is the other fault that the Heathen are charged heere withall?*

**SILAS.** The sinne of vnthankfulness, which is odious to God and man. This their vnthankfulness, did appeare in that they did attribute vnto Fortune and Destiny, vnto Starres, to their owne wisdom, forgetting, that God did guide and rule all things by his most wise and iust providence.

**TIM.** *How many wayes may this sinne shew themselves vnthankfull?*

**SILAS.** Very many wayes: First, by vnto forgetfulness of God, the fountain of all good. Secondly, if men doe remember him, yet faile to mention and praise Gods goodnesse. Thirdly, if they mention his benefits, loue, that it might bee thought that they are great with God. Fourthly, if

in words men doe praise him, and in workes dishonor him. Lastly, if they part this honour betwene him and his Creatures, as the Gentiles did.

**TIM.** *Wherein consists true Thankfulness?*

**SILAS.** In these three things. First, in joy of heart, reioycing at the feeling of Gods goodness. Secondly, in profession of his holy name before men, prouoking them to extoll him. Thirdly, in an earnest desire and care to please God, by doing his will.

**TIM.** *What Reasons are there to mooue vs vnto Thankfulness?*

**SILAS.** First, it is commanded of God, *Psal. 5b.* Secondly, it is a part of his seruice, *1 Tim. 2, 2.* Thirdly, it tendeth to his honour, to bee acknowledged disposer of the world. Fourthly, it is due to him, and without wrong cannot bee kept from him. Fifthly, it ioyneth men with Angels, whose worke in heauen, is to praise and thanke God. Sixthly, it is a duty that continueth in heauen in the next life after this. Lastly, it is the recompence that God looketh for at our hands for all his mercies, as it were our rent, charge, or homage, *Psal. 116, 12.*

**TIM.** *What may bee the meaning of the latter words of this Verse [That they became vaine in their imaginations, and had their foolish hearts darkened?]*

**SILAS.** The Greeke word, Englished [*Imaginations*] signifieth more then thoughts: euen Reasonings, Disputations, Discourses done vvith weighing and poising things: whereunto the Heathen Philophers, attributing much, thorough the pride and conceite of their owne witty and subtle inuentions and disceptations, they fell into strange opinions and inuentions concerning God. Some vtterly denying a God; others, doubting of it; others coining a plurality of Gods, whom some would haue to bee corporall, others incorporeall: the *Romanes* erecting and numbering mostlewde and abominable men (as *Romulus, Simm, Magus, &c.*) into

the registers and ranke of Gods: the *Egyptians* doing worse then they, accepting Beasts; as Oxen, Cats, Rats, Geese, Birds, Crocodiles, yea Onions and Leekes for Gods, putting to death, such as killed any of these: withall, they ascribed to God corrupt worship, thinking to appease him, by gorgeous Sacrifices, deuised by themselves; by dainty Banquets, sumptuous Playes, and goodly Spectacles; robbing him of his prouidence, withdrawing from him the gouernment of sublunary and inferiour bodies, as being too base for God to meddle with; appointing representations of him, vnbecoming his Maiefty and glory: pretending, they must come to GOD by Images, as to Kings by Courtiers. In all which, the Apostle saith, they proued *Vaine* both because they were deceiued of their opinion, neither obtained the end they aimed at. For, whereas they thought (by such their deepe and wise inuentions) to haue procured Gods fauour also, to enioy his blessings, and escape calamities, and to game vnto themselves an opinion of great wisdom, they met with the quite contrary. For, they offended God, purchased many temporall plagues, and spirituall too; and at last, were wrapt in eternall destruction, because (like fooles) which had their vnderstandings darkened, they preferred their owne vanities before truth, shadowes before substance, Idols before the true God; like Children, which set more by a rattle or a toy, then by Treasure, Gold, and Silver, and such precious things. From whence wee may learne, what yssue and successe may bee looked for, of all humane inuentions in Gods seruice, and what they will proue at length, who frame their opinions and worship of God, not according to that truth seated in the heart by God, and shining in his workes, or after the prescript of his word. All such will not onely bee frustrate of their expectation, and finde that all their glorious wisdom, is but mere blindness, foolishnesse, and

See Acts 14.  
11, 12, 13.  
1 Cor. 10, 30,  
21.

and darknesse : but will incurre the high displeasure of Almighty God, and pull on their owne heads his heauy vengeance, as these Idolatrous Gentiles did. An happy thing were it for Papists, and all other superstitious persons, which forsaking the sure directions of God, follow their owne peruerse reasonings, and thrust vpon God Will-worships and good intentions (as they be called) to take warning in time by the harmes which came vnto the Heathens, for their rash godlesse presumption in this kinde, whereof more shall be saide in the subsequent Verses.

## DIALOGVE XIII.

Verses 22, 23, 24.

*When they professed themselves to be wise, they became fooles.*

*For they turned the glory of the incorruptible God, into the similitude of the Image of a corruptible man, and of Birds, and of foure-footed beasts, and of creeping things.*

*Wherefore also God gave them up to their hearts lust, vnto uncleannesse, to defile their owne bodies betweene themselves.*

TIM. **H**OW is this Text tyed and linked in with the last? by what orderly steps doth Paul go forward?

SIL. Heere is a new anticipation, or fore-stalling of a priuy obiection: the obiection not expressed, but vnderstood is this. O Paul, why doe you accuse the Heathenish people of foolishnesse and darknesse of minde; do you not know that they tooke themselves to bee wise, and had a fame among men for great wisdom, yea and had the name (their teachers I meane) of Philosophers, that is, persons studious, and louers of wisdom? The Romanes had their *Cato*, and diuers others renowned for great wisdom: and Greece had her feuen wise men. In Egypt were men learned in all wisdom; and do we not reade of wifemen which came out of the East from a-

mongst Heathens, to enquire where the King of the Iewes should bee borne? To this obiection the Apostle answereth; first granting indeed that in their owne opinion, and by professing to the world, they were esteemed for wonderfull wise men; yet indeed and very truly they were fooles: because by leauing and leaping out of the bounds of that knowledge which God had imprinted in their mind, and manifested in his workes; and following their owne witty inuentions and sharpe conceits, they fell from that worship of God whereunto their engrauen light, and the sight of the creature called them, vnto most grosse and abominable idolatry; not onely making such their Gods as were but creatures, yea the basest creatures, euen creeping things had diuine honor given them: but changing (what lay in them) the true Immortall and Spirituall God, & his glorious Maiesty into earthly, corruptible, and contemptible shewes and similitudes, which they adored religiously, forsaking the right spirituall worship of the onely true God, and so became fooles, or rather mad in their folly, because they would maintaine it by pretext of reason.

TIM. Upon what pretences and appearance of reason did the wisest of the Heathens maintaine their heathenish Idolatry, in making Creatures Gods, and worshipping God by Images, also making pictures and shapen of God: what had they to say? what did they profess to see the ground and motive of such superstition?

SIL. Their pretexts and excuses deuised out of humane wit (wandering from light of nature) were sundry; not much vnlike (and some the very same) with these which our Papists stragling from the light of the word, now do vie in the very like case for defence of their abominable Idols; and which sometime the Israelites did plead for themselves, when they declined from Gods loue and seruice, to such their owne inuentions. As first, that God being a Spirit separate from sense, therefore the people whose vnderstandings were grosse, must haue God visible by some shape.

shape. Again, that they were not so foolish as to thinke the Images to bee God, but onely tokens and remembrances, and helps whereby to come to God: that as men come to Emperours by vnder officers, so access to God must bee by Saints, and inferior Gods; which excuses and such like, are answered by *Athanasius, Ambrose, and Augustine.*

*TIM. Now let mee know of you, in what respect the true God is called incorruptible; seeing mens soules and Angels be so too, and how his glory can be said to be changed, seeing it is immutable as himselfe is? For we thinke it doth well follow, that God being incorruptible cannot change; and as himselfe is, so is his glory exempted from change, why then doth Paul say, they changed it?*

*SIL.* The Angels and mens soules be incorruptible, that is, free from corruption, alteration, and change; not originally by themselves, but by the will of God, who himselfe is such of himselfe, most necessarily and euerlastingly exempt from change and mutation: yea and his glory also absolutely considered, is such as shall abide the same for euer, though heauen and earth passe away, it shall not alter; but his glory being relatively considered in respect of men as it is to bee honoured and worshipped of his reasonable Creatures, it may be, and is often changed by the lewd impiety of wicked Idolaters, who corrupt his glory two wayes; both by making vnto them Gods, which by nature are not so, giuing diuine honor and seruice to things created: and secondly by representation of God in visible shapes and Images, adoring him in and by such pictures and thewes men as fancy of him; and after both these sorts did the Gentiles dishonour God, worshipping for Gods such as had not diuinity in them, also by framing similitudes of God to which they attributed diuine honour by erecting vnto them Temples and Altars: also offering sacrifices and prayers vnto the figures of men, beasts, and creeping creatures, so foolish they were and without vn-

derstanding.

*TIM. What bee the instructions of this Text which we are to consider of?*

*SILAS.* First, such as in appointing Gods seruice doe leane to their owne reason and wit, they proue ridiculous and foolish, because in the ordering of Gods worship, Gods word onely must bee the rule; when men leaue the word, they leaue wisdom, and chooseth folly. Secondly, that all wicked men are fooles, because in the ordering of their liues they leaue the word and follow their owne lusts. Thirdly, that euen the godly are so farre fooles, as they depart from the word of God which now to Christians is the square of Gods seruice, as the Law of Nature was vnto the Infidels.

*TIM. What other sinnes doth the Apostle charge the Gentiles withall?*

*SILAS.* With the sinne of Idolatry, which appeareth in these two things. First, they made similitudes and likenesses of God. Secondly, they worshipped those Images.

*TIM. But they will say, they worship God, and not the Images?*

*SIL.* But the Apostle saith, they worship the Creatures and not the Creator.

*TIM. They will say they wrong not God, because still they minde to worship him?*

*SIL.* That is not so, for they turned his glory into a base similitude, as of creeping things, which is a great dishonor to him. Secondly, they changed the truth into a lye, as if the incorruptible and inuisible God were like a mortall and corruptible Creature, which is a lye. Thirdly, they forsake the Creator, as verse 25.

*TIM. You thinke then that God is not worshipped, at all if any other be worshipped with him?*

*SIL.* It is true, or if he be worshipped any otherwise then himselfe hath commanded; for as there is none to be religiously serued saue God alone, *Mat. 4, 10.* so this God will bee worshipped after his owne appointment.

*TIM.*

**TIM.** *Doe not they also forsake God which are spiritmall Idolaters, setting their hearts vpon the Creature, as Riches, pleasures, &c.*

**SILAS.** They doe so: for God alone will be feared and loued aboue all, and trusted in alone, as the first Commandement enioyneth vs.

**TIM.** *What was the punishment of this their Idolatry?*

**SILAS.** The giuing of them vp to vncleane and vnaturall lusts.

**TIM.** *What is meant by giuing vp men?*

**SILAS.** Not an idle and bare permission, seuered from Gods will, or a putting of sinne into men, but a withdrawing of his grace, or forsaking the Creatures and deliuering them vp (as a iust Iudge) to bee ruled by Sathan and their owne lusts. This is the greatest and grievous punishment that can befall a man in this life, because it is the encreasing of sinne, and hath new provocations of Gods anger.

**TIM.** *How many kindes be there of giuing vp?*

**SILAS.** Two; One in part onely, and for a time, into which the children of God may fall, as appeareth in *Mannasses, Dauid, Salomon, and Peter*: the other, wholly and for euer, which the Reprobates fall into, as appeareth in *Cain, Esau, and Iudas.*

**TIM.** *What was our instruction heere?*

**SILAS.** To feare God greatly, seeing hee can thus horribly and dreadfully punish offenders, which disobey his will: and if this be well thought vpon, it will make sinne farre more hatefull to vs.

**TIM.** *What were they giuen vp vnto?*

**SILAS.** Vnto all kinde of sinne: but namely, vnto vnchast and vncleane lusts, touching generation: they were assaulted with an whole army of burning and vnconquerable desires, which were both effects and punishments of their Idolatry: from whence as Riuers they did flow.

**TIM.** *What did wee learne from*

*this?*

**SILAS.** To abhorre and abandon such filthy lusts, not onely because they defile our bodies, which are the members of Christ, the Temples of the Holy ghost, bought with a great price; and are also finnes against the body, 1. *Cor. 6, 18.* but because they are the punishment of Idolatry. This is the Cockatrice which hatcheth such a pestiferous brood, as the punishment of vncleane lusts.

#### DIALOGVE XIII.

##### Verse 25.

*Which turned the truth of God into a lye, and worshipped the Creature, forsaking the Creator, who is to bee blessed for euer, Amen.*

##### TIMOTHEVS.

**W***hat is the Apostles method heere, how doth hee proceede in this matter?*

**SILAS.** As before in 23, 24. so now againe hee openeth the Fountaine of that impurity in defiling themselves, and iniustice toward their Neighbour, to wit; their impiety toward God, and prophanation of his worship, which was the very root and mother of such abominable children and branches, as filthy lusts and vniust actions be. That which hee called the changing of his glory, in verse 22. now he tearmeth the turning of his truth, that is, those true principles touching Gods eternall power and God head, engrafted in their minds; and that which before he named the image or likenes of a corruptible man, is here named (falsity or a lye) because it represents him falsly, and ascribeth to him a lying kind of worship: for God wil not be either pourtraited by an image, or serued in an Image, or by or before one. All such worship howsoeuer it be by Idolaters intended and directed vnto God, yet it is not so accepted of God, neither indeed is it giuen to him at all, but vnto Idols, as *Paul* teacheth

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1, *Cor.*

1 Cor. 10, 10, 20. therefore it is better translated (they serued the Creature) passing by; or forsaking the Creator; then thus (more then the Creator:) but if we reade it more, or rather, then it is like to that in *Iohn 3, 19.* and *Luke 10, 14.* Thus ye haue both the connexion of this Text with the former, and the interpretation of the phrases therein in some part.

TIM. *What is the drift of this Verse, at what marke doth it ayme?*

SILAS. First, to proue (as he did before, verse 23.) that the Gentiles, howsoeuer they knew the Law of Nature, touching the worship of the true God, yet did violate and transgresse it by their grosse Idolatry. Secondly, to lay out the Iustice of God, in bringing vpon them that heauy punishment, mentioned verse 24. whereof their grosse Idolatry was the true and proper cause.

TIM. *Tell vs now what is the summe of this Verse?*

SIL. It is a liuely description of Idolatry, which is a changing of the true God into a lye, and worshipping of the Creature, to the contempt of the Creator.

TIM. *What is meant by the truth of God?*

SILAS. The God who is true, as before, verse 23. the glory of God, being put for the God who is full of glory and Maiesty: so heere the [*Truth of God*] is put for the most true God, and such true notions as men haue naturally in them concerning the nature of God.

TIM. *How is the true God defaced by an Image made of him?*

SIL. First, because when God is represented by an Image, something is attributed and giuen to him, which he is not; as that he should be visible, finite, comprehensible, mortall, corruptible, earthly. Secondly, that is denied him, and taken away from him, which in truth is his owne; namely, his eternity, immensity, inuisiblenesse, immortality. So euery Image of God, is a false and lying representation.

TIM. *Wherefore is an Image called a Lye by our Apostle?*

SILAS. First, because from Idollies was taken away that which they were, for they were no more counted wood and stone, though in truth they still were so. Secondly, that was yielded to them by Idolaters, which they were not; as namely, the likenesse of God, to wit; of the power and nature of God.

TIM. *What doeye further note in this Verse?*

SIL. That there bee two degrees of Idolatry. First, to make Images of the Deity. Secondly, to serue and giue them worship, by outward gestures of kneeling, lifting vp hands, praying before them, offering Incense, &c.

TIM. *When it is said (they worshipped the Creature aboue the Creator) is it meant they worshipped both Images and GOD, but Images more then God?*

SIL. No, they did not so much as giue the second place to God, but wholly neglected him, beeing wholly addicted to the worship of the Creature.

TIM. *Is this true in all Idolaters which worship Images?*

SILAS. It is so: whatsoeuer they pretend, yet God is not worshipped at all, where he is not worshipped aright and alone: therefore, is Idoll-seruice tearmed in *Deut. 22, 17.* and *1. Cor. 19.* Diuell-seruice.

TIM. *What learne we from the end of the sentence, wherein he saith of God, he is to be praised for euer?*

SILAS. Thus much, that Idolaters haue no good successe of their enterprise with their practise: for, howsoeuer they seeke to rob God of his glory, and to change his truth for a lye, yet hee remaines God to bee praised and blessed for euer: for all that men can doe, is not able to alter Gods glorie or truth, hee abideth alwayes one and the same, like himselfe, God, woorthy to bee blessed for euer. *Romans 9, 5.*

## DIALOGVE XV.

Verſes 26, 27.

For this cauſe, God gaue them vp to vile affections: for euen their Women did change their naturall uſe into that which is againſt nature: and likewiſe alſo the men, left the naturall uſe of women, and burned in luſt one towards another.

TIMOTHEVS.

**W**Hat doth this Text containe in it, for drift, order, and matter?

SILAS. The Apoſtle, to the end he may better cleere and free from exception and reproach, the iuſtice of God, in puniſhing the Gentiles, and more thoroughly beate downe and tame their pride and ouer-wcening (a maine ſtop and enemy to the iuſtifying grace of Chriſt) hee now ſo toucheth their puniſhment, as that their ſhamefull vncleanneſſe (not to be named but with deteſtation) is withall more particularly and fully laide our, yet with much modeſty, moſt foule and vnho- neſt things being vttered in ſeemely and honeſt tearmes. In which, he deſcribeth their more then beaſtly impurity. Firſt, by the mouing and meritorious cauſe thereof, in the firſt tearme of the Text [*For this cauſe*] that is; for their Idolatry ſake, becauſe they changed the moſt glorious God, contumeliouſly into an Idoll. Secondly, the chiefe agent or working cauſe is mentioned (*God deli- uered them.*) This God doth not as an euill authour inticing to ſinne, but as a righteous iudge puniſhing moſt iuſtly ſin by ſin, Idolatry with impurity and vncleanneſſe: as a Iudge doth commit and giue vp a malefactor to bee tormented by the Executioner, ſo God deliuereth Idoll-ſeruers to be tormented by Satan, and their owne luſts.

TIM. Before ye go any further in vn- bowelling and ripping up the members of the Text, declare yet more diſtinctly what belongs to this (*deliuered vp*) & how God can do it, and yet not be partaker of ſinne?

SIL. This ſpeech of [*Deliuering vp*] our Apoſtle ſeemeth to haue taken it out of the *Pſa. 81, 12.* where God ſaith thus, *My*

*people haue not hearkened, &c. therefore I haue deliuered them vp vnto the forward- neſſe of their hearts, that they might walke after their owne counſels.* This [*Deliuering vp*] comprehends the foure actions, whereof the firſt is, that God with- draweth his grace, both light of know- ledge, & government of his ſpirit; which being remoued, the ſinner muſt needs fall into wickedneſſe, as a ſtaffe falleth when the hand is remoued which upheld it: & as the earth is couered with darkeneſſe when the light of the Sun is gone from it; or as a Ship muſt ſinke when Mari- ners are all gone out of it. In this action God is iuſt, for it is a righteous thing with God, to forſake ſuch as firſt wil- lingly depart from him, and to take his grace from ſuch as doe contemne it, and hate to be led by it. This next action of God in giuing vp a Sinner, is, that beſide forſaking him, hee alſo ſtirreth vp his luſts, and enclineth them vnto euill, a- gainſt which, *Dauid* prayeth in *Pſalme 119. Lord incline not my heart vnto Con- uerſionneſſe.* And of this *Salomon* ſaith, God turneth the hearts of Kings whi- ther he will, as the riuers of water: alſo in the *Pſalme* it is written, God turned the hearts of the *Egyptians*, that they ſhould hate his people *Israel*; vnto which may bee added ſundry ſuch like ſentences out of *Eſay 63. Iſaia 11, 2. Chro. 25. Ezek 14.* Whence *Auguſtine* collecteth, that beſide ſuffering, and for- ſaking, God deliuereth by a certaine in- citation; that though he put the motion of ſin into no mans heart, yet he inciteth, inclineth & diſpoſeth it whither he will, as one that hath power, not onely ouer the bodies, but ouer the minds of men alſo. God ſayeth *Auguſtine*, worketh in the hearts of men, to incline their wills whither ſoeuer it pleaſeth him, either to good things, according to his mercy, or to euill things, according his Iuſtice; and that by his iudgement, being ſometime open, and ſometime ſerer, but alwayes iuſt. His third action is, offering and pre- ſenting occasions of ſinning, to ſuch as be already deſtitute of his grace: where- unto pertaineth that in the *Pſalme*, that their Table ſhould bee a trappe and

God blindeth men ſaith Auguſt. when he ſaith uot enlighten them, and hardens whē he doth not ſoften. 2. Chro. 15. 2.

Pſal. 9, 22.

stumbling block. And who knoweth not that false Prophets were a snare to *Achab*, and occasions of his error? **1 Kings 18.** And that the aduersities which happened to the Egyptians in their owne land, and to the Israelites in the wilderness, were occasions to the one of more hardning, and to the other of blasphemy and infidelity? These occasions happen, both inwardly by motions and thoughts suggested to the minde, and outwardly by troubles, pleasures, plenty, &c. Which when they light vpon a good heart guided by Gods grace, turne to their good, and further them to amendment of life; but if they happen vpon a wicked minde, they are occasion of greater and more sinne, vnto which yet by inbred corruption they are prone enough. The last action of God in this iudgement of [*Delivering*] is the putting ouer an vngodly person, which refuseth to be ruled by God, vnto the regiment and power of Sathan, and their owne vile passions, to be more and more defiled and alienated from God: that as they like best to be led by them, so they should bee giuen vp to their owne deuises which they loue; which falling vnto them from God, as a punishment, and all execution of punishment hath the condition of goodnesse and iustice in it; and seeing all men that are so punished, do first by their iniquities deserue to be deliuered; and finally are not compelled, but doe euill freely by their owne consent; and therefore God so effecteth this punishment of giuing vp to vncleannesse, as he is in no wise author of the vncleannesse, as it is a sinne: for hee is a God who willet no iniquity, no vnrighteousnesse shall dwell with him: and as he extreemly hateth sinne, being contrary to his most holy nature and pure Law, so he will extreemly and eternally punish it: wherein hee could not be iust, were he the author of sinne, or entiser and tempter to it, or appouer of it, as it is a fault and defection.

**TIM.** *What is the Doctrine of this place, with the reasons and vses?*

**SILAS.** That in the vncleane acti-

ons of the wicked, God is more then a sufferer, euen a iust auenger, and so by his will and power, willet and effecteth their wicked workes as his righteous iudgements. Reasons heerof, both testimony of Scriptures affirming of God that he deliuereth, giueth vp, sendeth the spirit of slumber, hardneth, maketh obstinate, turneth the hearts, deceiueth men, makes the eares of men heauy, their hearts fat, &c. Which import more then permission, euen an action of God, not instilling & dripping in sinne, but inflicting it as a recompence of former sinnes, as it is said in the end of this verse, and Chapter **11.9.** Also if we shall shut out God from disposing the workes of wicked men, we should depriue him of more then the one halfe of the gouernment of mankinde, and rob him to his greatest dishonour, both of his prouidence and omnipotency; if wee make him but an idle beholder and looker on, and a bare sufferer, as if something might bee done which hee would not haue done, or could not hinder, then where is his Almightinesse? And how truly is it written, that none can resist his will? And he workes all things after the counsell of his will, and doth whatsoever pleaseth him, in heauen and earth? For by this doctrine of naked and idle permission, something should bee done, which God is not pleased nor willing to haue done. The vse of this point (for this present) is not onely to discouer and conuict the error of such as for preposterous defence of Gods iustice, to the wrong and preiudice of his power and prouidence, do obtrude and thrust vpon God a bare and naked permission and discretion; but also to desire and exhort all Christians vnfaignedly and greatly to feare the offence of such a God, as hath not onely our fame, goods, bodies, liberties, wiues, children, open to the stroke of his iustice; but the neckes of our soules bare and naked to the Axe of his vengeance, to finite them spiritually, with greater measure of sinfull filthynesse, of all Gods iudgements the most horrible, when the mind which should gouerne the whole man, and

and all our actions, become ſubiect to moſt cruell and vile luſts, which be the more greuous tormentors, the neerer and more inward that they be; ſithence alſo ſuch as God hateth vnto deſtruction, them hee finally and wholly giueth ouer to ſuch guides as Sathan and diuellish affections, to be gouerned by. No ſtronger bridle from ſinne then this conſideration. Rom. 11, 7.

**TIM.** *It is now fit time to ſlide into our Text, and to conſider the thing it ſelfe wherunto they were deliuered, what is it called, and what is meant by it?*

**SIL.** The thing is affections, vile or ſhamefull and diſhonourable affections; which importeth not onely burning and flames of luſt, and whatſoeuer is fordid, vnholieſt, and loathſome to chaſte cares, meant by before vncleanneſſe, and luſts of their owne hartes, verſe 24. but moſt filthy acts, both actiuelly which they committed toward others, and paſſiuelly which they ſuffered themſelues from others. And as their puniſhment is generally expreſſed in this word, ſo more particularly in the next, which declare the monſtrous impurity of both ſexes, both women and men in the act of generation, going againſt naturall courſe ordained of God, for propagation and encrease of mankind.

**TIM.** *What do ye call the naturall uſe of man and woman?*

**SIL.** The uſe of their bodies for generation, which is according to the order that God hath ſet in nature. This order is; that our kinde ſhould be continued by generation, and the order hath three parts. Firſt, that man be ioyned to a woman. Secondly, that one man be ioyned to one woman. Thirdly, that one man and one woman bee lawfully ioyned.

**TIM.** *What things are required to this lawfull ioyning?*

**SIL.** Some things are conuenient onely, as paritie and likenesse of age, of qualities, of eſtate. Other things are neceſſary alſo, as theſe fiue things. Firſt, that the parties married, be without degrees forbidden in Scripture, Leuit. 18. Secondly, that there bee a betrothing

ſome diſtance before the marriage, Mat. 1, 17. Deut. 22, 23, 24. Thirdly, that the parties bee of one religion, both worſhippers of the true God, Deut. 7, 3, 4, 5, &c. 1 Cor. 7, 39. Fourthly, conſent of Parents, or of ſuch as are inſtead of Parents, 1 Cor. 7, 38. Laſtly, conſent of parties, their mutuall liking and agreement. Gen. 2, 23. and Gen. 24, 57, 58.

**TIM.** *What luſts are againſt this order?*

**SILAS.** Some are inordinate onely, ſome alſo vnnaturall and beaſtly.

**TIM.** *What finnes doe ye reſerre to inordinate luſts?*

**SILAS.** Fornication, Whoredome, Adultery, Inceſt, Rape or forcing, Polygamie, or hauing more wiues then one at once: this was the ſinne of the Fathers; for it was againſt Gods ordinance, yet it was their ſecret ſinne, becauſe in thoſe times, it was not noted as a fault, or ſo iudged to be.

**TIM.** *What finnes reſerre ye to vnnaturall luſts?*

**SILAS.** Buggerie, which is an vncleanneſſe with beaſts: Sodomitry, which is an vncleanneſſe betweene them of one ſexe.

**TIM.** *Why is it called Sodomitry?*

**SILAS.** Becauſe the Sodomites are the firſt we read to haue committed this ſinne: alſo, they were outrageous in the committing of it. Gen. 19, 4, 5, 6, 7, &c.

**TIM.** *When he ſaide [they receyued ſuch recompence as was meant] what was this to ſay?*

**SIL.** That God did puniſh Idolaters, to ſhew his iuſtice; and hee did it with a fit puniſhment, to ſhew his wiſedome. This place plainely proueth, that in ſinne there is ſomething which God worketh, and not ſuffereth onely. Sinne hath three things in it: Firſt, a motion or action, which as it is ſuch, is of God, in whom wee all moue, and liue, and haue our being, Acts 17. Secondly, the naughtineſſe of the action, *ataſa* this is from our ſelues and Sathan, Iam. 1, 14. not from God: as a Waggoner, when he ſtrikes a lame horſe, is cauſe of his

his mouing, but not of his halting, which cometh from imperfection in the beaft. The third thing is Anti-juftice, the recompence or retribution for former offences; this is from God as Author, *Eſay 3, 10, 11.* for it is juft with God, to render to men after their workes, good to them which do good, and euill to ſuch as do euill, *2 Theſ. 1, 6, 7.* And heere wee haue the end wherefore God deliuereth to vncleane and vile lufts, that by order of iuſtice he may repay finners their due.

**TIM.** *If there bee a diuine Juſtice, then it muſt needs be ill with wicked men, and well with good?*

**SILAS.** True, it muſt be ſo: for ſo iuſtice requires, which giueth to euery man his due: but becauſe this doth not alwayes appeare to bee ſo, this proues that there is a iudgement to come, *2. Theſ. 1, 4, 5, 6.*

**TIM.** *What learne we by this?*

**SIL.** That it behooueth all men to feare ſinne, eſpecially not to lye in any ſinne, becauſe there is a moſt wiſe and juſt God to reckon with vs.

**TIM.** *What are we taught by the fitneſſe and meeteneſſe of this puniſhment?*

**SILAS.** That there is infinite wiſedome in God, to allot paine and iudgement answerable and like to their ſinne. This ſhould ſerue to encrease the feare of offending God, who knoweth how to fit finners their payment, correfpondent to their fault; and to proportion the puniſhment to the ſinne, drowning *Pharaoh* in water, who cauſed the *Iſraelitiſh* Children to bee drowned: and ſtriking that hand of *Seraboam*, where-with he would haue ſtricken the *Lords* Prophet. And worthily giuing vp theſe Idolatrous Heathens, to diſhonor their owne ſelues with moſt baſe luſts and deeds, becauſe they had diſhonoured God, by giuing his Godhead and worſhip, to moſt baſe ignominious creatures.

#### DIALOGUE XVI.

Verſes 28, 29.

*For, as they regarded not to acknowledge*

*God, euen ſo God deliuered them vp to a reprobate minde, to doe thoſe things which are not conuenient: being full of all vnrightheouſneſſe, fornication, wickedneſſe, couctouſneſſe, maliciousneſſe.*

**TIMOTHEVS.**

**W**hat is the drift of this Text?

**SIL.** Generally to conuict their guiltineſſe, and to ſhew what neede they had of the grace of Chriſt: but eſpecially to lay forth the equity of Gods iudgement againſt idolaters. The equity of God, that is; that as they did not iudge it right, nor render vnto God his knowne worſhip, ſo God in his iuſtice tooke all iudgement from them, that they ſhould not know what was conuenient and good for themſelues, nor equall and rightfull toward their neighbour, as henceforth hee ſheweth at large.

**TIM.** *What is meant hereby [That they did not acknowledge God?]*

**SIL.** Two things: Firſt, that they had not God before their eyes. Secondly, that they thought God had nothing to doe with their matters: for they neglected God and ranne into his diſpleaſure, being led to doe euill, by forgetting God to bee witneſſe and iudge of all men. Moreouer, that they neglected God, yea, and derided the true knowledge of God, preferring their owne inuentions; and ſo their ſinne was not of ſimple ignorance, but of wilfull blindneſſe.

**TIM.** *What leſſon was giuen vs here?*

**SIL.** That it is a good meanes to preferue vs in well doing, if wee conſider that Gods eye is euer vpon vs, to note and obſerue vs and our doings; and that it is a greuous fault to ſcorne the true knowledge of God.

**TIM.** *What is here meant by a Reprobate minde?*

**SIL.** Not perſons reiected, and reprobate of God, for diuers of theſe were elect ones; but ſuch a minde as is deſtitute of iudgement and voyde of common reaſon, taking euill for good, and good

good for euill; also passiuely, a minde reprobued and disallowed both of God and all good men.

*TIM. Doe ye not thinke some elect to be sometimes of a reprobate minde?*

*SILAS.* Yes surely, before their calling, as *Paul*, *Manasses*, and the Theefe vpon the Crosse, and they spoken of, *1 Cor. 6, 11*. Also diuers reprobates, were neuer giuen vp to a reprobate minde; but contrariwise, some of them haue had a ciuill minde, guiding their actions according to reason, together with great shew of godlinesse for a time; as *Lehu*, *1 Kings 10, 29*. and *Demas*, *2 Tim. 4, 10*. and *Iudas*, *Marth. 26*.

*TIM. What should this teach vs?*

*SILAS.* Charity, to hope well of all: secondly, patience to beare with all men, in the spirit of lenity so long as there is any cause of hope. Thirdly, wisdom to discern of mens mindes by their workes and actions.

*TIM. What difference do you put betwene a reprobate minde, a ciuill minde, and a religious minde?*

*SILAS.* The reprobate minde, doth neither feare God, nor reuerence man, and regardeth neither right nor wrong: The ciuill minde regardeth man, but doth not reuerence God: The religious minde, both feareth God, and reuerenceth man, doing good, and auoyding euill, of conscience toward the commandments of God.

*TIM. What learned wee from the particular rehearfall of those sinnes and transgressions whereunto they were giuen up by the reneging hand of Gods iustice, flinging them (as it were) from an high rocke into a deepe downefall and pit of vices?*

*SILAS.* Three things: First, how corrupt and miserable mans nature is without Christ, being a very sinke and Sea, rather of most vgly loathsome sins and vices. Secondly, wee learne how many enemies we haue to fight against, euen so many as there bee corrupt lusts. Thirdly, how much we are beholden to Christ for pardon of sinne, and grace of new birth, whereby so foule and innu-

merable vices are couered and cured. Fourthly, wee may learne to detest all appearance of idolatry, which God doth so seuerely punish, by giuing vp to such filthy sinnes, as so many tormentors.

*TIM. What was noted hereby, that they are saide to be full of all vnrighteousnesse, the first effect and fruite of their reprobate minde?*

*SILAS.* That corruption is spread into and ouer the whole nature of all men before their conuersion. Secondly, that our life is thereby stuffed and ouerladen, or fraught with vices of all sorts, which arise and spring out of that Fountaine of naturall corruption.

*TIM. What is meant by vnrighteousnesse?*

*SILAS.* Not a peculiar vice, but that which containeth the breach of all duties to our Neighbour, as *1 Cor. 6, 9*. as also in the *16*. verse of this Chapter, it imports all those lewde manners whereby they hurt their Neighbours in their persons, or substance, or name, contrary to the rule of naturall iustice.

*TIM. What is called fornication, the first kinde and part of iniustice?*

*SILAS.* The vncleannesse of vnmarried persons touching generation: vnder it, is meant all vncleannesse that way whereby they did defile the chastity and bed of others, against the seauenth commandment.

*TIM. What bee the stirrers vp, and nourishers of this vice?*

*SILAS.* Pride in apparrell, belly cheare, corrupt talke, vnchaste company, wanton dancing, vncleane touching, loue-songs, light and lasciuious playes, idlenesse, &c.

*TIM. What bee the remedies of this vice?*

*SILAS.* Labour in our calling prayer, moderation in dyet, fasting, marriage, meditation of Gods will, and temporall iudgements vpon his Children, and vpon the wicked both temporal & eternal.

*TIM. What meditations do ye meane?*

*SILAS.* Such as these be; First, that it is a sinne which polluteth the Temple of the holy Ghost. Secondly, it maketh the

Vnrighteousnesse set out by the parties.

1 Cor. 6, 12,  
13, 14, &c.

the members of an Harlot. Thirdly, it robbeth Christ of that right hee hath in the body. Fourthly, it is a sinne against the body. Fifthly, it hath prouoked Gods vengeance in this world. Sixthly, it deserueth hell fire, 1 Cor. 6, 9.

TIM. *What doth wickednesse signifie?*

SIL. The pleasure, study, and settled purpose, endeaour and labour, which an euill man taketh, that he may hurt another; examples hereof, wee haue in the *Iewes*, who tooke great paines to hurt Christ: Also in the false Prophets, which tooke great paines and labour to deceiue simple soules.

TIM. *What Reasons may moue vs to auoyde this wickednesse?*

SILAS. Because it maketh men like the diuell that wicked one, who goeth about taking great labour and paines to destroy men: and for this cause, hee is called that wicked one, and that euill one in Scripture, euen in regard of his excessiue paines which hee putteth himselfe vnto, that he may annoy and hurt men.

TIM. *What call ye comensnesse?*

SIL. A greedy desire of hauing more, though it bee with wrong to others: the loue of money, a will to be rich, 1 Tim. 6, 9, 10.

TIM. *By what similitude may the nature of a covetous man be declared?*

SIL. Of fire, consuming all fuell: of the graue, deuouring carcases; of the Horse-leech, still sucking and drawing, neuer satisfied, Prou. 30, 15. This vice comprehends all sorts of thefts and cunning trickes, to cozen others of their goods against the eight Commandment.

TIM. *What be the effects of Comensnesse?*

SIL. First, it choaketh the word, Mat. 13, 22. Secondly, it benummeth the conscience. Thirdly, it maketh goods our God, Col. 3, 5. Fourthly, it is the roote of all euill. 1 Tim. 6, 10.

TIM. *What remedy for it?*

SILAS. 1. Prayer. 2. Meditation. First, that God careth for our liues, Mat. 6, vers. 23, 24, 25, 26. Secondly, that we came naked into the world, and

shall goe naked out of it. Job 1, 21. Thirdly, that our liues consist not in riches. Luke 16. Fourthly, that it maketh vs slaues to our owne seruants, Psa. 9, 6, 7. Lastly, that it banisheth the loue of God, and feare of God, out of our hearts.

TIM. *What is that yee call Maliciousnesse?*

SIL. The word which the Apostle vseth, either signifieth that vice whereby men wax weary of well-doing, called sluggishnesse: or else that habite of naughtinesse, whereby one is disposed in all things to do viciously and lewdly. A generall inclination to all euill and vicious maners, being opposite to vertue, which is an habite or disposition to all good and honest actions.

#### DIALOGUE XVII.

Verse 29.

*Full of Envy, Murder, Debate, Deceit, saking all things in euill part, Whispers, Backbiters, Haters of God.*

TIMOTHEVS.

**W**Hat doe yee call Envy?

SILAS. That vice, whereby men vex and greeue for the good of others, as *Caine* enuied *Abel*, because his Sacrifice was farre better: *Saul* *David*, because he was more loued and honoured of the people; the *Iewes* Christ, because many flocked to heare him, and see his miracles.

TIM. *For what causes are wee to suppress and strine against this affection of envy?*

SILAS. Because it is a diuellish vice, making men like to Sathan, who enuied our first parents happinesse. Secondly, it is iniurious to God himselfe, and not only to our neighbour, of whose good we ought to reioyce, and not to enuy.

TIM. *How doth envy any injury to God?*

SILAS. First, it doth rise vp against the authority of his word, forbidding

bidding it. Secondly, it also controll-  
leth his wisdom in the distribution of  
his gifts; for, it misliketh that others  
should haue what we want, yet they  
haue nought but what God will.

**TIM.** For what other causes must  
we labour to bridle enuy?

**SILAS.** It is against charity, which  
reioyceth in the good of others, as  
in our owne. Also, it is an vnreasona-  
ble affection, because it breedeth conti-  
nuall matter of disquietnesse: for the en-  
uious man is neuer at rest, there will al-  
wayes bee somewhat to repine at. Se-  
condly, it maketh vs to repine for that  
which is ours, touching vs, as all other  
mans gifts be ours for vs; as the eye  
seeth for the whole body: so it is a-  
mongst Christians. Thirdly, enuious  
men doe that to others, which they  
would not haue done to themselves.  
Lastly, enuy leadeth to cruelty, as Cain  
to the murdering of Abel, Saul to the  
killing of David, the Pharises to the  
crucifying of Christ.

**TIM.** What is the duty contrary to  
this?

**SILAS.** To reioyce for the good  
of others, as though it were our owne  
good, as Paul did, Phil. 1. 3, 4. Col. 3. 3.  
1 Thes. 1. 2.

**TIM.** What is the next vice?

**SIL.** Murder: by a Synecdoche,  
all kinds of murder to be understood.

**TIM.** Why is murder placed in the  
middle betweene enuy and debate?

**SILAS.** To teach what be the ordi-  
nary occasions and grounds whence  
murder ariseth, and so to warne men as  
they would flie murder. to auoide those  
vices of enuy and strife. For enuy as  
the mother, bringeth forth murder as  
her daughter: as in Cains example  
Gen. 4.

**TIM.** What call ye murder?

**SILAS.** It is an vnlawfull taking  
away of life from any reasonable crea-  
ture. For beasts may bee killed for vs,  
and malefactors for example: so that it  
is done by the Magistrate, and iustly or  
legally.

**TIM.** By what reasons doe you shew  
the hatefulnessse of this sinne?

**SILAS.** First, it is against the Com-  
mandement (*Thou shalt not kill*). Se-  
condly, it taketh away precious life,  
which cannot be restored. Thirdly, it  
defaceeth Gods image in Gen. 9. ver. 6.  
Fourthly, it iniurieth the Common-  
wealth, in spoiling it of a member. Fifth-  
ly, it procureth horror of conscience, as  
to Cain, Gen. 4. ver. 13. Sixthly, it  
dishonoureth Gods name, as in David,  
2 Sam. 21. 14. Seventhly, losse of goods,  
body and soule. Gen. 9. 5. Reuel. 2. 18.  
Eightly, it spotteth a mans face and po-  
sterty. Lastly, it bringeth infamie vpon  
his name, and dishonoureth him in the  
eyes and estimation of men.

**TIM.** How many kindes of murder  
be there?

**SIL.** Two: it is either of ones owne  
selfe, or of others: and that is either in  
purpose, or in acte; by giuing counsell;  
by writing, as David; by striking, as  
Joab; by with-holding necessities of  
life; by not rescuing others.

**TIM.** What be the common causes of  
selfe-murder?

**SILAS.** Three: First, despaire of  
Gods mercy, as in Judas, Mat. 27. ver. 4.  
Secondly, feare of worldly punishment  
or shame, as in Achitophel, 2 Sam. 17,  
verse 23. Thirdly, penury or want of  
worldly goods, as in some poore peo-  
ple, which are plunged in remedlesse,  
or extreame penury.

**TIM.** What things doe occasion the  
murder of others?

**SILAS.** Couetousnesse; as in the  
murder of Naboth, 1 Kings 21. verses  
2, 13. Enuy in killing, as Abel, Gen.  
4. ver. 8. Wrath and reuenge, as in  
killing Abner, 2 Samuel chap. 3. ver. 27.

**SIL.** What doe yet call debate, a sinne  
against the sixth Commandement?

**SIL.** It is strife when persons of con-  
trary desires and opinions, runne into  
differences, & fall out into variance and  
dissention: it both occasioneth and also  
doth follow vpon murder committed.

**TIM.** In what things is debate ex-  
cused?

**SIL.** Either in matters of religion,  
or about worldly affaires, and that ei-

ther out of loue to gaine, or vpon vaine-glory.

**TIM.** *What reasons haue yee to keepe men from debate and contention?*

**SILAS.** First, it is a fruite of the flesh, Gal. 3, 20. Secondly, it is the breach of charity. Thirdly, it disgraceth our profession, 1 Cor. 6, 2, 3, 4. Fourthly, it is a sport to Satan, who delights himself in setting vs together by the eares. Fifthly, it is an offence to God. Sixtly, it is a scandall to his Church, 1 Cor. 11, 12. Seuenthly, the end of it is very fearefull: whereas peace is both pleasant and profitable. Lastly, it maketh vs vnlke to Christ and good men, who seeke and pursue peace: and like to Satan and wicked men, who delight in strife and warre. Therefore the best way is, either not to open the flood-gate of debate, or being opened to stop betimes, for none knoweth what will bee in the end; as in diseases, so debates stay them in the beginning.

**TIM.** *What doe yee call deceite?*

**SILAS.** That vice whereby men subtilly and cunningly hide their meanings by some colourable words or deeds, that they may hurt and intrap others: as *Cain* when he had led *Abel* into the field: and *Indas* when hee betrayed Christ with a kisse, and generally when one thing is pretended, and another thing is done: more specially when men vndermine the life and safety of another.

**TIM.** *What reasons bee there to keepe vs from deceit?*

**SILAS.** First, it is a member of the old man. Secondly, it is a breach of the law of God, which commandeth simplicity, and forbiddeth guile. Thirdly, it woundeth the conscience. Fourthly, it hurteth our credite, for it is a reproach to bee counted crafty and deceitfull, a Fox like *Herod*. Fifthly, it doth make vs odious & mistrustfull to all that knowes vs. Sixtly, it is a marke of Satans childe (*O thou childe of the diuell, full of all subtilty, Acts 13, 10.*) Lastly, to these meditations wee must ioine prayer and watchfulnesse ouer our hearts, which be deceitfull about measure.

**TIM.** *What is the duty contrary to this?*

**SILAS.** In all things to speake as we thinke, and to vse simple plainnesse in our words and deeds: yet in some cases truth may be wholly kept in, or vttered in part without deceite, if there bee iust occasion, and may be done without hurt to Gods glory, or damage to our neighbour.

**TIM.** *What is meant by taking things in euill part or malignity?*

**SILAS.** When those things which are well done, and cannot bee taken ill, or so done as they may fauourably bee well taken, are pecuiously wrested to an ill construction and meaning: these five last rehearsed sinnes, are against the sixt precept, being against the life of our neighbour secretly or openly.

**TIM.** *Is it not therefore that some translate this word (euill conditioned)?*

**SILAS.** Very true, because such men as construe things in ill part, are not content with any mans conditions, they mislike and carp at euery thing, and person: examples we haue of *Dauids* brethren, who tooke that ill which hee meant well when hee offered combat to *Goliath*: also many of the *Iewes* tooke Christs doctrine and miracles in ill part, as if he had done them of vaine-glory, or by the helpe of the diuell.

**TIM.** *Do not Gods children offend this way?*

**SILAS.** They doe so, as is to be seene in *Ely*, who tooke the good actions of *Anna* in euill part, attributing that to drinke, which shee did of deuotion.

**TIM.** *What thinke yee of these dealings?*

**SILAS.** They goe against charity, which taketh all things in good part, so farre as truth and reason will giue leaue.

**TIM.** *Can yee giue vs examples of such charitable taking things?*

**SILAS.** Yea, often in our Saviour, who tooke well the acte of such as brought children vnto him, and still construed to the best, the doings of his weake Disciples: and of the woman that powred the box of oynment on his head, Mat. 26, 10, 11.

**TIM.**

**TIM.** What is the difference between whisperers and backbiters, and also wherein doe they agree?

**SILAS.** They differ in this, that the former do secretly and closely hurt the credit of his neighbour by rounding in the eare: the latter sort doe it more openly. Secondly, the back-biter spareth no mans fame, but whisperers set strife only among friends. Also they agree in very many things. First, they both wound the name of their neighbour. Secondly, they doe it in his absence, and behinde his backe. Thirdly, they both haue the diuell on their tongue. Fourthly, they both report false things, or speake truth to an euill end. Lastly, they both vse cunning in broching their tales, vnder these and such like vales: I am sorry to heare such a thing, I am loath to speake of it, and I pray you say nothing of it, and I wish well to the party, &c.

**TIM.** Which of them is the worst?

**SILAS.** The whisperer, because he doth all vnder a hand, so as hee is not knowne, he stingeth more secretly, and so as one can prouide no preseruacion against his poyson.

**TIM.** What reasons should moue Christians to eschew those vices of whispering and backbiting?

**SILAS.** First, they are against the word that sayeth, Thou shalt not goe about as a tale-bearer amongst my people, I euit. 19, 16. Secondly, they doe to others what they would not haue done to themselves. Thirdly, of these vices ariseth much discord and debate, as it is written, Without woode fire is quenched, and without a tale-bearer strife ceaseth.

**TIM.** What is the duty of a Christian in this behaife?

**SILAS.** Not to speake cuill of others behinde their backe, but to tell them plainly their faults in loue and wisdom: for this will not breed displeasure (as some thinke) but rather it will get fauour at the last, so it bee done in loue and wisdom, with due obseruation of circumstances, and consideration of a mans owne calling and gifts.

**TIM.** But vnto tale-bearers, what is to be done?

**SILAS.** They are to bee driuen away with an angry looke, as the East winde driueth away the raine: they therefore doe sinne much which receiue tales with a delight to heare other mens sinnes: for if there were no receiuers of tales, there would bee no bringers of tales: the one hath the diuell in his eare, the other hath the diuell on his tongue. Lastly, such shall enter in to heauen as receiue not false reports against their neighbour: Psal. 118, 3.

**TIM.** But what thinke you, are all complaints to be accounted whisperers and backbitings?

**SILAS.** No: if these conditions be obserued. First, that the party complained of, be first duely admonished. Secondly, if the complaint bee put to such as haue power to redresse the fault. Thirdly, if the complainer seeke nothing but the amendment of the party. Lastly, if he grieue that hee hath cause to complaine, and pray for his conuersion, doing all in loue: these two last vices are forbidden in the ninth Commandement.

**TIM.** What is the next vice?

**SILAS.** Haters of God, such as bee hated of God and be haters of him; such be all back-biters and whisperers, persons which deserue the hatred of God.

**TIM.** Are there any which be haters of God?

**SILAS.** There be such, as this place and other moe do mention. God doth not deserue any hatred of them, but rather hath in him all causes of loue, both goodnesse and beauty: but it commeth to passe, that men hate God through that naturall corruption which they deriued from Adam; for whilst man bare Gods Image, he loued him and was loued of him, but when he put on Satans image and was vnlike to God, then began he. to hate God, and was hated of God.

**TIM.** Are there not degrees of hating of God?

**SILAS.** True, there be so: First, some doe it and know it not. Secondly, there

are some that hate him and know it. Thirdly, there are some which are secret haters of God. Fourthly, there are some which are open haters of God.

**TIM.** *By what markes may it bee knowne that men hate God?*

**SILAS.** By these especially: First, by seldome praying, or coldnesse in prayer. Secondly, by neglecting to praise him, or doing it without delight. Thirdly, by hating or hurting his children. Fourthly, by being loath to thinke, or speake, or heare of God, as Atheists. Fifthly, by ordinary disobedience to his word. Sixthly, by not procuring the good, or by seeking the hinderance of his Gospell, being enemies to Religion. Lastly, by murmuring and repining vnder his correcting hand.

#### DIALOGVE XIX.

Verse 20.

*Doers of wrong, proud boasters, inueters of euill things, disobedient to Parents.*

**TIMOTHEVS.**

**W***Ho be meant by doers of wrong?*

**SIL.** Such as be contumelious, or despitefull reproachers of others, in an insolent manner, insulting petulantly ouer others.

**TIM.** *How many wayes may wrong be offered and done?*

**SIL.** Sundry and many wayes: First, wrong may bee done in thought, word, and deed; also to soules, bodies, goods, or name, also by doing euill that we should not doe, and leauing vndone some good that we should do: also by fraud, and violence. Moreouer, wrong may bee done in our particular callings, when the duties thereof bee not well done; as also in priuate affaires, and in place of iudgement: this is viledest.

**TIM.** *What reasons may keepe vs from doing of wrong?*

**SIL.** First, that we may be like God, who doth no wrong to any, and shew our selues his children. Secondly, that

we may be vnlke Sathan, whose plotting and practise is continually how to doe some wrong. Thirdly, wee would haue no wrong done to our selues. Fourthly, it is directly against Gods word. Fifthly, it depriveth men of heauen. **1 Cor. 6. 9.** *Unrighteous persons shall not inherite heauen.* Sixthly, it bringeth iudgement euen in this life, as in *Iesabels* example; whereas the contrary, that is, to deale iustly, procureth many blessings, as in the example of *Iob*. Lastly, it hurteth our name and woundeth our conscience, and it is a cause that wrong is done to our selues: for with what measure we mete to others, that shall bee mete to vs againe. **Mat. 7. verse 2.**

**TIM.** *What is pride?*

**SIL.** An high conceite of our owne excellency, either arrogating to vs what wee haue not, and are not; or being too high-minded for that we haue.

**TIM.** *What is the matter of pride?*

**SIL.** The gifts of body and minde supposed, or in truth possessed.

**TIM.** *What bee the remedies of this vice?*

**SIL.** First, to consider the danger which is great and certaine; as it is written, *God resisteth the proud*, **1 Pct. 5. 5.** and pride goeth before a fall, **Prou. 16. 18.** Secondly, to remember Christs example, as **Phil. 2. 5.** *Let the same mind be in you, which was in Christ.* Thirdly, to thinke what promises bee made to the vertue of humility, **1 Pct. 5. 5.** *God giueth grace to the humble.* Fourthly, to thinke whereof we are made, and whither we must goe: for dust we are, and to dust wee must returne, **Gen. chap. 3. verse 19.** Lastly, how vnfit wee are to any good, and that all the good wee haue or doe, it is giuen vs, **1 Corinth. Chap. 4. verse 7.** Finally, pride in the minde is the same, that a swelling is in the body.

**TIM.** *What call yee boasting?*

**SILAS.** To glory or insult in any thing: whereas many proud men boast of that they haue: the boaster is one who bragges of that which hee hath not.

**TIM.**

**TIM.** *How many kindes be there of boasting?*

**SILAS.** One necessary, vrged by importunity of euill men, such as *Paul* vsd *2 Cor. 11, 16*. Secondly, Christians boasting, which is a holy confidence in Christs merits. Thirdly, a vaine and foolish boasting, which is a boasting of things wee thinke we haue done, or which others haue done by our meanes; or of wickednesse. This is the worst boasting.

**TIM.** *What reasons against this foolish boasting?*

**SILAS.** First, it breaketh a rule of the word, euen that rule which biddeth vs to bee modest and lowly. Secondly, it is a signe of a vaine and ambitious heart. Thirdly, it maketh vs resemble the Diuell, *Math. 4.9*.

**TIM.** *What doe ye call inuenters of euill things?*

**SIL.** Such as are not content with the euils that bee already in vse and practise, but doe study to finde out new euils; as the proud man, he inuenteth new fashions, the couetous man hee inuenteth more wayes of gaine; the oppresser, inuenteth new cruelties and torments; the Epicure inuents new deuices, new pleasures, and delicates. Such were *Tiberius*, *Sardanapalus*, *Phalaris*, who rewarded such as found new delights, and new torments.

**TIM.** *What Reasons against this vice?*

**SIL.** The euils which men doe inuent, doe commonly hurt the inuenters, *Psalme 7. 15*. *They shall fall into the pit which they digged for others.*

**TIM.** *Wherein doth disobedience to Parents shew it selfe?*

**SIL.** First, in their impatient bearing of corrections. Secondly, in an vnwillingnesse to obey things commanded well and iustly.

**TIM.** *In what things chiefly, are Children to shew obedience to Parents?*

**SIL.** In two things: First, in choise of their Calling or Trade of life. Secondly, in their marriage and choise

of their yoake-fellow. This may appeare by the example of our first Parents, whose marriage God their Father made. Secondly, by the example of *Isaac*, *Iacob*, *Sampson*, who were ruled by their Parents in their matches. Thirdly, by *1 Cor. 7*. Fourthly, children are more in power of their Parents, then their other goods. Fifthly, by the Law of Vowes, *Num. 30. 4, 5*. for if a promise made of a child to God, is of no force when Parents dissent; much more may Parents breake the promise which their children shall make of themselves to other men. Lastly, Marriages made without consent of Parents, are against the Law of Nature, and of the Lord, and are commonly accursed of God.

**TIM.** *For what reasons is disobedience to Parents, to bee loathed of all Christians?*

**SILAS.** First, it is against the fift Commandement, which saith, Honour them, *Ephes. 6, 1*. Secondly, it is against the Instruments of our life, education, and learning. Thirdly, it is against them which beare the image of Gods authority. Fourthly, it bringeth many curses, as short life to disobedient children. Hee that despiseth his Mother (saith the Wise man) the Ravens shall pick out his eyes, *Prou. 30, 17*. Also *Abolon* came to a fearefull end, being a disobedient childe.

#### DIALOGVE XX.

##### Verse 30.

*Without vnderstanding, covenant-breakers, without naturall affection, such as can neuer bee appeased, merciesse.*

##### TIMOTHEVS.

**VV**hat doe ye mean by those that are without vnderstanding?

**SILAS.** Such as haue vnderstanding, and cannot vse it; but deale as men voide of reason and counsell, vnadvisedly and head-strongly, following their

their passions. These men breake the rule of the word, which chargeth vs to walke wisely. Secondly, they are vnlike vnto God, who doth all his things by wisdom and counsell. Thirdly, they purchase much woe to themselves, thorough their foolish and rash dealing. Fourthly, they disgrace their persons, their actions, and oftentimes their profession through foolishnesse.

**TIM.** *What Lesson wasthen given here?*

**SILAS.** That wee vndertake nothing without good and due deliberation; *Establish thy thoughts by counsell*, sayeth Salomon in his Booke of Prouerbes.

**TIM.** *Who are these Couenant-breakers?*

**SILAS.** They who will abide by no Couenants, Leagues, or Promises, further then it is to serue their turne. These men they are vnlike to God, who is faithfull in all his promises. Secondly, they shall neuer come into the Lords Tabernacle, *Psal. 15, 1*. Thirdly, they are enemies to humane society, the band whereof is fidelitie and truth. Fourthly, they bring forth a fruit of the flesh, *Gal. 5, 20*. and breake the Law in a maine point, *Math. 23, 23*. vnder these be meant, all which deny things committed to their trust, or deceiue trust put in them.

**TIM.** *How many manner of Couenants be there?*

**SIL.** Two: Religious and Ciuill. Of ciuill Couenants there be two sorts: First publicke; for publicke duties in respect of a place. Secondly, for priuate duties in respect of priuate Callings.

**TIM.** *How else diuise ye couenants?*

**SIL.** Nationall betwene Countries, personall betwixt particular persons.

**TIM.** *What doe ye call naturall affections?*

**SIL.** Such as bee amongst them of one blood and kindred, as betwene Parents and Children, Husbands and Wives, Kindred, Country, Heathens, yea Christians also voyde of these.

**TIM.** *What doth it differ from humane and Christian affection?*

**SILAS.** Humane affection is that

whereby wee imbrace all men as men: naturall affection is that whereby wee imbrace them which are neere vnto vs by blood: Christian affection, is that whereby wee loue good men, because they belong to Christ.

**TIM.** *Who are they that can neuer be appeased?*

**SILAS.** Such as bing once offended, will neuer bee reconciled againe; also such as can agree with none, nor brooke the conditions of others: these men they are contrary to God, who is ready to be appeased. Secondly, they make God their enemy, who hateth such as are enemies to peace, yea reiecteth all their seruice done to him as abominable. See *Math. 5, 23; 24, 25*.

**TIM.** *Who are mercilesse men?*

**SILAS.** Such as cannot pity any man, but are cruell, fierce, hard-hearted.

**TIM.** *What reasons to drine vs from mercilesnesse?*

**SIL.** First, it is against Gods commandment and nature. Secondly, it maketh men also to be mercilesse to vs, because we cannot pity them that are in misery. The Heathens were full of cruelties, as also the Turkes in their warres, shedding the blood of men; women, and children, without all pity; casting men to beastes, and causing men to kill one another at sword-playing.

Concerning the forenamed finnes which are 23. in number, we are generally to obserue these few and short notes. First, that he first setteth downe one word (vnrigheteousnesse,) which comprehends them that follow, as kinds and parts of vnrigheteousnesse. Secondly, that they are heere to be considered not simply as sins, or causes of sins, but as effects and punishments, springing from the root of Idolatry. Thirdly, that hee nameth not all the branches of iniustice to men, (see more *Gal. 5, 19, 20. Col. 2, 8*.) but the most principall, and such as then reigned most amongst the Heathens. Fourthly, that though an imputation be heere laid vpon all the Heathen, who are vniuersally blamed without exception, because few among them

them liued ciuilly, and all were by nature giuen to them; yet no doubt all were not alike guilty; and further howsoeuer all these sinnes were not found in euery one, yet all were guilty of some one or more of them. Moreover, hee doeth accuse the *Romanes* directly to bee faulty in these transgressions, but indirectly framing his speech vnder the persons of others, to decline enuy; letting them rather see in the mirrour of other mens liues, what themselves were by nature, then plainly charging them to doe such things. Lastly, there is a great difference betweene godly Christians, and prophane Heathens, in respect of these vices; which howsoeuer Gods regenerate children may fall into some of them, of frailty and by strength of temptation; yet they are not giuen wholly, and for euer ouer vnto any of them, nor to be full fraught with them.

## DIALOGVE XXI.

Verse 31.

*Which men, though they knew the Law of God, how that they which commit such things are worthy of death, not onely doe them, but fauour them that doe them.*

TIMOTHEVS.

**W**hat is the purpose of this Text?

SIL. To shew the wickednesse of mens hearts, how farre it goes where it is not restrayned, that is, not onely to doe great euils, but to like and praise them who are euill doers; wherein hee doth more amplifie their guiltinesse, because they were not onely committers of euill, but fauourers thereof.

TIM. What is meant by the iudgement of God, and how did the Gentiles know it? Whence tooke they their knowledge of it?

SIL. By iudgement or righteousness of God: the morall law of ten Commandements is not vnderstood,

because this was neuer giuen but to the Iewes; and that which hee speakes of death, declares that it must be expounded of the iudiciarie or coactive and correcting power of God, whereby hee doth repay good to them which doe good, and euill to them who doe euill; life to the righteous, death to the sinners. This iudiciary law is called iudgement or iustice, because by the immutable order of iustice, it is requisite that rewards and paines be repaid to men as recompence of their workes. It is termed the iudgement of God, because it doth not belong to God as a contingent effect of his free will, which he may doe, or not doe as he will; but as a naturall attribute is in God, and by him vchangeably expressed and executed, *2. Thes. 1, 6, 7*. Whereas the *Gentiles* are saide to know this iudgement, the meaning is; that they well vnderstood the law and iudgement of God, to allot death to them which did such crimes, and that vnto such crimes death did so firmly and necessarily cleaue by Gods iudgement, as whether God did inflict, or for some time spared, yet the doers of such things were worthy of death, that is, some kinde of punishment tending to destruction, euen of Hells destruction: the *Gentiles* were not altogether ignorant, as by *Virgil* and others Poets may bee collected. This iustice of God the Heathens knew, by light of Nature. Secondly, by witness of their owne Conscience, and by experience in the daily examples of diuine reuenge. Hence *Draco* appointed death to the breakers of his lawes, and *Gentiles* iudged Adulterers vnto death, *Gen. 38, 24*. Also the *Barbarians*, *Acts 28, 4*. bewray murderers worthy to dye in their iudgement.

TIM. What death are they worthy of, which doe such things against the Law of God, imprinted first in mans minde, then written in Tables of Stone?

SIL. Both naturall death, violent death, and death eternall; this eternall death standeth in a separation from God, and in a sense of painefull torments in body and soule: it is to bee suffered

suffered in Hell, a Prison, a Lake, a place of darkenesse, a depth, in the company of the Diuell, wicked Angels, and Reprobate men, and for euer without end, infinitely without measure.

**T I M.** *How is this paine and smart of this death shadowed out in Scripture?*

**S I L A S.** By the similitude of fire and brimstone; the effects of this paine be, weeping, howling, and gnashing of teeth: this paine shall endure as long as God endureth, euen euerlastingly.

**T I M.** *What vse is to be made of this description?*

**S I L A S.** First, it should humble vs much, to thinke that we deserue such an vnhappy condition. Secondly, it should make vs flye from sinne, that hath pulled it vpon vs. Thirdly, it should stirre vp a loue to Iesus Christ, that hath himselfe suffered the paines of this death, to free vs from it. Fourthly, it should moue in vs great pittie towards such as doe lye in sinne, and bee in the high-way vnto this death. Lastly, it should breed great carefulesnes to keepe others from sinning.

**T I M.** *What sinnes are chiefly to be auoyded of vs Christians?*

**S I L.** Sinnes against our knowledge, because they giue greatest wounds to our conscience, and so most trouble the peace of our owne hearts. Secondly, they draw after them the greatest downefall in this world, which is the sin against the Holy-ghost. Thirdly, they procure greatest wrath and punishment after this life. Lastly, they haue in them flat contempt and rebel-

lion against God.

**T I M.** *May not Gods Children sinne after their knowledge?*

**S I L.** They may and do, as appeareth by *Danids* prayer, *Psal.* 19, 13; and practise, *Psal.* 51. Also, by the example of *Adam*, *Manasses*, *Salomon*, and *Peter*: but in these sinnes, the godly differ much from the wicked; for the godly fall into these sinnes seldome, with a strife of heart against them in the doing; and great grieve of heart afterwards; as also, encrease of care and watchfulesse against new temptation. But none of these things be in the wicked, but the quite contrary: for, they run headlongly and wilfully into euill, and are without remorse, and returning to God.

**T I M.** *What is it to fauour those that do euill?*

**S I L.** To consent vnto their wicked deeds with approbation. This may bee done many wayes, as by praising, by counselling, and perswasions, by hiring and rewarding, by defending, by dispensing, by pardoning, or procuring pardons, by concealing and hiding, and by pleading for them: also by silence, and not reproofing, or not punishing all these worthy of death.

**T I M.** *How may their faults bee set out, which fauour euill doers?*

**S I L A S.** By the example of Archrebels, which will maintaine all that rise vp against their Prince. This is an high pitch and degree of sinne: and in a very dangerous case these stand, who be risen to this height of iniquity, especially in this light of the Gospell.

CHAP.

## CHAP. II.

## DIALOGUE I.

## Verses.

Thou therefore art excused (O Man) whatsoeuer thou art that iudgest: for in that same wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest, doest euen the selfe same things.

## TIMOTHEVS.

**W**Hat is the purpose of this Text?

## SILAS.

The generall purpose, is to shew the guiltinesse of the *Gentiles*, but especially to discouer and reprove a close kinde of sinnes, who tooke themselves to bee righteous, and without fault, because they reprobued others, and could not themselves be blamed of the world; these sinners the Apostle telleth them, that it is little helpe to them, that the world cannot iudge them, seeing they are iudged of their owne Conscience, and of God. The Text hath a reproofe in the first words. Secondly, a reason in the rest.

**T**IM. This indeed is the commonly received opinion, that the Apostle hauing in the latter end of the former Chapter reprobued and conuicted open and bold offenders, doth now in the beginning of this Chapter blame another kinde of trespassers amongst the *Gentiles*, which were more politicke, and sinned with more cunning, neither doing openly nor allowing such grosse crimes as were mentioned before, but taxing and condemning them both morally by precepts, as did Cato, Socrates, &c. and civilly by their Lawes, as Solon, Lycurgus, Draco, &c. Yet in secret and privately did the same things. Some also there be which thinke that Paul hauing reprehended such as abused their contemplatiue knowledge, and

contrary: herunto had run into foule Idollary against the first Table, now taxeth such as abuse their particlike knowledge, trespassing against their neighbours; contrary to the knowne rules of common equity; but what doe you thinke of the connexion of this Chapter with the former?

**S**ILAS. The first Particlle of this Text [Therefore] doth well cleare it to me, that this whole sentence is inferred and dependeth vpon the former words in the last verse of the precedent Chapter, so as hee doth not take vp a reprehension of a new sort of sinners, but goeth on still to conuict the same transgressors, but with a new arraignment. Hitherto he hath reasoned from the effect of euill workes done by the *Gentiles* against God and men, to wit; the wrath and punishment of God reuealed and executed vpon them: whereof it followeth strongly, that the Heathen by their workes deseruing damnation, could not thereby challenge Iustification. Heere he argueth and concludeth the same thing from a testimony or iudgement of euery mans owne Conscience, not from that particular morall iudgement of some learned Philosophers, as Seneca, Plato, &c. or that ciuill iudgement of certaine Law-giuers, condemning to punishments, vices which themselves did; but from the vniuersall iudgement which is in all men naturally, and bindeth all. Sithence all men doe condemne themselves, yea euen for such things as they blame in others, yet themselves doe them: it followeth, that euery one without all excuse, is guilty in the iudgement of God, and therefore cannot bee iustified by their workes.

The summe of this first verse is thus much: ye acknowledge, and account them which doe such euils (as before spoken of) worthy of death: yet you

your selues doe know that either in whole or in part, priuately or publike-ly, ye do such things; therefore in your owne iudgement you are condemned whatsoeuer you doe pretend for your excuse. *Pau* by an Apostrophe directeth his speech vnto one man, to shew thereby, that it is the condition and case of euery one: for there is none liuing but must approue that iudgement of God, in verse 23. and which doth not many things against it euen by the witness of his owne conscience. The parts then of this Chapter, be principally these two. First, by a new reason he proueth, that Heathen men cannot bee iustified by their workes, verse 1, 2 Secondly, hee remoueth and answereth both the generall pretences and excuses of all men, verse 3. vnto verse 12. and the speciall allegations, first of the *Gentiles*, from verse 12. vntill 17. Secondly, of the *Iewes* from verse 17. to the end of the Chapter.

*TIM.* Dost the Apostle speake against all iudging of others?

*SILAS.* Nothing lesse, for there is great vse of both publike iudgement, and priuate: the vse of publike iudging is the preservation of humane society, which consisteth in the defence of good men, and punishing euill men by the sword of the Magistrate. Also the vse of priuate iudging is to reclaime tractable sinners, and to make obstinate sinners inexcusable.

*TIM.* What things may stay vs from the hard iudging of others, when they haue falne?

*SILAS.* These meditations: First, that happily we haue done the same offence, or else wee may do it hereafter, Gal. 6, 1. or if we do it not, it is because wee are not tempted to it. Also, that some other way wee haue offended as greuously, or may hereafter. Also, all hasty, vncharitable, and curious iudgements, are forbidden by our Sauour Christ, in Math. 7, 1.

*TIM.* How doth the Apostle meane, that those that condemne others, doe the same things?

*SILAS.* The meaning may be this:

First, that they did transgresse the Law of God, as others did, though not alwayes in such crimes. Secondly, they did those things secretly in the motion of their minde, which others did outwardly in the action of their life.

*TIM.* What was the instruction from hence?

*SILAS.* That it is the note of an Hypocrite, to beare with his owne faults, and to bee sharpe against others. This is proued by Mat. 7, 34. and 23. Also by the example of the Pharisees.

*TIM.* Whence commeth this?

*SIL.* First, from blindnesse, that they discern not their owne sinnes. Secondly, from inalice, which they beare to other mens persons. Thirdly, curiosity in prying too neere into others faults: for by this policy, Sathan keepeth them from reforming themselues, by busying them too much in censuring of others: therefore, in the reproofing of sinne, we are thus to proceede; to begin with our selues, and to be more seuer with our owne sinnes, then with other mens.

*TIM.* What reasons of this duty?

*SIL.* First, from the commandment of the word; the righteous man first accuseth himselfe. Secondly, because euery man knoweth himselfe, and ought to haue more care of himselfe. Thirdly, our selues being rectified and amended, then in our admonition towards others, we shall deale more wisely and charitably, with hope also of better successe towards our Neighbour, and more comfort to our selues.

*TIM.* Doe you take it to bee utterly unlawfull for any man to iudge or censure another of that vice, whereof he himselfe is culpable?

*SILAS.* If hee which censureth, or giueth sentence against another, for that wherein hee is commonly knowne to bee faulty, then hee doth giue offence vnto others, and cause them to thinke him an Hypocrite. Howbeit, if hee bee a publike person, he offendeth neither against his office, nor the Lawes which require sentence

sentence against malefactors: if he bee a priuate man, he offendeth not against his Brother whom he hath iustly blamed, saue by being a scandall to him, & being an occasion to him, to continue still in his sinne, because he seeth his reprobrouer do such things which he would not do, if he thought them euill.

**T I M.** *What further instruction may this first verse afford vnto vs?*

**S I L.** Namely this: That all men are held guilty before God, euen by force of selfe-iudgment, or inbred conscience. The reason is, euery man doth something, which he knoweth to bee euill, and to deserue Gods vengeance: either hee committeth some outward and odious fault, for which not himselve alone; but the world can censure him: or howsoeuer, hee so suppress his passions of wrath, enuy, reuenge, hatred, couetousnesse, ambition, pride, &c. as they doe not breake out as pusses and botches in his face and hands, yet they boile within, and like sparkes out of a furnace, so there rise vp out of the corrupt and vnclane soule, many noisome lustes & desires, whereof they cannot bee ignorant in whom they be. *Socrates* one of the best mannered Philosophers could say, That by nature he was incontinent, though by Philosophy hee bridle that affection from running into action. The vse of this instruction is twofold: First, it stoppeth the mouth of all Iusticiaries which seeke to establish a righteoufnesse by their owne workes, as if they could stand iust before God, and by their owne deeds; whereas euery man hath his owne heart to condemne him (and therefore, God much more to iudge him) as guilty of doing one thing amisse, or other, or many things rather. Whereas an absolute freedome from all faults is required in him who will be pronounced righteous by his owne doings. Secondly, here is an admonition for all men, but chiefly for such as haue authority to gouerne & iudge others, that they bee very carefull to auoide (what may bee) to become selfe-condemners and iudgers, by failing in

such matters, as by their place and office, they are driuen to sentence and punish in their inferiours. For it is a thing full of dishonestie and scandall, when a man may worthily haue it replied vnto him; *Physician heale thy selfe.*

#### DIALOGVE II.

Verse 2, 3.

*But we know, that the iudgement of God is according to truth against them which commit such things: and thinkest thou this (O Man) that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?*

**T I M O T H E V S.**

**W** *Hat is the drift of this Text?*

**S I L.** To reprove those which stood vpon mens iudgements, and neglected Gods iudgement, that is; they thought all well, so long as men thought well of them, not regarding what God iudged of them, which was chiefly and afore all to bee thought on.

**T I M.** *How fitly doth this Text agree with the former? Also in what sence is Gods iudgement affirmed to be according to truth? And how doe we know thus much?*

**S I L.** This verse was a prooofe of that which was written in the first verse: for there he saide, that men which condemned themselves, are without excuse; but are so guilty, as they cannot escape; the reason heereof is now rendred, because the iudgement of God is according to truth; and therefore, though men would blinde themselves, putting out their owne eyes, yet that cannot bee done; and were it done, it cannot helpe, for God will finde them out. By iudgement, is meant both Gods gouernment of things & persons in this world, namely, his iudiciary power, in inflicting paine: & also the action of the last & great day, when God will

giue recompence to euery man, as his workes be. This iudgement is saide to bee (according to truth) not so much for that hee iudgeth not after outward shewes and appearances, but seareth the hearts, *1. Sam. 16, 7.* as because it is a righteous vnpartiall iudgement looking not to persons, as corrupt men doe in their iudgement, but to the quality of the offence. This wee are saide to know, both because it is certaine, and the certainty heereof euidently appeareth to all men generally and obscurely by light of nature, imprinted in mens mindes, whereof before Chap. 1. verse 19, 20. and this is meant heere: and more specially and clearly by the witness of the word, auouching God to be righteous in his iudgement, and holy in his wayes, *Psalm 99.* and *76.* and *145.* *Paul* abhorring with detestation, the least thought of any iniustice in God, *Rom. 3, 5.* and Chap. 9. 14.

**TIM.** *What doth the Apostle teach heere, touching the Iudgement of God?*

**SILAS.** Two things: First, that his iudgement is true, equall, and iust: Secondly, that it is certaine and vna-voidable.

**TIM.** *What learned wee from the former?*

**SILAS.** That God doth iudge otherwise then men doe iudge, now heerein is the difference: that men doe iudge according to outward appearance: for men doe iudge according to that they doe heare and see, because they know not the heart, and cannot tell with what minde euery thing is done. This is the cause that men are so soone and much deceiued: as it may appeare, first, in that men take some to be good which bee otherwise, as in *Isaac*, who thought well of *Esaue*; and *Paul* who thought well of *Demas*; and the cleuen Apostles, who had a good conceit of *Indas*. Also men are deceiued in iudging some men euill which be good: example heereof, wee haue in *Dauid* towards *Mephiboseth*, *Sedechiah* towards *Jeremie*: Therefore in these cases, men are to iudge well of all men, so long as they haue no cause

to the contrary, especially so long as they see good in them, which may giue hope. Secondly, so to seeke the good opinion of men, as wee do not rest in it. Thirdly, if any of vs be deceiued in others, to remember wee are no Gods.

**TIM.** *Now tell vs how God doth iudge?*

**SILAS.** God iudgeth all persons and things, truly as they are, because he most perfectly seeth and knoweth all things, euen the very secrets of mans heart.

**TIM.** *What should this worke in vs?*

**SILAS.** Thiese things: First, that with great care wee approue our liues vnto God in all vprightnesse. And secondly, that gouernors labour to bee like vnto God, endeavouring what lyeth in them, to iudge truly of persons and things. Thirdly, that we reuerence all Gods iudgements, though they seeme strange to vs. For the godlesse men, yea thorow weaknesse of iudgement or strength of temptation, the godly too do thinke, and are ready to speake hardly of Gods gouernment, either as if there were no diuine prouidence, or as if it were not equall paines and afflictions being the portion of good men most commonly, and euill men well rewarded with good things, as if they were good men. This stumbled euen *Iob*, *Jeremy*, *Dauid*: but all our carnall thoughts, must heere strike faile and giue place to this Oracle of God, that his iudgements now and heereafter, will be found iust, and iustly, executed. Which truth, as it ought to stop our mouths, and to awake our security, that we perish not by hope of impunity, so it affoord vndoubted comfort against confusions and apparant oppression, *2. Thes. 2, 7.*

**TIM.** *Why is the iudgement of God vna-voidable?*

**SIL.** First, because of his omnipotency, whereby he can draw all men before him. Secondly, because of his decree whereby it is established. Lastly, we cannot auoide the iudgement of our owne conscience, much lesse Gods iudgment.

**TIM.** *What vse was made of this truth?*

**SIL.**

**SILAS.** It ſhould moue all men to amend themſelues; ſeeing all men muſt come to account. Secondly, it ſhould worke in Rulers a great care of their actions, ſeeing they alſo can not eſcape the iudgement of God.

**DIALOGVE III.**

Verſes 4, 5.

*Or deſpiſeſt thou the riches of his bounti- fulneſſe, and patience, and long ſuffer- ance; not knowing that the bounti- fulneſſe of God leadeth thee to repen- tance? But thou after thy hardneſſe, and heart that cannot repent, heapeſt up and treaſureſt vnto thy ſelfe wrath againſt the day of wrath, and of the de- claration of the iuſt iudgement of God.*

**TIMOTHEVS.**

**F**irſt ſpeake ſomething to the method and diſpoſition of the Text, how doth it agree with the former, and of what parts doth it conſiſt?

**SILAS.** The bleſſed Apoſtle doth now bend himſelfe againſt the vaine excuses and pretexts by which thoſe ſelfe condemners doe deceiue themſelues. The firſt is the hope of impunity, by the lenity of God, giuing good things out of his bounty or kindneſſe, bearing with the abuſe of his benefits out of his patience, and forbearing a great while to puniſh, out of his long ſufferance; therefore ſay ſinners, he will neuer puniſh. Hereupon as wanton Children or diſolute Schollers, which eſpy the gentleneſſe of their gouernors; or as Birds which marke the ſcar-crow, not to moue or hurt, waxe bold and feareleſſe. So theſe ſinners imagine of God, that he will euer ſpare, becauſe hee preſently ſtriketh not, they wantonly contemne him and his kindneſſe, The parts of the Text be two: the one concerneth the generall goodneſſe of God toward euill men, ſet downe in three words. The ſecond is, a reprehention of th abuſe of his goodnes, which that it might pierce

deeper and moue more, is ſet downe by an interrogation, and an Apoſrophe: Doeſt thou?

**TIM.** *What is the drift of this Text?*

**SIL.** To checke ſuch as being euill, yet thought themſelues righteous and in Gods fauour, becauſe they were not puniſhed of God, but prospered: vnto theſe men the Apoſtle ſaith, that their proſperity and freedome from puniſhment was a token of Gods bounty, patience, and long ſufferance, but not of their vertue and goodneſſe.

**TIM.** *What is meant here by bounti- fulneſſe?*

**SIL.** The kindneſſe whereby God is inclined to doe good euil to all man- ner of men; or a profitable and bene- ficiall kindneſſe. As in Luke 6, 35.

**TIM.** *What is ſignified by patience and long ſufferance?*

**SIL.** Patience is that vertue where- by God forbeareth puniſhment; and by long ſufferance is meant, that whereby God beareth a long time with the wic- ked; long keeping backe and refray- ning his wrath before hee puniſh them; notwithstanding they ſtill goe on to heape ſinne vnto ſinne.

**TIM.** *What is meant by the riches of his bounty and patience?*

**SILAS.** The plentifull and large a- boundance of theſe things according to the phraſes of Scripture; as rich grace for abundant grace, and, dwell richly, that is, abundantly. Col. 3, 10. Rom. 9, 13. Eph. 1, 7. and 2, 6.

**TIM.** *What is it to deſpiſe theſe things?*

**SILAS.** To make no uſe of them for amendment of life; for to ſuffer a thing to lye by vs without any uſe, argueth a neglect of it, that it is not eſteemed.

**TIM.** *What were the leſſons gathered from hence?*

**SILAS.** Sundry, and in order theſe which follow: Firſt, that wee muſt bee like to God in theſe properties: boun- tifull, patient, and long ſuffering, as he is, Col. 3, 12. Secondly, that outward bleſſings belong to the wicked, as well as to the good: For his raine falleth, and his Sunne ſhineth vpon the good and bad,

Scope.

Interpretati- on.

Instructions.

bad, Mat. 5, 45. Psal. 77, 1, 3. Thirdly, that the godly are not to fret, when they see the vngodly prosper: for it is a checking of Gods bounty and patience. Fourthly, that many are neuer the better for the benefits that God giueth them, but rather the worse, beeing hardened by kindnesse. Lastly, that it is a dangerous estate to bee free from crosses, and full of wealth; for such shall fall into impenitencie, and hardnesse of heart.

TIM. *What would Paul haue vs to understand by that speech [not knowing?]*

SILAS. Therein he doth both vpbraide and refute the brutishnesse and stupiditie of these sinners, that whereas the blessings of God, so many, so long continued, so great, ought to haue euen drawne and haled them vnto such a kinde and bounteous giuer; so blockish and foolish they were, as they were not only no whit stirred therewith towards God, as they did the more neglect, nay contemne him, and yet did promise to themselves, impunity and safety. This was sencelesse and beastly ignorance and wickednesse. Whence wee learne, both how out of measure wicked mans heart is, beeing without Gods grace; how vnable to moue it selfe to God, though God reach out vnto them the hand of his benignity: and also in what perillous condition they doe liue, which haue store of good things, and are without the spirit of repentance: they are worse then beasts.

TIM. *In what sence is it saide, that the bounty and kindnesse of God leadeth men to repentance?*

SILAS. That Gods benefits in all reason, should moue men to amendment, and men are to make such an account, that Gods kindnesse inuiteth them vnto repentance. When he giueth benefits, hee giueth meanes of repentance, but the grace of repentance hee bestoweth on his elect.

TIM. *What lesson was giuen here?*

SILAS. That euery good blessing of God is as it were a Sermon of repentance: also, the more benefits we haue, the more cause wee haue to loue and

please God by doing his will.

TIM. *What doe you call an hard heart?*

SILAS. Such a one, as will not bee softened and moued by benefits and instructions; nor broken with threatnings and corrections, the which in Scripture is set forth by the similitude of a stone, Ezek. 11, 19. Also of an iron sinew, and of a fat brawny heart, Psal. 119. which dulseth all the senses, and maketh them vnfit to doe their Offices. Mans heart is naturally hard, but this hardnesse is increased much by our owne perversenesse and obstinacy.

TIM. *By what degrees doe men fall into hardnesse of heart?*

SILAS. First, by wicked thoughts and lusts. Secondly, by yeelding vnto them with consent of the heart. Thirdly, the putting them or bringing of them into action. Fourthly, the often practise of sinfull actions. Fifthly, an obstinacy to continue in euill customes, from whence cometh hardnesse of heart, James 1, 14, 15.

TIM. *What be the causes of an hard heart?*

SILAS. The first cause is God himselfe, as Iudge, not as Author: God hardened Pharaohs heart, Exod. 9, 12. Secondly, Sathan: Sathan entred into Indas, Luke 12, 3. Thirdly, man himselfe: Pharaoh hardened his owne heart. Exod. 8, 15. Fourthly, impunity, or freedome from punishment. Fifthly, the prosperity of the wicked, as meanes and authors: this had almost preuailed to harden Dauids heart, Psal. 73, 13, 14, 15.

TIM. *What be the kindes of an hard heart?*

SIL. Two: First, that which is felt and perceiued. Secondly, the other not felt, nor perceiued.

TIM. *What is the hardnesse of heart which is felt and perceiued?*

SIL. When the heart though it feele no present ease, yet it is greeued for sinne, and desireth to be partaker of ioy, and vseth the meanes, as in David, Psal. 51.

TIM. *What is the hardnesse which is not perceiued?*

SIL.

The end of  
Gods bounty.

Abuse of  
Gods bounty  
and kindnesse.

Of hardnesse  
of heart.

Causes of it.

The kindes of  
it.

Right vse of  
Gods kind-  
nesse.

SIL. When men doe either carelesly liue in sinne without desire of vsing the meanes to come out, as they in the first of the *Proverbs*, verse 21. hated knowledge, and did not chuse the feare of the Lord. Or else, when men doe purposely resist the spirit of God in the vse of meanes, as the *lawes*, *Acts* 7, 51. *Resist the Holy Ghost.*

TIM. What be the remedies of an hard heart?

SILAS. Those which follow: First, admonition, private and publicke. Secondly, corrections being blessed, which must be asked of God. Thirdly, meditation of Gods vspeakable kindnesse. Fourthly, prayer, and hearty confession of sinne to God; and all this done in truth, and constantly.

TIM. What do these words containe, thou heapest and treasurest vnto thy selfe wrath against the day of wrath (and of the declaration of the iust iudgement of God)?

SILAS. A seuerer commination or threatening of a most heauy vengeance at the last, vnto such as abuse the great kindnesse and lenity of God, and are not bettered, but made worse rather, by his bounty and patience.

TIM. How is this vengeance declared and set forth?

SILAS. Three wayes: First, by a similitude taken from humane and earthly affaires of men in this world, who hauing plentifull riches, doe treasure and lay vp in store, that which afterwards they will vse in conuenient time: euen so wicked men which in time of Gods patience bearing with them, do increase their vnthankfulnesse and other sinnes, though they feele nothing for the present, yet afterwards they shall feele it farre more grieuously, their vengeance comming vpon them as a treasure heaped vp in more full measure, it being the manner of God to recompence the delay in punishing with the weight of punishment; see the like phrase of treasuring vengeance, in *Deut.* 2, 34.

TIM. What should this teach?

SIL. That they are in worst case of all others, whom God doth most blesse &

bear with, except they repent. Secondly, that all men should feare to abuse and prouoke Gods patience, not presuming of safety because of it, but by it taking occasion of speedy turning to God, least there come an after clappe, yea a most wofull reckoning in the end.

TIM. How else was this vengeance set forth?

SIL. By the cause, in this word [to thy selfe] which signifieth, that themselves brought all the mischief vpon their owne heads.

TIM. What vse of this?

SIL. It cleareth God from all cruelty, seeing the cause of mans ruine is in himselfe: as it is written, *O Israel thy destruction is of thy selfe. Hosea* 13, 9. Secondly, it teacheth all men to haue great care and heede to their owne hearts, because all their woe springeth of themselves. Aboue all things keepe thy heart. *Prou.* 4, 23.

TIM. How else was this vengeance declared and set forth in our Text?

SILAS. By the circumstance of time, when it shall be rendred, namely at the great and last day.

TIM. What should this teach?

SILAS. That howsoeuer euen in this life God do often inflict vengeance vpon impenitent hardned sinners, yet there is much reserued to the day of iudgement.

TIM. How is this day expressed?

SIL. By these termes: first (wrath) which importeth the heauinesse of the vengeance comming from Gods hot indignation and fury. The second terme is (reuelaton) whereby wee are admonished, that the things now hid & kept close here, shall be there opened and made most manifest to ourselues & all others: see the 16. verse of this chap. The third terme is (iustice) to teach, that in that fearefull ingement, God will proceede by right, without doing the least wrong to any; for how should the iudge of the world do vniustly? Gods bounty & kindnes, taketh place in blessing and forbearing, but if these be abused, then his iustice sheweth it selfe in punishing.

TIM.

**TIM.** *What is to be learned from hence?*

**SIL.** That in all the course of our life, and in every particular action thereof, the minde ought to looke to this iudgement, that so wee may bee made watchfull, and learne to walke with God, as through his mercy in Christ, we may bee counted worthy to escape the vengeance to come.

### DIALOGVE IIII.

Verse 6.

*For God will reward every one according to his Workes.*

**TIMOTHEVS.**

**W**hat is the drift of this Scripture?

**SIL.** To lay forth the equity of Gods distributiue iustice, because he doth not take vengeance, but vpon precedent cause, giuen from mens euill workes. It is iustice to giue to every one that which is his. But God doth so, giuing to good men, good things, and euill things to euill men: therefore he is iust.

**TIM.** *What things were considered in this Scripture?*

**SILAS.** Foure things: First, the person of the Iudge [God.] Secondly, the certainty of a iudgement [Hee will reward.] Thirdly, the persons to be iudged [Every one.] Lastly, the measure of this iudgement [According to his workes.]

**TIM.** *What note ye from the person of the Iudge?*

**SILAS.** His infinite Wisedome, his Power, and Iustice, whereby hee infinitely knoweth, and hateth perfectly, and is able also to punish all sinne most extreame. For, hee is Omnipotent, and the searcher of the hearts and reines.

**TIM.** *What use was made hereof?*

**SIL.** That hauing such a iudge, we ought alwaies to liue in feare, especially, seeing we are in his presence euer vnder his eye, who neither can bee hindered nor deceiued by any, nor yet will

erre in iudgement.

**TIM.** *How was the certainty of a iudgement proved?*

**SILAS.** First, by the testimony of Scripture, Mat. 25, 31. 2 Cor. 5, 10. Rom. 14, 10. Acts 17, 31. Secondly, by this reason, that God will giue good things to good men, and euill things to euill men. 2 Thess. 1, 6, 7. which hee doth not in this world, and therefore, there is a iudgement after this life.

**TIM.** *What use was made hereof?*

**SIL.** First, it moueth the sinner to repentance, Acts 17, 30. Secondly, it moueth the righteous to watchfulnesse. Watch therefore, Mat. 24, 42. Thirdly, it teacheth all men charity, not to iudge others, seeing one is iudge of all, Rom. 14, 9, 10, 11. And fourthly, patience in aduersity, because God will one day right all matters.

**TIM.** *Who are the persons to be iudged?*

**SIL.** Every one: of what age, sex, or estate soeuer. All persons, and every one, without any exemption or exception, must appeare, and be iudged.

**TIM.** *What learne we from this?*

**SILAS.** First, it must teach humility to the mighty, seeing they are to be iudged, as well as the meane. Secondly, it doth comfort abiect Christians which are patient, because they shall neuer be forgotten in that day.

**TIM.** *What is the rule and measure of this iudgement?*

**SILAS.** Mens workes, by which is meant not only deeds and words, but also thoughts and counsels of the heart, Eccl. 12. verse last.

**TIM.** *What was learned from hence?*

**SIL.** What a great care is to be had of our thoughts, seeing wee must bee countable for them.

**TIM.** *But will it not follow of this, that we may merit by our workes?*

**SILAS.** No verily: for the Apostle proueth here the quite contrary, because none can bring the workes of the Law perfect; therefore none can looke to be iustified before God by his workes. Again, it is not written, God will iudge; [For,] but according to our workes,

workes. Moreouer, they cannot merit, becauſe they are not our owne. Fourthly, becauſe they are a debt due to God, the creature oweth all to the Creator, but he is debter to none. Laſtly, there is no proportion betweene them and the reward; the one beeing finite, the other infinite, both in time and meaſure: but howſoeuer good workes cannot bee an euen rule of merit with God, as they be with men, yet they are a manifeſt rule of equity. For it is good reaſon that it goe well or ill with vs, as we haue done either good or euill.

**TIM.** But euill workes merit eternall death?

**SILAS.** True, becauſe they are our owne, and bee perfect, ſo bee not our good workes: for they are wrought in vs by Gods Spirit, and be vnperfect.

**TIM.** But it will deſtroy all care of good workes, if wee deny the merit of them?

**SIL.** Not ſo, but the quite contrary: for where there is in any an opinion of merit, there can bee no good workes done, becauſe in ſuch perſons all things are done of ſelfe-loue, with reſpect to their owne welfare, and not out of loue to Gods glory: and ſuch workes as are done out of ſelfe-loue to merit withall, cannot be good; for though the ſubſtance of the worke be good, yet the manner and end thereof is naught, and thus are no good workes done in all Popery.

**TIM.** What then bee the conditions of a good worke?

**SILAS.** Theſe three: Firſt, that they come from faith, Rom 14, 23. Secondly, that they bee commanded of God in his word, Deut. 12, 32. Thirdly, that they be referred to Gods glory, 1. Cor. 10, 31.

**TIM.** For what cauſes are they to be done?

**SIL.** That God may be glorified, Mat. 5, 16. our ſaluation aſſured, 2 Pet. 1, 10. our neighbours edified; our faith teſtified, James 2, 14. our charity exerciſed, James 2, 17. the needy comforted, Phile. 3. the mouth of the wicked ſtopped, 1 Pet. 2, 12. the weak

ſtrengthened, the ſtrong confirmed, and more reioyced.

#### DIALOGVE V.

##### Verſe 7.

*That is, thoſe that by patience in well-doing ſeek eternall life, to them he will render glory, honour, and immortality.*

#### TIMOTHEVS.

**T** Here is ſome difference in reading this Text, ſhew what it is, whereupon it ariſeth, and which reading you doe follow?

**SIL.** There bee indeede differing readings of this Text: for ſome read it thus: To ſuch as by continuance in wel-doing ſeek eternall life, God ſhall render glory, and honour, and immortality. Others thus: to them which by patience in wel-doing, ſeek glory, honour, immortality [He will render] eternall life; and (indeede) thus the wordes ſtand in the Originall, if we vnderſtand the word [Render] out of the ſixt verſe, to ſupply the ſenſe. But others read thus: To them which by patience ſeek eternall life, God [will render] the glory of good workes, honour, and immortality.

The cauſe of this difference, is twofold: Firſt, becauſe ſome doe ioyne the word [Render] which is ſupplied, vnto glory, &c. Others, vnto eternall life. Secondly, ſome do couple [Good workes] with patience and continuance: others pull it thence, and put it after glory; whereas they are ſeuered one from the other, in verſe 10. and ſo ought to bee heere. Howſoeuer, for ſubſtance of matter, it much mattereth not, what reading wee chooſe, becauſe the drift and intent of them all, is one: to teach vs who they bee, to whom the reward of euerlaſting life ſhall bee rendred; namely, to ſuch as by patience continue in goodnes: yet I do follow the firſt reading, as carying a plaine ſenſe, agreeable to the ſcope of Paul, though with

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ſome

some transposition of the words ; and hauing diuers good interpreters, as guides vnto me of this my choise. The wordes doe containe two markes, of such as shall inherit eternall glory and honour. One is, that they patiently perseuere in doing good : the second is, that they seeke eternall life ; this is the butte and end of their desires, not worldly things, as riches, honour, pleasure ; but that life which lasteth for euer and euer, euen so long as God himselfe (who is this life) doth last and endure. Of these two markes let vs deale with the latter, though it be not first named in the Text.

**TIM.** *What do yee meane by eternall life, and what is it to seeke it ?*

**SILAS.** By life, is meant the happiness of the Saints in heauen, and it is called eternall, because there shall bee no end of it : also to seeke it, is to feele want of it, and with great care to desire it, and labour to obtaine it. Seeke it, for place ; in the assembly of the Saints : for time, while it may be found : for manner, heartily and earnestly.

**TIM.** *What Lesson may bee gathered from hence ?*

**SILAS.** That this is the marke of a godly man, to desire and study aboue all things, how to bee saued in the day of iudgement. This indeed is the desire of the wicked : euery one hath a desire to be saued, but in diuers things their desires doe differ from the desires of the godly. First, the desire of the godly is constant, so is not the desire of the wicked, who desire it by fits. Secondly, the godly desires saluation, that God may bee glorified in his mercies, which comes of grace : the wicked seeke their owne wel-fare, because they would be happy, which comes of nature. Thirdly, the wicked so desire saluation, that they do not minde the way thither, which is wel-doing, or a iust and godly life : the godly in his desires, is lead as well to the way and meanes, as to the ends and scope.

**TIM.** *Then there is a necessity to doe good workes, or to liue well, seeing this is the way which conducteth to happinesse ?*

**SILAS.** True, there is so ; because God commandeth them, and appointed them as the course wherein his children must runne towards heauen : but these good workes cannot bee done without many difficulties and perils ; and therefore, wee haue neede of patience and perseuerance, which is the second marke of him that shall bee Heire of heauen.

**TIM.** *What call ye patience ?*

**SILAS.** It is the grace of God, whereby wee are strengthened to endure troubles for wel-doing, vnto the end.

**TIM.** *Is it requisite that they that seeke eternall life, continue to the end in wel-doing ?*

**SILAS.** It is so, and for many iust reasons : at first, that God is constant in his loue towards vs, therefore our loue and seruice to him ought to bee constant. Second, is Christs example, who kept on his course in wel-doing, through many afflictions, Heb. 12, 2. Thirdly, eternall life is promised onely to such as continue to the end, Mat. 10, 22. Fourthly, eternall death is threatened vnto such as faint and giue ouer, before they haue runne to the end. Fifthly, the wicked are constant in ill-doing. Sixtly, many godly persons haue abid with patience in wel-doing, whose steps we must tread in, Heb. 6, 12. to these may be added Gods commandement.

**TIM.** *Which are the speciall things that discourage men in wel-doing ?*

**SILAS.** First, losse of goods. Secondly, danger of life. Thirdly, reuillings and slanders raised by Sathan, and wicked men. Lastly, the great labour and paines that belongeth to wel-doing.

**TIM.** *How shall Christians arme themselves against these and such like hinderances ?*

**SILAS.** By considering these few, and such like things : First, that it is better to lose the world, then to lose our soules. Math. Chap. 16, ver. 26. Secondly, that such as will loose their liues for Christs sake, shall saue it.

Third-

Thirdly, that it is a blessed thing to bee reuiled for rightcouſneſſe ſake. Laſtly, that the paines about godlineſſe will bee recompenced by the fruit which followes, and there is more labour a great deale in committing ſinne, then in doing good workes.

**TIM.** *What is the fruit and reward of godlyneſſe, or of a godly life?*

**SIL.** Glory, honour, immortality.

**TIM.** *What learne we from theſe words?*

**SIL.** That the godly how infamous ſouer they bee in the world, yet they are glorious with God, and honourable in his ſight; for they ſhall be placed on his right hand, and ſet vpon thrones. Secondly, that their glory is immortall and neuer withering. Thirdly, that their eſtate is full of manifold glory, which the Apoſtle would teach, by the heaping of ſundry words heere, as if there were not words enough to expreſſe their happineſſe: ſeeing therefore the end of well doing will bee ſuch, wee ought with patience to abide and continue in well doing.

**TIM.** *But how ſhall glory bee rendered vnto Infants according to their works which they haue not, being vnable to doe them? Or how can they which repent at the laſt houre, haue their reward according to patience, and continuance in well doing, ſeeing they do not perſeuer?*

**SIL.** For Infants which be glorified, they are ſaued by the free election of God, by grace of the couenant, and alſo by Chriſt, into whom they are ingrafted by faith, which would bee fruitfull in good workes, if they did liue till they were men: for true iuſtifying faith can neuer be without good workes, in ſuch as for yeeres and ſtrength are apt and able to doe them, no more then the Sun without light, or a good tree without good fruit. Touching ſuch as be conuerted at the eleauenth houre, in the houre and moment of death, as the Theefe vpon the Croſſe was, I ſay of them, that for the time they liue after their conuerſion their faith will be working, for it is operative and cannot bee idle, becauſe it is liuely, and life is aſtue, as was ſcene in that repentant Theefe,

whoſe faith braſt forth by confeſſion of ſinne, reprehention of his neighbour, petition to God, glorification of Chriſt, and Apologie for his innocency: yet if ſuch as take the life of faith, when they be to leaue the life of nature, might bee ſuffered to continue in this world, they would alſo continue in good workes. Laſtly, *Paul* ſpeaketh heere of ſuch as were of full age, and alſo might doe good workes being ſpared to liue, that by well liuing they might honour God, and bee at length for euermore honoured with him.

#### DIALOGVE VI.

Verſes 8,9,10.

*But vnto them that are contentious, and diſobey the truth, and obey vnrighcouſneſſe, ſhall bee indignation and wrath: tribulation and anguiſh ſhall be vpon the ſoule of euery one that doth a will, of the Iew firſt, and alſo of the Grecian: but vnto euery one that doth good, ſhall bee glory, honour, and peace, to the Iew firſt, and alſo to the Grecian.*

**TIMOTHEVS.**

**W**hat is the coherence, drift, ſumme, and parts of this Text?

**SIL.** For coherence, either here is mentioned the other part of diſtributive iuſtice, the puniſhment due to wicked workers, & the reward alſo of good workes repeated, the more to excite and allure men with hope thereof, to bee conſtant in well-doing: or elſe the perſons to whom recompence ſhall bee giuen of the iuſt Iudge, as they haue bene ſet forth by their qualities, ſo now by their nation they are deſcribed, either *Iewes* or *Grecians*; that is, all the Gentiles which were not ſubieſt to *Moses* Law. The drift is, to ſhew God to bee righteous in his iudgement, becauſe he rendereth to euery one, the due belonging to them, whither it be well or ill. The ſumme is, that howſoever haply there bee not retribution made to euery perſon heere in this world, according to their doing,

because the good are often oppressed, and oppressours not onely go scot-free, but prosper : yet certainly there will come a day wherein this confusion and troubled face of things shall bee redressed and righted ; when every one shall haue as they haue done. For the parts : first, there is a description of the paines due to euill persons, in foure wordes ; whereof two [*indignation and wrath*] do containe the cause of their punishment ; Gods hot displeasure kindled by sinne : the other two [*tribulation and anguish*] note the extreame affliction of the vngodly, begun here, continued and perfected in hell ; elsewhere signified by death, destruction, gnawing worme, gnawing of teeth, darknesse, chaines, fire, &c. Secondly, the reward of the godly is parted into three members ; glory, honour, peace, which is the most quiet and peaceable possession of all good things in heauen.

TIM. *What doe yee note in the diuision of people, into Iewes and Grecians ?*

SILAS. Scripture vsually diuideth nations into *Iewes* and *Gentiles*, or *Iewes* and *Greekes* ; because the *Hebrewes* held all people beside themselves to be *Greekes*, and these accounting all beside themselves to be barbarous ; hence the *Greekes* are subdivided into *Greekes* and *Barbarians*. See Rom. 1. 14, 16. Rom. 10, 12. *Iewes* are first named, because of their prerogatiue to be Gods people : also they excelled others in the knowledge of God ; and therefore were more seuerely to be punished for their disobeying the truth. Hence it is, that as they were first for the order and preheminance of estate ; so they are first placed here in the order of punishment, for abusing so great dignity and vnderstanding. Also it is to be obserued that here the Apostle becometh to wrap the *Iewes* in the selfe same reproofe with the *Gentiles*, because hee intendeth directly and more specially to reprehend them, vnto whom therefore easily by little and little hee slideth ; turning his speech by name to them alone hereafter at the verse 17. Where he saith, *Behold thou*

*art called a Iew, &c.* And in that hee would not spare his owne kindred but named them first, hee shewes himselfe vnpartiall.

#### DIALOGVE VII.

##### Verse 11.

*For there is no respect of persons with God.*

##### TIMOTHEVS.

**H**OW is this Text and the verses following ioynted with the former, and what is the summe and scope of them ?

SILAS. He confirmeth by this sentence, that which before he saide of the equall condition of the *Iew* and *Gentile*, whom hee had matched in punishment ; whereas they seemed to be vnequall, for the *Iew* had the law of *Moses* (as a great light) to guide them, so had not the *Gentiles*, but the finall and dimme light of nature : therefore it seemeth a respect of person, to condemne them to equall paines, which were not equall in the meanes to keepe them from sinning. The Apostle answereth, that howsoeuer the cause might be vnequall, yet God in distributing paine, was not moued with respect of person ; hee did not looke vnto the country or kindred of the *Iew* or of the *Gentiles*, when hee inflicted punishment vpon them : but notwithstanding the difference of countrey, God did alike punish the *Gentiles* which had no written law, and the *Iew* which had a law written by *Moses* ; because whosoever doth transgresse, whither it be without a law or with a law, they are worthy of death. Hauing then hitherto from the 3. verse answered the generall pretext of all men, now he bendeth himselfe to take away the more speciall excuses and shifts (as bucklers against Gods iudgements) first of the *Gentiles*, vntill verse 17. and then of the *Iewes*, to the end of the Chapter.

TIM. *How are the persons of euill men described and set forth ?*

SIL.

**SILAS.** By these two properties : First, they are contentious, such as will fully defend errours and strife without cause. Secondly, they obey not the truth, but obey vnrighteousnesse, which is all one with that which is written in Chap. 1. vers. 18. and Chap. 2. 4.

**TIM.** In what causes doe contentions appeare and breake forth?

**SILAS.** In causes ciuill and religious, in matters of the world, and of God.

**TIM.** What be the originall and first grounds of contention?

**SILAS.** Pride, busie meddling, contentiousnesse, ambition.

**TIM.** What reasons to dissuade from contention?

**SIL.** First, it is a fruite of the flesh, Gal. 5. 20. Secondly, it is against the will of God. Thirdly, it is against nature, reason, and religion. Fourthly, it bringeth forth fearefull euents.

**TIM.** What may be noted in the other part of this description?

**SILAS.** That there be two Lords, truth and vnrighteousnesse; now of necessity wee must obey one of these two Lords, because there bee no other Lords, but Christ or Sathan; truth or vnrighteousnesse.

**TIM.** Which of these Lords is it best to be seruant vnto?

**SILAS.** Vnto Christ and his truth, because this seruice bringeth liberty, wealth, pleasure, safety, dignity, and honour, Prou. 3. 14, 15, 16, 17, 18.

**TIM.** How may wee know whether we serue truth, or lust?

**SILAS.** First, we are seruants vnto that which wee are obedient vnto. Secondly, our seruice is knowne by our loue and care; what wee like best and take most care and paines to please, that is our Lord.

**TIM.** But are Gods children wholly freed from vnrighteousnesse?

**SILAS.** No surely, but they are not seruants to it; it still abideth in them, but it reigneth not ouer them: it hath force and might to draw them aside from the truth of reason and of faith, but without dominion ouer them.

**TIM.** Which Lord doe the wicked serue?

**SILAS.** Vnrighteousnesse and lust, by which seruice, they gaine shame, bitter griefe, horror of conscience, danger of this life, and farre more in the life to come.

**TIM.** What remaineth for them in the life to come?

**SIL.** Tribulation, anguish, wrath, and indignation.

**TIM.** What did we learne out of these words?

**SILAS.** That euill men after they are dead, must suffer for sinne. Secondly, that the paines which they must suffer are extreame. Thirdly, that their paines shall bee both very great, and sundry or of diuers sorts, as the change of the words doth imply. Lastly, this should serue to keepe men from sinning against God: also it stirreth vp men after they haue sinned, vnto serious repentance.

**TIM.** How many things consider we in this Text?

**SIL.** Three things: First, what is meant by persons, and respecting of persons. Secondly, in what things it may appeare that God doth not respect persons. Thirdly, how farre forth wee are to respect persons without sinning.

**TIM.** What is meant by persons?

**SIL.** The outward qualities, as riches, pouertie, birth, country, friends: some of those qualities are of our owne election, as to be a Captaine, a Souldier, a Magistrate, a Minister. Some put vpon vs by God, as country, birth, riches, and pouerty. The meaning then of these words is this, that God is not mooued with any of these qualities to loue or to hate, to refuse or to receiue any to fauour, no nor yet with any gifts either naturall, as wit, memory, vnderstanding: or gotten by labour, as Learning, Arts, experience.

**TIM.** But was it not a respecting of persons, when all men being alike in Adam, he chose some to saluation, and refused others?

**SILAS.** It was not, for these reasons: First, persons in this phrase of Scrip-

Scripture, doth not signifie men and women. Secondly, Gods decree was before either there were men or women, that is, before they had any being. Thirdly, there must needs be a reiecting of some, where some bee elected. Fourthly, that which mooued him to make this difference, was not any condition or qualitie in the parties, but his good pleasure. Fifthly, the elect are not saued but by the merits of Christ: the others are not condemned, but by the desert of their sinnes: adde hereunto that God is not tyed vnto any law, and therefore cannot wrong any, or offend against equity.

**TIM.** *In what things may it appeare that God respecteth no persons?*

**SIL.** In these two things: First, in bestowing his spirituall gifts and graces, which hee giueth to poore and meane ones, as well as to the great and rich ones, as his effectuall calling, faith, repentance. Secondly, in inflicting his iudgements for sinne, which he punisheth in great and rich ones, as well as in poore and meane ones.

**TIM.** *What use are wee to make hereof?*

**SIL.** That we ought to be like vnto God herein, not to respect persons, but to iudge according to the cause.

**TIM.** *In how many things are not we so respect persons?*

**SILAS.** In foure things: First, the Minister in deliuering doctrine, Math. 23. *Thou teachest truly and respectest no mans person.* Secondly, the Magistrate in administering iustice, Deut. 16, 19. Thirdly, all Christians in their censure and iudgement of actions good or euill. Fourthly, in hauing the precious faith without respect of persons, James 2, 1.

**TIM.** *But there is some case where-in it is good to respect persons?*

**SIL.** True, as in giuing reuerence to euery man according to his estate and gifts; examples heereof wee haue in *Abraham* towards the *Hittites*, in *Ioseph* towards *Pharaoh*, in *Salomon* towards his Mother: the reason whereof, is the authority and gifts

of our betters, to whom ciuill reuerence is due.

### DIALOGUE VIII.

#### Verse 12.

*For as many as haue sinned without the Law, shall perish without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.*

#### TIMOTHEVS.

**W**hat is the purpose of the blessed Apostle in this present Text, and how proceedeth hee?

**SILAS.** The same as before, to proue the iudgement of God in punishing sinners to bee iust, and himselfe to bee no acceptor of persons: because howsoeuer the *Jewes* and *Gentiles*, bee vnequall in knowledge, yet hee will indifferently punish both, both being sinners. And heere *Paul* draweth neere to the particular obiections of *Jewes* and *Gentiles*, preuenting them in that they would plead and lay in against this equity of Gods distributiue iustice: which the *Jewes* thought it should not take hold on them, because God had graced and adorned them with the benefit and priuledge of the Law, by hauing whereof they looked not to bee condemned, but iustified: the *Gentiles* seeing they wanted the Law, deemed it hard to be condemned; whereunto he faith in this verse, that it shall no whit helpe the *Jewes* that they had the Law, nor the *Gentiles* that they lacked it; for notwithstanding this difference, both were worthy to perish, seeing both had in them sinne, the proper cause of damnation. This is the drift and summe of this verse, and thus *Paul* proceedeth.

**TIM.** *But why saith hee of the Gentiles, that they are without a Law, as hauing no Law?*

**SILAS.** This is spoken in comparison: the Gentiles had not the Law so plainly deliuered in writing, as the *Jewes* had; yet were they not without a Law, which he proueth afterward by

two manner of waies, in verſes 14, 15. the one externall, doing ſome good things; the other internall, the testimony of conſcience.

**TIM.** *How can they be ſaide to ſinne; ſeeing ſinne is the tranſgreſſion of the Law, which they were without?*

**SILAS.** They did ſinne, by breaking ſuch a Law as was giuen them, though they wanted *Moses* Law. Alſo they were ſinners againſt the Law of creation, which when *Adam* did breake, hee wrapt himſelfe and all his poſterity (euen infants) in damnation.

**TIM.** *What meaneth hee when hee ſaith, they ſhall periſh?*

**SILAS.** That their ignorance of *Moses* Law, ſhould not excuſe them from guilt and puniſhment of ſinne, becauſe they ſhall be iudged by that Law of nature, againſt which they ſinned.

**TIM.** *What inſtructions are to be receined from hence?*

**SILAS.** Two: Firſt, that God giueth not the knowledge of his will to all alike. For the *Jewes* had more knowledge, and the *Gentiles* had leſſe. Secondly, that ignorance of Gods word will excuſe no man; it will not abſolue the *Gentiles* from condemnation, becauſe they knew not *Moses* Law.

**TIM.** *What reaſons to diſſuade Chriſtians from ignorance?*

**SIL.** It is a ſinne, being contrary to the Law. Secondly, it is the cauſe of many ſinnes; men doe both erre, and ſinne, for that they know not the Scriptures. Thirdly, it is a part of Sathans kingdome, yea the ſtrength thereof. Fourthly, it maketh men like beaſts, like diuels.

**TIM.** *What means to obtaine knowledge?*

**SIL.** Praier, Meditation, Reading, Hearing, Conference.

**TIM.** *What is the meaning of that he ſaith [As many as ſinne in the Law?]*

**SIL.** That is, ſuch as had, and did know the Law of *Moses*, and yet ſinned againſt it, ſhould receiue ſentence of death from it.

**TIM.** *What things may wee learne*

*from hence?*

**SILAS.** Three very profitable leſſons: Firſt, the law of *Moses* is not able to keepe from ſinning, and to iuſtifie ſuch as haue it; for the Law was giuen to other purpoſes. Firſt, to giue knowledge of ſinne, Rom. 3, 20. Secondly, to reueale the wrath of God againſt ſinners, Rom. 4, 15. Thirdly, to be a Schoole maſter vnto Chriſt, Gal. 3, 24.

**TIM.** *What was the ſecond inſtruction?*

**SILAS.** That many which know the Law of God, after their knowledge, doe ſtill liue in ſinne, which is a verie fearfull thing.

**TIM.** *What reaſons haue wee to liue according to our knowledge?*

**SILAS.** Very many and great. Firſt, ſo it is commanded in ſundry places, *Iohn* 13, 17. *Iames* 1, 22. *Iohn* 14, 23. *Rom.* 2, 4, 5. Secondly, the end of our knowledge is praſtiſe. Thirdly, knowledge without praſtiſe, it is not onely vaine, but very hurtfull. Fourthly, if we praſtiſe that we know, wee are like to Chriſt and the Saints. Fifthly, we are vnlike to the Rebrobates and wicked men. Sixtly, all Gods benefits and correſtions call vpon Chriſtians to be obedient to our knowledge. Laſtly, it is a token of the childe of God, to be a keeper of the word, 2 *Iohn* 2, 4, 5.

**TIM.** *What is the third leſſon?*

**SIL.** That the Law ſhould iudge them that are breakers of it. This ſhould admoniſh vs, that we doe with great reuerence and care obſerue and keepe it, becauſe they that doe ſinne againſt the Law, it will be a ſeuere iudge againſt them.

#### DIALOGVE IX.

Verſes 13, 14.

*For in the ſight of God, the hearers of the Law ſhall not be iuſtified, but the doers of the ſame. For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not a Law, are a Law to themſelues.*

**TIM.**

TIMOTHEVS.

**VV** *What is the drift of this Text?*

**SIL.** To answer more distinctly, the obiection which the *Gentiles* or *Iewes* might make for themselves. The *Law* he might object, that seeing he had the *Law of Moses*, there was wrong done to him, to match him with the *Gentiles*, in the case of sin and damnation. Vnto which the Apostle answered; that they being breakers of the *Law*, could haue no benefit of saluation from the *Law*, which saueth none but the perfect keepers of it. There is a perfect keeping of the *Law*, either by Christ his obedience, imputed to the beleuer (of this *Paul* speaketh not yet, till the third and fourth Chapters :) or else, suppose any man by his owne strength could fulfill the *Law*, then should he thereby be iustified; of this, the Apostle here in this place, is to bee vnderstood. Moreouer, there is a double Iustification; one in opinion, when men thinke and presume they bee iust, as the Lawyer did that questioned with Christ, *Luke 10.* and the Pharisees, *Luke 16, 15. Yee are they which iustifie your selves.* The other, is in truth before God, which the Apostle meaneth here, and saith; that if any in their deedes could answer the perfection of the *Law*, thereby he should be absolved and pronounced iust, euen in Gods sight, which is the true meaning of the word (Iustified) both heere and else-where: as appeareth by the opposition betweene Perishing and Iustifying; as also betweene Condemning & Iustifying, *Rom. 8, 33.* and especially, by that place, in *Acts Chap. 13, v. 29. From all things, from which yee could not be iustified, &c.* Where the word can haue no other sense, but [Absolved.] Note further, there is a Legall iustification, and an Euangelicall. The latter, is by Christ through Faith: the former, by keeping the *Law* perfectly. For the end of the *Law*, is not knowledge, but practise, to make the creature wholly conformable to the Creator; therefore it must iustifie the performer. Of this iustification

Legall, *Paul* now entreateth,**TIM.** *What was the lesson taught from hence?*

**SILAS.** That the *Law* absolueth a man, giueth righteousnesse and eternall life to them, which by their owne strength, doe perfectly keepe the *Law*, and not to them which onely know and professe it.

**TIM.** *What belongs to the perfect keeping of the Law?*

**SILAS.** Three things: First, that all bee fulfilled, without failing in one iot. Secondly, that it bee kept all our life long, euen to, and euen in the last gaspe. Thirdly, that it bee kept in perfect manner, with perfect loue of God and our neighbour.

**TIM.** *Doth not the Law reward with life eternall, those which thus keepe it?*

**SIL.** It doth so, by reason of the couenant which God hath made, *Doe this and live, Leuit. 18, 5.*

**TIM.** *Can any person thus perfectly do the Law?*

**SILAS.** None saue *Adam*, in his innocency, and the man Christ, all other men (without exception) breake it. The reason whereof, is, because all men being borne in sinne, cannot but in euery thing transgresse the *Law*, till they bee sanctified; and after they bee sanctified, they can keepe the *Law* but not perfectly because their new birth is imperfect in this life, sinne still struing against grace; whereof it followes, that none can challenge at all life eternall by the *Law*, or the workes thereof, as they be done by vs.

**TIM.** *What is the obiection of the Gentiles?*

**SILAS.** They might alledge, that they had wrong done them to be condemned, seeing they wanted the *Law of Moses*. Vnto which obiection the Apostle doth answer, That though they lacked *Moses Law*, yet they were not altogether without a *Law*. First, because they did such things as *Moses Law* required to bee done. Secondly, because their thoughts excusing them in wel-doing, and accusing them in euil-doing, did witnesse they had a *Law*, euen

euē the Law of nature, though not the Law of *Moses*:

**TIM.** *What is it to do such things as be contained in the Law?*

**SIL.** First, that in matter of Religion, to thinke there is a God, and that he ought to be worshipped. Secondly, in matters of manners to doe good things, as to releue the poore, to helpe the helpelesse, to speake the truth, &c. Thirdly, in matters of policy, to punish vices forbidden, and to do good things commanded, by good lawes: to restraîne from euill, and to constrain to good.

**TIM.** *Did the Gentiles all this?*

**SIL.** They did so, as it is manifestly knowne by their Bookes and Stories, which witnesseth of many, that they both taught and practised honesty.

**TIM.** *What letteth that they pleased not God?*

**SIL.** Because they did not this out of faith. Secondly, that they did not referre their doings to Gods glory, but to the pleasing of themselves. Thirdly, they lacked a pure heart, which is the fountaine of all wel-doing.

**TIM.** *What is meant thereby, that they are a Law to themselves?*

**SIL.** That they see in themselves by the light of reason, what they should do, and what they should not do. Their inward conscience, is instead of a Law commanding vertue, forbidding vice, telling them that God must be honoured, Parents obeyed, their Neighbour not hurt.

#### DIALOGUE X.

##### Verse 15.

*Their Conscience bearing them witnesse, and their thoughts accusing one another, or excusing.*

**TIMOTHEVS.**

**W**HAT is the drift of this Scripture?

**SIL.** To proue by the eternall testimony of their conscience, that the Gentiles were not without a Law,

as he had before confirmed it by an eternall way of their doing some good things.

**TIM.** *What things are to bee noted here, touching the Conscience?*

**SILAS.** Two things: First, the Office of the conscience. Secondly, the effects or actions of the same.

**TIM.** *What is the office of conscience?*

**SILAS.** To beare witness, therefore it is called [*Conscience*] because it knoweth with another: it doth beare witness first of our estate, wherein our persons stand with God, that is; whether we are in the fauour of God or no, as Rom. 8, 16. *The spirit doth witness vnto our spirits, that wee are the sonnes of God.* Also by the example of Paul, Rom. 8, 15. and 2 Cor. 5, 5. and of Cain, Gen. 4.

**TIM.** *But David thought himselfe cast out of Gods fauour, when he was not, Psal. 77. 7. So did Iob.*

**SIL.** It is true, in time and pang of some grieuous temptation, or if the conscience be feared; also when it is asleepe or benumbed, it doth faile in giuing testimony of our persons. Secondly, it doth beare witness of our life and actions.

**TIM.** *What is the testimony that the Conscience giueth of mens actions?*

**SILAS.** Before they are done, it witnesseth and admonisheth vs; or when wee shall do them, how good or euill they be. After they are done, it tels vs what wee haue done, that is; when wee are about to doe or say any thing, the conscience telleth whether it is good or euill, whether wee please or displease God in it. Example we haue heereof in *David*, who when hee was shut vp in the caue with *Saul*, *Dauids* conscience told him afore-hand; that he should do ill, to do violence to *Saul*, 1 Sam. 23, 6. Also *Iosephs* conscience told him before hand, that he should do ill to consent to his Mistris, Gen. 39, 9. Also *Rebeccahs* conscience did witness, that it was a good worke to preferue two sonnes, Gen. 26, 43.

**TIM.** *Doth not the conscience erre*

L

some-

*some time in giuing testimony touching actions?*

SIL. Yes it doth, because it is defiled with ignorance and superstition. Therefore in this case of erring, conscience ought to bee reformed by the word; but till it be reformed, it must be followed and obeyed, as appeareth by Rom. 14, 21. 1 Cor. 8, 10.

TIM. *What witnesse doth the Conscience beare after the action done?*

SILAS. It certifieth vs, and witnesseth to vs what is done, and what is not done; the reason of this is, because there is in the Conscience a power, observing and remembring all that passeth from vs, in thought, word, or deede, as may appeare by the example of Iosephs brethren, also of Iudas, and of euery mans experience.

TIM. *What be the effects and workes of the Conscience?*

SILAS. To excuse vs when wee haue done well, whereupon ariseth ioy: and to accuse vs when wee haue done ill, whereupon ariseth griefe and feare; it accuseth vs in all things done against Conscience, because it striketh vs with terror and sorrow, but in honest actions which agree with nature, it doth excuse vs.

TIM. *What may be the meaning of that he saith, our thoughts accusing or excusing one another?*

SIL. It is not so to be vnderstood, as though the thoughts themselves were at ciuill warre, struing together one against another, about one and the same fact or deed: some thoughts accusing it, and on the contrary some other thought sexcusing it; nor yet it is to be applied vnto diuers persons, as that some thoughts should accuse vnbeleeuers and wicked men which are to bee punished; and other thoughts should excuse beleeuers and godly men who are to be saued: but it must bee meant of the change and turnes, which our thoughts haue in accusing or excusing our owne deeds and words, as they shall fall out to bee well or ill spoken or done, so our thoughts doe either acquit them, or condemne them. And this

testimony which the Conscience of men beareth, by accusing or excusing, according as the things committed are good or euill, it pleaseth God to keepe and maintaine it in euery mans heart for two speciall purposes: not onely that there might bee a constant difference, betwene men and beasts, but also for to be an aide and helpe vnto men, the better to search out our Creator, to conserue humane society, to leaue the vnrighteous without all Apologie and excuse in the day of the Lords iudgement; and namely, to take away all pretence from Pagans, and such as bee without the Church, to whom their very conscience shall bee sufficient to beare witnesse against them vnto their condemnation, though they neuer had either Law or Gospell.

TIM. *What are wee to learne from all this?*

SILAS. That it behooueth vs to hearken to the direction of the conscience. Secondly, to labour to haue our conscience well rectified. Thirdly, to bee much occupied in purging and cleansing the conscience, that it may doe his Office well and kindly; this must bee by often and narrow search, and vnfeigned confession and forsaking of knowne finnes.

#### DIALOGVE XI.

Verse 16.

*At that day when God shall iudge the secrets of mens hearts, according to my Gospell.*

TIMOTHEVS.

**W**hat is the drift of this Text?

SILAS. To cite all men, both Iewes and Gentiles, before Gods tribunall seate, as guilty of his iudgement: it concludeth his tract touching the righteous iudgement of God, in taking reuenge vpon the wicked.

TIM. *What bee the parts of this Text?*

SIL.

**SIL.** Foure : First, that there is a day appointed for the iudging of all flesh. Secondly, the Iudge, who is both Soueraigne (God) and Deputy (Christ Iesus.) Thirdly, the things that shall bee iudged, (the secrets of men.) Lastly, that this doctrine is a part and principle of the Gospell, and as certaine and sure, as that *Paul* taught it in the doctrine which he deliuered in his Sermons and Epistles.

**TIM.** What may wee learne concerning the day of iudgement?

**SILAS.** Two things: First, that it is so certaine that it will come, that nothing is or can bee more certaine; the reasons hereof are these: First, Gods decree which hath appointed it by an vnchangable will. Secondly, the truth of Scripture, revealing it in most plaine and innumerable places. Thirdly, the euidence of reason demonstrating it, as aboue; and the feare of our Conscience for secret sinnes conuincing vs of it.

**TIM.** What vse hereof?

**SILAS.** Foure-fold: First, the fainining of the wicked to repentance, *Acts 17, 30.* Secondly, the confirming such in their duties as haue repented, *2. Cor. 5. 11.* Thirdly, it teacheth patience, because there will at length vndoubtedly bee an end, when the good shall bee rewarded. Lastly, Charity towards our brethren, *Rom. 14, 13.*

**TIM.** What was the next thing?

**SILAS.** That this day is vncertaine to vs when it will come, as appeareth by the testimony of the Scripture, as *Math. 24.* where the vncertainty of this day is set forth, by these and such like similitudes; as of a Theefe in the night, of trauaile falling vpon a woman, of a housholder comming from a marriage. God would haue this day vnknowne to vs, to warne all to bee watchfull, that is; to liue so carefully euery day, as we would vpon our iudgement day, because euery day may bee that day for ought we know.

**TIM.** What hindreth the comming of that day?

**SIL.** Onely the accomplishment of the elect, which may bee done in a short space.

**TIM.** Shall not the Iewes be called first?

**SILAS.** So it verily seemeth, *Rom. 11, 24, 25, 26, 27.* But they are part of the elect, whose calling may speedily be performed and wrought.

**TIM.** Who is the Soueraigne Iudge?

**SILAS.** God, by whose authority the iudgement is to be held: First, because he alone seeth the secrets of men. Secondly, he alone can open the booke of the conscience. Thirdly, he alone can raise the dead. Lastly, he alone can execute the sentence; all which should worke great feare of offending him, and continuall care of wel-doing, *2. Cor. 5, 7.*

**TIM.** But the Scripture saith of Christ, that hee shall iudge the world as he is man, *Acts 17, 31.* How then shall the Saints iudge? *1 Cor. 6, 2.*

**SILAS.** Christ shall pronounce the sentence, *Mat. 25.* but the Saints shall iudge as assistants to Christ, and approvers of his sentence. The consideration whereof, should breed terror to the wicked, that he whom they haue despised shall iudge them: and matter of comfort to the beleeuers, that their head and Sauiour shall be their Iudge.

**TIM.** What shall be iudged?

**SIL.** Secrets of men: by which is meant, all inward thoughts conceived in the heart, all hidden affections seated there, and all outward deedes closely carried from the knowledge of the world, and done in darke or remote places.

**TIM.** What should this teach?

**SILAS.** To haue a great eye, euen to our thoughts and affections, that they bee such as shall agree with Gods will. Secondly, to doe nothing but that wee would haue all the world to know; for God who seeth all, and shall iudge all, is greater then the world, and will open all vnto the world.

**TIM.** Why is the iudgements a part of the Gospell?

**SILAS.** First, because it stirreth to repentance, which belongeth to the Gospell. Secondly, it teacheth charity and patience, two parts of the Gospell. Thirdly, it bringeth perfect deliuerance and redemption from all sinne and misery; which is the matter of the Gospell: or else the meaning may be, that Christ shall giue sentence according to the doctrine of the Gospell already published. *Iohn 3, 16, 17, 39.*

### DIALOGVE XII.

Verse 17.

*Behold thou art a Jew, and retest in the Law, and gloriest in God, and knowest his will: and tryest the things which differ, in that thou art instructed by the Law.*

**TIMOTHEVS.**

**W**hat is the drift of this Text?

**SIL.** To conuince the *Jewes* as guilty of sinne and damnation, as before he had done by the *Gentiles*; and so to driue them both to seeke their iustice, not in their owne workes, but in Christ Iesus alone.

**TIM.** What order doth the Apostle keepe, in this part of his treatise?

**SILAS.** He doth these three things. First, hee rehearseth seuen priuileges or benefits of God towards the *Jewes*, to the chiefe whereof, euen to their Doctors he directeth his speech. Secondly, he reprobeth their vnthankfulnesse, in the abuse of these benefits. Thirdly, he answereth their obiection about circumcision, and sheweth which is true circumcision: and which bee true *Jewes*, which be otherwise.

**TIM.** What was the first benefit which they might pretend for their immunity, why they should be exempt from the seuerer iudgement of God?

**SILAS.** That they were called *Jewes*, which was an honourable title and noble, as now it is to bee called Christians; but they were not such, as they were and would be called; which

sheweth vs, that truth may be seuered from titles: and that glorious names, through the wickednesse of such as beare them, may become most odious and infamous.

**TIM.** What was the second benefit?

**SILAS.** That they had the Law and the seruice of God prescribed them by it; this benefit appeareth to bee great, by *Deut. 4, 7, 8.* And *Psal. 147, 19, 20.* But their abuse about it, was, that they rested and contented themselves, in the reading, knowledge, and profession of the Law, also putting their trust therein, and proceeded not to practise and obedience, to walke in the statutes which they vnderstood and professed.

**TIM.** What was the third benefit?

**SIL.** That the true God was their God, and made a couenant to take them to bee his people, this was a maruailous great benefit, the profession and dignity of the couenant, as appeareth by *Deut. 4, 29.* and *Psal. 144, 15.* And *Paul* saith it was their glory: but this was their abuse of this benefit, that they glorified in God without due desire and care to aduance his glory, by godlinesse of liuing.

**TIM.** Tell vs what the fourth benefit is?

**SILAS.** It is the knowledge of Gods will; this appeareth to be a precious benefit by these reasons. First, because knowledge is a part of Gods image, and of Christs kingdome, *Col. 3, 10.* Secondly, it is to the minde, as the eye to the body, or the Sunne to the world *Psal. 119, 105.* Thirdly, it is of great price, more worth than all merchandize, *Math. 7, 21.* *Prouerb. 3, 14.* Fourthly, it maketh one man to excell another: but herein they abused their knowledge, both for that knowing the will of God they did it not: and also because beeing seuered from loue of God and their neighbour, it made them swell.

**TIM.** What is the fift benefit?

**SIL.** Triall of things which differ: these words, they haue another reading; as thus, *Thou allowest of things which are*

*excellent.* If wee take the first reading, then it hath this sence, that the *Jewes* had such a degree of knowledge of Gods will, at least in their owne perswasion, as they could discern betweene good and euill, betweene truth and errours. Phil. 1, 7, 8. But if wee take the second reading, then the sence will be this; that they by their knowledge, not onely could tell what was good, and what was not, but of sundry duties they knew which was most excellent. This is a benefit of great moment, because in comparison of two duties, when they come in ballance together, it is a very good thing to know which is to be preferred; for one may commit a great sinne in the doing of duties, if for a lesse he neglect a greater, or hinder one duty by another; as to be collecting for the poore, when they should attend the word; or to be busie in reading, and priuate praier, when they should bee giuen to publike deuotion.

**TIM.** Come now vnto the sixth priuiledge, spoken of in this Text, and tell what instruction is that he speaketh of? What is meant by instructing?

**SILAS.** That which is by Catechising, or such as is fit for children, to enter them into religion, to make them vnderstand the principles thereof.

**TIM.** What is the manner of Catechising instruction?

**SILAS.** By questions and answers, as Mat. 16, 13, 14. and Acts 8, 30, 31.

**TIM.** What difference is there betweene Catechising and Preaching?

**SILAS.** The one is short, the other is a more large Treatise; the one belongs to weake ones and beginners, the other to all, both strong and weake: the one is as the laying of a foundation, the other is as a building vp to perfection: the one is redeliuered, the other not.

**TIM.** How ancient is this exercise?

**SILAS.** Very ancient, practised before the law by *Adam*, Gen. 4. and *Abraham*, Gen. 18. Vnder the law by *David*: and in the time of the Gospell by *Christ*, Mat. 16. & *Paul*, Heb. 6, 1, 2.

**TIM.** How may it appeare that there is a necessity of this duty?

**SILAS.** By the commandment, Deut. 6, 7. also Ephe. 6, 4. Secondly, because this kinde of instruction is compared to milke, Heb. 5, 13. and to the laying of a foundation, Heb. 6, 1. and to the teaching of principles. Thirdly, also by the resisting which *Sathan* maketh to this worke. Lastly, because it is an ordinance of God for good to his elect, therefore it is necessary, being a part of the holy ministry.

**TIM.** What is the utility and profit of Catechising?

**SILAS.** Manifold, first it prepareth vnto ripeness in knowledge. Secondly, it enableth to discern truth from errour. Thirdly, it fitteth for the receiving of the Communion. Fourthly, it causeth Christians to heare sermons more profitably: as by taking in milke, children are at length made able to beare strong meate.

#### DIALOGVE XIII.

Verses 9, 10.

*And perswade thy selfe, that thou art a guide to the blind, a light to them that are in darkenesse: a teacher of the ignorant, an informer of them that lacke discretion.*

**TIMOTHEVS.**

**W**hat was the drift of these words?

**SILAS.** To shew the pride and vanity of the *Jewes*, euen of their chiefe Doctors, despising all other people, as babes and idiots, in comparison of themselves, yet they had no sparke of sound knowledge in them, but were as bladders full of winde.

**TIM.** What speciall things were learned out of this Text?

**SILAS.** That ignorant and vnlearned persons, are likened to the blinde, and to such as bee in darknesse: for whether by (blinde) we vnderstand *Gentiles* or vulgar *Jewes*, the vnskillfull bee meant here.

<sup>7</sup> Priuiledge. The chayre of Moses, and an heap of ydes.

**TIM.**

**TIM.** *Whereof did this put vs in minde?*

**SILAS.** Of sundry and very profitable lessons: First, that ignorant persons see not their way to heauen, as blinde men see not their earthly way. Secondly, as blinde persons are soone mislead from the way, so are ignorant persons soone seduced. Thirdly, as we pity the blinde, so we are to pity the ignorant. Fourthly, as we are ready to leade the blinde in their way, so we must do towards the ignorant. Fifthly, as they in darknesse and blindness are in danger of taking bodily harme, so are the ignorant in danger of spirituall hurt, by falling into sinne and errors. Sixthly, as the blinde haue no comfort of the Sunne, so neither the ignorant haue any comfort of the word whilst they remaine such.

**TIM.** *What other things were learned out of this Text?*

**SILAS.** That teachers are called guides and lights, and should bee able to enlighten others; though these meant heere by our Apostle, were nothing lesse then such in truth, whatsoeuer boasts they made, delighting to bee called Maisters, Rabbi, Teachers, Scribes.

**TIM.** *Whereof did this admonish vs?*

**SIL.** Of diuers good instructions: As first, that there is a necessity of Teachers, as of guides in our iourney to heauen. Secondly, that teachers ought to haue more skill in Gods matters then the hearers; as a guide ought more perfectly to know the way, then the party guided. Thirdly, that hearers ought to loue and recompence their teachers, as trauailers doe their guides. Fourthly, that great is the losse of skillfull guides and lights, it is as the falling of the light and starres from heauen. Lastly, that great is their vnthankfulness, which do abuse the iir teachers, as if one should abuse his good guide.

**TIM.** *What other things were noted out of this Text?*

**SIL.** The nature of pride, in this that it is saide, thou perswadest thy selfe; no-

ting to vs, that they were such in opinion, rather then truth; being puffed vp with the vaine perswasion of great knowledge.

**TIM.** *What is that, that pride workes in men?*

**SILAS.** It causeth them to bee puffed vp through the knowledge of Gods word, and to perswade themselves, to bee what indeed they are not. From whence proceedeth these two things: First, a contempt of others which haue lesse knowledge. Secondly, an enuying of such as are praised aboue them, for greater knowledge.

**TIM.** *What remedy for this disease?*

**SILAS.** First, to consider that our knowledge is the gift of God. Secondly, to thinke that the more knowledge we haue, the more we are indebted to God, and haue the greater account to make. Thirdly, that others excell vs as farre both in knowledge and other gifts, as we can excell our inferiours in knowledge. Fourthly, that our knowledge is ioyned with great ignorance, and with many other wants and deformities. Fifthly, that the abuse of our knowledge by pride, is oftentimes grievously punished of God, with heresie and prophane life. Sixthly, that when our knowledge is through loue applyed to profit others, it is much encreased through Gods blessing.

**TIM.** *What is meant by the forme of knowledge?*

**SILAS.** An appearance and shew of knowledge, with an opinion, that they could infuse that knowledge into others.

#### DIALOGVE XIII.

Verses 21, 22.

*Thou therefore that teachest another, dost thou not teach thy selfe? Thou that sayest steale not, dost thou steale? Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest Idols, and yet committest Sacriledge.*

**TIM.**

**TIMOTHEVS.**

**VV** *What is the drift and matter of this Text?*

**SIL.** To ſhew how the *Iewes* abuſed and reproached the name of God, by their euill life, and were very hypocrites, their manners not being ſutable to their teaching and profeſſion, not doing what they taught others.

**TIM.** *What bee the parts of this Text?*

**SILAS.** Two: Firſt, a reprehension. Secondly, a confirmation of it by Scripture.

**TIM.** *What is the ſumme of the reprehension?*

**SIL.** That the *Iewes* by their finnes (which they did contrary to their knowledge) did diſhonour God, and therefore were ſarte off from true righteouſneſſe. This reprehension is ſet downe by interrogation or queſtion, the better to affect them with ſhame, and pierce their dull and hard hearts, which would hardly bee moued with ſoft and gentle words: as if hee ſhould ſay, Doeſt thou not bluſh to neglect thy ſelfe, when thou directeſt others?

**TIM.** *What is the matter of this reprehension?*

**SIL.** It is either generally, or particular: Generally, hee reprocueth them for doing ſuch faults as themſelues blamed in others: alſo, for leauing vndone ſuch duties, as they did commend to others.

**TIM.** *What is it to teach others, and not to teach our ſelues?*

**SIL.** To teach others, is to giue others good inſtruction what to doe, and what to leaue vndone; and not to teach our ſelues, is not to follow the ſame inſtruction in our ſelues, nor to be examples of our owne inſtructions and leſſons.

**TIM.** *How many ſorts of men are reproned by this?*

**SILAS.** Three ſorts: Firſt, ſuch as are meereſly ignorant; who know ſo little, that they can neither teach themſelues, nor others. Secondly, ſuch as for their knowledge can and doe teach

themſelues; but for lacke of utterance, they cannot inſtruct others. That is a fault in ſome Paſtors. Thirdly, ſuch as haue ſkill to teach others, and do it in a good meaſure, but themſelues for lacke of application, haue no profit to amendment of their owne life: this is the fault both of euill Paſtors, and euill profeſſors, and is a thing which is blamed in this Text.

**TIM.** *Is it not of theſe the Scripture ſaith, that ſeeing they ſee not?*

**SILAS.** It is ſo indeed meant of ſuch as haue knowledge to ſee what is good, but lacke grace to make uſe of it to themſelues. Theſe men are great Hypocrites, and be vnder fearfull iudgements, Mat. 13, 14. Acts 28, 27. They pull downe with one hand, what they build vp with the other.

**TIM.** *What is it that hee doth particularly reprove in the Iewes?*

**SILAS.** The breach of the eight commandement, which forbiddeth theft or ſtealing, which euen their Priests were guilty of, Hoſ. 4, 8. Math. 23, 13.

**TIM.** *What do ye call Theft?*

**SIL.** Theft (in a proper ſpeech, or according to the common uſe of the word) is a ſecret conueying from other men their goods, without their knowledge or leaue. Of this theft there are two kindes, either it is of perſons (that is called man-ſtealing,) or of things.

**TIM.** *What are the things that may be ſtolne?*

**SILAS.** They are either holy, prophane, or common: to ſteale holy things it is Sacriledge, when things appointed to an holy uſe, are turned to a priuate uſe. Alſo, the ſtealing of common or prophane things, is either by taking away the goods of priuate men, or elſe by robbing the common treaſure.

**TIM.** *Haſt not theft yet a more large ſignification, and what is it?*

**SILAS.** It haſt ſo: for theft importeth all wrong, any way done to others, in that which by right is due vnto them; yea, all deſire of other mens ſubſtance

stance is theft; and when theft is thus taken, many other sinnes will come vnder it: as first, all with-holding from others things found or committed vnto our trust, is theft. Secondly, when things borrowed are neuer paid againe, or be worse at the returning, then when they are borrowed. Thirdly, things sold by false weights or measures. Fourthly, the vttering bad wares instead of good. Fifthly, the ouer-prizing of our wares. Sixthly, the buying too cheape of such as are driuen to sell. Lastly, all fraud and deceite in bargaining. Moreouer, to keepe backe Seruants wages, and to faile of doing towards others that duty which by our place we are bound to doe, as in Ministers, Magistrates, Maisters, Seruants, &c.

**TIM.** *What do ye call Adultery?*

**SILAS.** It is the vncleanness betwene married persons, when they forsake their owne bed. This vncleanness is onely named by the Law, because it is the most common, and most odious vncleanness. For the holy Ghost, *Pro. 6, 30, 31.* doth detest it more then theft, as the greater sinne, and maketh an Adulterer worse then a Theefe. Such were the sonnes of *Ely*, *1 Sam. 2, 22.* and those two false Prophets, whom the King of *Babel* burnt, and many Popish Monkes, Friars, and Priests, which cry out in the Pulpit against vncleanness, yet greedily commit it.

**TIM.** *What do ye call Idols?*

**SILAS.** Images either of false, or of the true God; euen all religious images forbidden in the Law.

**TIM.** *How may it appeare that it is unlawfull to haue the Image of the true God?*

**SILAS.** First, the Law forbids it expressly, *Deut. 4, 16.* Secondly, the *Israelites* made an image of *Iehouah*, and were punished, *Exod. 32, 4, 27.* Thirdly, it is a dishonour to God, being immortall and inuisible, to represent him by a visible and mortall thing; as they diminish the Maiesty, so they depraue the worship of God.

**TIM.** *What else was contained*

*vnder Idols?*

**SILAS.** Any thing whatsoeuer we loue or honour as God. Thus money is an Idoll to the couetous, and pleasure to the Epicures, honour to the ambitious, *Philip. 3, 19. Col. 3, 5.*

**TIM.** *What call ye Sacriledge?*

**SILAS.** It is a sinne committed about holy things, or things appointed vnto an holy vse, as one would say a sacred theft; because things giuen to superstitious vses, ought by the Magistrate to be abolished after the example of *Iosiah*.

**TIM.** *What do ye call holy vses?*

**SILAS.** Such as any way belong vnto the seruice of the true God; as Churches, Tithes, Communion Table and Cup, Pulpit cloath, Lands, Bookes, and such like: the Priests which by couetousnesse spoiled the Oblations, were culpable of Sacriledge.

**TIM.** *When is Sacriledge committed about these holy things?*

**SILAS.** Either when publike persons for priuate lucre, do conuert these things to their owne vses: or when priuate persons without publike authority do violate them, by applying them to their vse. This sacrilegious sinne is worse then theft: for Sacriledge is (as it were) a robbing of God, and a spoiling of him, as *Malachy* in his first Chapter speaketh.

**TIM.** *By what other way may we perceine the heynousnesse of this sinne?*

**SILAS.** By considering the iudgements of God vpon such as were guilty of it. Examples we haue in *Achan*, who stole holy things, and was stoned, *Ios. 7, 1.* *Ely* his sonnes for Sacriledge, both killed in one day, *1 Sam. 3, 13.* *Ananias* and *Sapphira* for this sinne, were both suddenly stricken dead.

**TIM.** *What other things were taught here?*

**SIL.** That it is a marke of an Hypocrite, to abstaine from some grosse sinnes, and yet to liue in other sinnes as foule. Secondly, to do the same things which commonly hee reprobeth in others. Thirdly, note that *Paul* cenneth Idolatry and Sacriledge, not as opposites,

poſites, but as things neere of kinne. For, euery Idolater is a Sacrilegious perſon, for hee doth enormously prophane the holineſſe of God, and wickedly pollute his ſacred worſhip, and rob him of his due honour.

DIALOGVE XV.

Verſes 23, 24.

*Thou which glorieſt in the Law, by breaking the Law, doeſt thou diſhonour God? As it is written, The name of God is euill ſpoken of amongſt the Gentiles; Or, blaſphemed through you.*

TIMOTHEVS.

**W**hat is the Summe of this Text?

SIL. To ſhew, that the ſeuers are not righteous by their workes, ſeeing their workes were ſuch as did diſhonour God. Secondly, the confirmation hereof by authority of Scripture, [*As it is written.*]

TIM. What is it to glory in the Law?

SIL. To take pride and pleaſure in the knowledge and profeſſion of the Law. This is a vaine and fooliſh glorying. When knowledge and profeſſion, is ſeuered from the praſtiſe of the law, it is ridiculous to glory in ſuch knowledge of the Law is not onely vaine and to no uſe, but tendeth to more grievous condemnation: for he that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes.

TIM. What is it to breake or tranſgreſſe the Law?

SILAS. It is a ſpeech borrowed from earthly things, the Law beeing compared to a bound or Land-marke, becauſe it ſhould keepe our heart, and all our thoughts and affections in due compaſſe.

TIM. How many things are here ſignified by tranſgreſſing the Law?

SILAS. Four things: Firſt, to doe euill things forbidden in the Law. Secondly to leaue vndone good things commanded in the Law. Thirdly, in

the manner of doing things commanded to faile, and in the end by not doing them from perfect loue to Gods glory. Fourthly, to purpoſe to continue in the breach and tranſgreſſion of the Law.

TIM. How doth the breaking of the Law diſhonour God?

SIL. Not in reſpect of God himſelfe, whoſe honour cannot be encreaſed nor leſſened; but in reſpect of men who take occaſion from the euill life of Gods people, to ſpeake euill of Gods word and holy Religion, as if it were a teacher of iniquity, 2 Sam. 12, 14. 1 Tim. 6, 12. Tit. 1, 11. 1 Pet. 2, 10. For as euill children diſcredit their Father; ſo it is a diſcredit to God, that they which are called his children, ſhould do euill and liue vnrigheteouſly. Alſo in euery tranſgreſſion, there is a contempt of diuine Maieſty, directly or indirectly, which is a diſhonour to God.

TIM. What ſhould this worke in vs?

SILAS. A wonderfull care to auoyde all open diſobedience to Gods Law, becauſe it doth not onely offend and diſpleaſe God, but exceedingly turne to Gods diſhonour: for Gods honour is a greater matter then our owne ſaluation; better it were that all men were deſtroyed, then God ſhould bee diſhonoured. Again, men were created vnto the honour of God, not to his diſhonour. This conſideration hath kept many of the ſeruants of God from ſinning; for this cauſe *Dauid* would not hurt *Saul* when he might, becauſe hee would not diſhonour God by doing euill: *Ioſeph* was kept from incontinency by this reaſon; *Sidrac*, *Miſech*, and *Abednego*, were kept from Idolatry: Gods children do remember the end of their creation, and conſider that God will puniſh ſuch as diſcredit him.

TIM. What was the other part of this Text?

SIL. A confirmation fetched from teſtimony of Scripture, as out of *Eſay* 51, 5. and *Ezek* 36, 30. Wherein he meeteth with a ſecret obiection, Wee meane not to diſhonour God, whoſe

M

Law

Law wee teach and proclaime : yes, faith *Paul*, hee is dishonoured by your deedes, amongst the nations, as Scriptures fore-told.

**TIM.** *What is the meaning of these Texts?*

**SILAS.** They bee a prophesie to fore-tell, that in the daies of the *Messiah*, the wickednes of the *Jewes* should be such, as should bee a great scandall to the *Gentiles*, and moue them to reproach the name of God, measuring him by the manners of his people : the Apostle therefore doth cite these prophesies, to strengthen his reprehension, and to stop the mouth of the *Jewes*, which else would haue stooode vpon their owne innocency, and deluded his owne affirmation; whereas now there is no place left for complaining, or starting backe.

**TIM.** *What is meant heere by the name of God?*

**SILAS.** Either God himselfe, or else his doctrine and religion; because by these, God and his will are made knowne to vs, as men are knowne by their names.

**TIM.** *What signifieth blasphemy?*

**SILAS.** Reproaching, euill speaking, rayling, contumely, when ought is taken from God which is his due, or any vndue thing is attributed vnto him.

**TIM.** *What were the lessons taught from hence?*

**SILAS.** First, that wicked men take occasion from the faults of Gods people, to speake euill of God himselfe, and of his holy worship. Secondly, that it is a grieuous thing to prostitute the name of God to bee dishonoured by his enemies, and that wee are bound to haue more care of Gods glory, then our owne happinesse. Lastly, that therefore it behooueth all Gods people, to haue a great care of their conuersation, that it bee not onely vpright in the sight of God, but also honest and vnblameable, euen before men.

#### DIALOGVE XVI.

Verſes 25, 26, 27.

*For circumcision verily is profitable if thou doe the Law, but if thou bee a transgressor of the Law, thy circumcision is made vncircumcision: therefore if the circumcision keepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision: and shall not vncircumcision, which is by nature, if it keepe the Law, condemne thee which by the letter and circumcision art a transgressor of the Law?*

#### TIMOTHEVS.

**H**ow doth this Text hang vpon the former, what coherence hath it, with the precedent verses?

**SILAS.** Vnto the fore-named pre-text of the *Jewes*, who by the dignity of *Moses* Law and the Couenant, thought to bee priuiledged, and that they should not together with the *Gentiles*, be condemned: he now addeth a new excuse from the prerogative of Circumcision, which was no idle and empty Sacrament, but an effectuall seale of that league of grace, which God had stricken with his people: and this *Paul* denieth not, but granteth the excellency and efficacy of this sacred signe, especially on Gods part who gaue it is a seale of his free promise; but on the peoples behalfe which did not ioyn obedience with circumcision, it was of no more profit to them, then if their fore-skin had neuer bene cut off. Vpon this occasion *Paul* doth put a difference betweene that circumcision which is a uailable and healthfull, and that which is not wholesome: also betweene a true *Jew* and one which is counterfeite, in shew and name onely; and this is the summe of the verses which follow to the end of the second Chapter.

**TIM.** *What is the drift of this Text?*

**SILAS.** To reprove the great folly of the *Jewes*, who being breakers of the Law, yet held themselues righteous and

and acceptable to God, becauſe they were circumciſed : vnto whom the Apoſtle replieth, that there was no power in circumciſion to make wicked men accepted of God ; and therefore a Jew being a tranſgreſſor of the law, was no better then a Gentile that lacked circumciſion, if hee were a doer of the law of nature. Note, that hee ſpeakes of the circumciſion as it was in the time of the law, not as it is now, abrogate by the Goſpell, Gal. 5, 2.

**TIM.** *What was Circumciſion ?*

**SILAS.** It was a Sacrament of the old Teſtament, which God gaue vnto Abraham, for him and his ſeede. The outward ſigne of this Sacrament, was the cutting off the fore-skin of the fleſh vpon the eight day. The thing ſignified heereby, was the grace of the Couenant, ſtanding in reconciliation with God, and newneſſe of life. It conſiſted of a reciprocall promiſe ; God promiſed pardon and grace, the people promiſed faith and obedience, Gen. 17, 1, 2.

**TIM.** *Vpon what things, or in what reſpects was the Sacrament profitable to ſuch as did keepe the Law, by performing morall obedience vnto God ?*

**SILAS.** In theſe reſpects : Firſt, it did ſerue to diſtinguiſh Gods people from all other people. Secondly, it did ſerue as a Scale to aſſure them of the forgiueneſſe of their finnes, and of Gods fauour. Thirdly, it did admoniſh them of their duty, that they muſt abandon all ſinfull and wicked deſires and affections, and remaine holy to God. Laſtly, it was an inſtrument of the holy Ghoſt, to the mortification of ſinne.

**TIM.** *What was further taught from this, that he ſaith, Circumciſion was profitable ?*

**SILAS.** Namely to grant and yeeld vnto any, with whom we haue to do in cauſes of religion, what is in reaſon and truth to be yeelded.

**TIM.** *What was learned from this, that he ſaith, Circumciſion profiteth him that is a doer of the Law ?*

**SIL.** That the fruite and profit of Sacraments dependeth vpon the faith

and godlineſſe of the receiuers, and not vpon the action done & the word ſpoken ; for Sacraments they do not make a wicked man righteous, but he that is already righteous, they confirme him in his righteousneſſe, and increaſe graces giuen : but as for wicked men, neither Sacraments, nor any other externall thing can profit them, whiſt they liue wickedly without faith & repentance.

**TIM.** *Then Sacraments haue not grace incloſed in them, as the vertue of healing is incloſed in the medicine, nor do not regenerate, iuſtifie, and ſaue men, by the very worke done ?*

**SILAS.** No verily : but all their vertue is from God, who at his good pleaſure, maketh them profitable to his Children which feare him, and receiue them duely, walking before God, and being vpright.

**TIM.** *But ſiſtence none are ſo vpright, but that ſtill they be tranſgreſſors, and therefore no keepers of the Law (which implieth an exact performance of the whole Law) therefore the Sacraments cannot bring profit vnto any. And then in vaine were they ordained.*

**SILAS.** This Text which ſaith (Circumciſion is nothing to ſuch as keepe not the Law) ſpeaketh of impenitent tranſgreſſors, ſuch Hypocrites as doe ſinne and continue in their finnes without any godly grieve for their falles, or confidence in the grace of Chriſt for remiſſion of their faults ; to theſe, indeede Sacraments bring no benefit at all. Howbeit ſuch as doe tranſgreſſe the Law by infirmitie againſt their owne purpoſe and reſolution, beeing heartily ſorry vpon their diſobedience once ſpied, groaning with vnſeigned ſignes for the offence of God thereby, and endeauouring to ariſe by repentance ; ſuch haue fruit by the holy Sacraments, becauſe they ſtand to the condition vpon which the force & benefit of the Sacrament do depend. For they keepe the Law, though not in their owne perſon, yet in Chriſt in whom they beleue, and for whoſe ſake their daily ſlips and faults of frailty are not imputed,

Christ being made to the faithfull the end of the Law for righteousness, *Rom. 10, 4, 5.* of which righteousness, as circumcision to *Abraham*, and the godly Fathers before Christ; so Baptisme and the Lords Supper since Christ his coming, bee seales, assuring vnto the godly beleeuers, their iustification with God by faith in Christ. Whereas to the vnfaithfull and wicked liuers, they are vtterly void, and of no force, except it bee to seale vp their iust condemnation, and bee a witness against them.

**SILAS.** *How doe you proue, that godlinesse is required in them that shall profitably receiue the Sacraments, and that to vngodly men, that are vaine and of no vse?*

**SILAS.** By *1 Corinthians II. 24.* the end of their examination, is to finde faith and repentance, which wicked persons do want: Also by the example of *Iudas*, and of *Simon Magus*, and by infinite testimonies of holy Scripture, namely, by this Text, which vnto the promise of grace on Gods behalfe, mentioneth on the peoples part, the condition of obedience, without which God is not bound to stand to his promise.

**TIM.** *What is the profit that a godly man taketh by the Sacraments, if hee come repentantly, and doe beleene the promises of the Sacrament?*

**SILAS.** Manyfold and very great: First, it stirreth vp, and strengthneth faith in the forgiveness of our sinnes by Christ, and so knitteth vs more straightly vnto God the Father by him. Secondly, it kindleth our loue vnto God. Thirdly, it kindleth our loue one towards another. Fourthly, by it God mortifieth and killeth our corrupt lusts. Fifthly, it encreaseth hope of heavenly glory in the faithfull. Lastly, it prouoketh thankfulness and praise to God for all his free mercies by Christ Iesus.

#### DIALOGVE XVII.

Verses 28, 29.

*For he is not a Jew which is one outward:*

*neither is that Circumcision which is outward in the flesh: but hee is a Jew which is one within, and the Circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.*

TIMOTHEVS.

**VV** *What is the drift of this Text?*

**SIL.** To teach who is the true Jew, and what is true Circumcision; and who is the false Jew, and counterfeite Circumcision.

**TIM.** *What is false Circumcision, and who is a false Jew? Also what is true Circumcision, and who is a true Jew.*

**SILAS.** The false Circumcision is that, which is outward onely in the flesh, and in the letter, whose praise is of men. True Circumcision, is that which is inward: also in the heart and in the spirit, whose praise is of God.

**TIM.** *What do ye call outward Circumcision, and a Jew outward?*

**SIL.** That is outward Circumcision, when the fore-skin of the flesh is pared away without any mortification of sinne; and hee is an outward Jew, which is one by profession onely, and before men, without any inward renewing of the minde by the spirit of God, working Faith and conuersion of the heart vnto God, which was the thing promised on the part of the Circumcised.

**TIM.** *Let vs heare now more fully the difference betweene one that is a true Israelite, and one that is a counterfeite: by consequence of a true Christian and an Hypocrite.*

**SILAS.** The differences are many, which I will rehearse in order. First of all, the true *Israelite* loues God for himselfe. The counterfeite loues God for his benefites; the one loues the word, because it is his word, and the foode of his soule; the other, because of knowledge, which delighteth him, which is a naturall thing. The one loueth Gods children, because they belong to God; the other, loues them for some

ſome carnall reſpect, as for profit, credit, kindred. The true *Iſraelite* ſeeketh the praiſe of God; the falſe, praiſe and reputation of the world: the one deſires chiefly to haue himſelfe and his doings approued of God; the other chiefly deſireth this, that hee and his workes might bee ſcene of men. The true Chriſtian looketh as much to the manner of doing, as to the worke done; ſo doth not the Hypocrite, he lookes to the act onely, being careleſſe of affection. The one doth rather deſire to be, then to ſeeme to bee; the Hypocrite is quite contrary. The one cleaueth to the Lord with purpoſe of heart; the other is wauering and vnſtable. The one is led to good, or to ſhun euill, with regard of fauour or feare; the other, that he may pleaſe God. The one complaineth of his infirmity, rather then hee will praiſe his good deeds; the other,

delighteth to heare of his owne good doings. Tho one ſaith little, and doth much; the other doth little, and talketh much. The one doth cloake bad actions with good pretences, ſo will not the other.

*TIM. What further obſervations and inſtructions from this Text?*

*SIL.* Firſt, vpon this Text is grounded the diſtinction of the inward and outward Sacrament. Alſo of the viſible and inuiſible Church. Secondly, that as euery Sacrament hath a ſigne, and a thing ſignified: ſo theſe two are euer ioyned to the right uſe of the Sacrament: the one taken outwardly by the ſenſe; the other, inwardly, receiued by the ſpirit. Laſtly, that grace is not tied vnto the Sacrament, which ſome haue without grace; and the benefites promiſed, the thing of the Sacrament, is ſeparate from the ſigne, to all beleeuers.

Some do receiue the Sacrament and the thing: ſome the Sacrament and not the thing, & ſome the thing, and not the Sacrament.

CHAP.

## CHAP. III.

## DIALOGUE I.

Verses 1, 2.

1. *What is the preferment of the Jew?  
or what is the profit of Circumcision?*
2. *Much every way, because vnto them  
of trust, was committed the Oracles  
of God.*

TIMOTHEVS.

**A**N few words lay downe the  
summe and order of this third  
Chapter.

SIL. The Apostle still goeth on, to proue the *Jewes* to bee guilty through sinne; of Gods wrath; that whatsoever prerogatiues they had on Gods part to grace them, yet because of their vnbeliefe and other transgressions, they were no more iust before God, then the sinfull *Gentiles*; as he confirmeth by sundry authorities diuine, out of the Prophets and Psalmes; whereupon hee inferreth, that by the workes of the Law, none be iustified in the sight of God; and so at last, concludeth demonstratiuely, the maine and principall proposition of this Epistle; that all elect sinners, bee they *Jewes* or *Gentiles*, are iustified without the workes of the Law, by the faith of Christ. Touching the generall parts of this Chapter, they be these three. First, is a confutation of diuers cauels and calumnious Obiections, which the *Jewes* might moue on their owne behalfe, out of such things as *Paul* had written, vntill verse 9. The second, from the 9. verse, vnto the 21. wherein hee both propoundeth and proueth the quality, both of the *Jew* and *Gentile*, in the case of sinne and damnation. In the third and last part he inferreth, and by vnanswerable reasons demonstrateth this affirmatiue proposition [*All men be iustified by faith,*] from verse 21. till the end of the Chapter.

TIM. *What is the drift of this present Text?*

SILAS. To bring the *Jewes* the better to the sight of their owne finnes and wretchednesse, by answering such things as they objected for their owne defence. For, it might trouble them (which the Apostle wisely fore-saw) to heare *Paul* so extenuate Circumcision, and other priuiledges.

TIM. *What is the first Obiection, and how doth the Apostle answer it?*

SIL. The obiection is this: If notwithstanding Circumcision yet the *Jew* and *Gentile* be alike sinners, and miserable; wherein then is the preferment of the *Jew*? In what doth he excell the *Gentile*? For, it were absurd and iniurious vnto God himselfe, to equall the *Gentile* vnto the *Jew*. To which the Apostle so answereth, as leauing them equall for guilt of sinne, yet hee giueth to the *Jew* his prerogatiue.

TIM. *What be the parts of this Text?*

SILAS. Two: First, a question, in the first verse. Secondly, an answer, in the second verse.

TIM. *What learned wee out of the Question?*

SILAS. Three things: First, how hard a thing it is to bring men to yeelede to their owne conuiction and condemnation. Secondly, that men naturally doe affect excellency, to bee thought better then others. Thirdly, that such ceremonies as men are accustomed too, they cannot abide to haue them reproued. And adde this as a fourth, That Preachers must wisely preuent and remoue what may bee scrupulous to the weake, or occasion of slander to the malicious.

TIM. *What learned we of this answer?*

SIL. The wisdom of the Apostle, who in reporting the preferment of the *Jewes*, doeth not onely stand vpon the vertues of the *Jewes*, but onely reckons such things as were meete, and belonged to God, beeing his bene-

benefits, leaſt they ſhould bee proud. For hee doth point at many things; in that hee ſaith, [*Much euery way*] yet mentioned onely the Oracles of God, as the chiefſt of his fauours, which is ſignified by the word [*Fiſt*:] noting not an order, but the dignity of this priuiledge, as generall, containing the reſt; and moſt excellent, ſurpaſſing the reſt.

**TIM.** *Whence did he fetch this word [Oracles?]*

**SILAS.** From the *Gentiles*, who uſe to call the anſwers which were giuen by *Apollo at Delphos*, by the name of Oracle.

**TIM.** *What did this teach?*

**SILAS.** That we ſhould not put religion in words, when wee may uſe them without any wrong vnto the truth.

**TIM.** *What is meant heere by the Oracles of God?*

**SILAS.** All the Scriptures of the old Teſtament, both Moſaicall, and Propheticall; but eſpecially, the free promiſes of grace and ſaluation by Chriſt. Theſe Oracles were committed to the *Jewes*, not as another mans thing laide to pledge, but as their owne treaſure, to be enioyed for their uſe, to inſtruct and comfort them, if they could haue uſed it well. Howbeit through their owne fault, they ſerued not to this end, and ſo they loſt the right of this prerogatiue, ſo as it nothing profited them.

**TIM.** *What inſtructions were giuen from hence?*

**SIL.** Three, that to haue the word of God amongſt vs, is the greateſt priuiledge and fauour that God giueth to any people; becauſe heereby Gods counſell for our ſaluation is revealed; and men are called to the kingdome of heauen, and to other fauours concerning the life to come: therefore wee ought to eſteeme and loue the word aboue all other things, becauſe God will not let the contempt of ſuch a precious treaſure go without reuenge. Secondly, wee learne that it is a ſigne that God maketh high account of that people to whom hee doth of truſt commit his

word, which ſhould worke in vs, great care of thankfulneſſe to God, with ſtudy, and an earneſt deſire of pleaſing him. Thirdly, we learne that the office of the Church toward the word, is to be a keeper of it, for it is of truſt committed to vs as a Iewell to be kept: the duty of the Church heerein doth conſiſt in foure particulars. Firſt, to interpret and giue the true ſenſe of the word. Secondly, to ſeuer it from all falſe and baſtard Scriptures. Thirdly, to propound ſoundly the doctrine of the word, to the Children of the Church. Fourthly, to preſerue the doctrine vncorrupt, and to puniſh ſuch as depraue it: and heerein the *Jewes* acquitted themſelues well, for they ſafely kept the Scriptures from falſity and corruption euen to this day; and in the daies of our Sauour, when many other faults, both in manners and doctrine were laide to their charge; yet they were not charged with deprauing the word.

## DIALOGVE II.

Verſes 3,4.

*For what though ſome did not beleue,  
(hall their vnbeliſe make the faith of  
God of none effect? God forbid.*

**TIMOTHEVS.**

**W**hat then is the ſumme of this Text?

**SIL.** An anſwer to a new obiection of the *Jewes*, which was this: that the Oracles of God were in vaine committed to the *Jewes*, and that God did delude his people with empty promiſes; ſeeing many of them did not beleue Gods word and promiſes: vnto which the Apoſtle answereth, that the vnbeliſe of men, cannot change the truth of God, ſeeing it is Gods propertie to be true, whereas all men are liars naturally; which conſtancy of God in his truth, he proueth by teſtimony of the *Psalme 51,4.*

**TIM.** *Expound the words contained*  
in

*in the objection, to make a way thereby vnto some lessons, doctrines, and duties?*

SILAS. These wordes (*For what though*) imply this to depend and follow of the former, as thus; in the Oracles which God gaue his people, there passed a mutuall couenant, God on his part promising grace and life; the *Iewes* on their part promising faith and obedience, though they proued perfidious and disobedient: why should this derogate from the truth of God? Whereas he saith (*Some*), this word distinguisheth the holy and beleeuing Fathers, from the multitude of vnbeleueers: so then, albeit the greatest part were perfidious, and gaue no credite to these Oracles which God had left with them, of credite and trust, to bee both preseruers and dispensers of them: yet also there was still in that people, such as were elect and faithfull, in respect of whom the promises were not frustrate and voyde. By (*Unbelief*) is meant here, not onely their not beleeuing the things promised by God in his word, but withall their rebellion in falling from God and his true worship, vnto Idols and vanities: and by (*Faith*) vnderstand the fidelity of God, or his constancy in keeping his word and promises, as the Heathen Orator hath described faith, to bee a constancy and truth, in obseruing sayings and covenants: and heere with agreeth the notation of the word (*fides*) *quia fit quod dictum est*. For this faith to be of none effect, is as much as to be voyde and vnfulfilled; as who should say, shall God bee held vnconstant and spoiled of his truth, for the infidelity and perfidiousnesse of men? This interrogation hath the force of a negation, it is as if he had saide: No, it is not so, because whilst many were vnbeleueers, yet not a few there were to whom God fulfilled his faith and truth, euen to so many as brought with them the condition of obedience.

TIM. *What learned wee out of the objection?*

SILAS. Sundry things: First, all that haue Gods Oracles, and heare and

read them, doe not beleuee them; because it is not in themselves, who are all alike vnable to beleuee, but in Gods purpose, who hath ordained some to faith; and not other some.

TIM. *What is the vse of this?*

SILAS. That such as doe beleuee, should heerein acknowledge the free mercies of God. Secondly, that such as yet doe not beleuee, should earnestly begge it by praier, and waite for it with patience, in the constant vse of the meanes, with all simplicitie and diligence.

TIM. *What other instruction from hence?*

SIL. That the word of God, as it standeth of letters and sillables, hath no strength to beget faith in mens hearts, because many heare the sound of the word, and yet neuer beleuee, may are thereby more hardened in vnbeliefe, as the *Iewes* in *Esayes* time. *Esa. 6. 9.*

TIM. *Whence had the word this power to beget faith?*

SIL. From the ordinance of God appointing it to such an vse. Secondly, from the Spirit of Christ working together with it; the like is to bee thought of the Sacraments, for the elements or the action about them, hath not any force in them to encrease faith, but all this dependeth vpon the will of God, who at his good pleasure giueth grace when hee will, and to whom hee will.

TIM. *What vse was made of this point?*

SILAS. That none ought to rest in the worke of hearing or receiuing the mysteries; but must pray that the Spirit of Christ may ioine with his word and mysterie, to make them effectuell for good to vs. Secondly, that euery one that meaneth to profit by the word and mysteries, should fit and prepare themselves, as they are commanded in the word.

TIM. *What other things learne wee from the objection in the third verse?*

SIL. This: though all beleuee not, yet all which bee within the visible Church, stand bound to beleuee the word,

the word, because there is a mutuall couenant betweene God and euery member of his Church: for God on his part promisseth his Sonne and eternall life with him, this is the faith of God: and wee for our parts promise and vow, that wee will beleue his word, and this is the faith of men. The faith of God is passiuely, that whereby God is beleued: so here, or actiuely, that whereby we beleue God.

**TIM.** *Whereunto should this serue?*

**SILAS.** As a weapon to fight against our naturall distrust and vnbeleefe, considering that we haue vowed against this.

**TIM.** *What are we taught from this second part, which is the answer?*

**SIL.** Diuers Lessons: First, this speech [God forbid,] it beeing a word of detestation, to shew how hee doth abhorre the thing objected, should not be vsed in vaine and childish matters (as most commonly it is) but in graue and serious businesse, and when the heart is affected. Secondly, the vnbeleefe of men cannot frustrate and make voyde Gods promises, because howsoeuer some remaine vnbeleeuers, yet others which doe beleue, they feelee the effects of Gods promises.

**TIM.** *What followes of this?*

**SILAS.** Two things: First, that the blindness and contumacy of some hearers, must not discourage the Ministers in their function. Secondly, that the people should not refraine from holy things for the wickeds sake; because there will alwayes be such, as to whom Gods word and ordinances will bee offered in vaine: yet they shall not goe without a blessing to the humble and contrite sinners.

DIALOGVE III.

Verse 4.

*Yea, let God bee true and euery man a lyar, as it is written, that thou maist bee Iustified in thy words, and ouercome when thou art iudged.*

TIMOTHEVS.

**W**hat is the drift and purpose of this Text?

**SIL.** It doth set forth and extoll the constancy of God in keeping his word. Secondly, hee doth confirme that which he had saide, concerning the truth of God by the authority of Scripture, which hee fetched from Psalme 51.4.5.

**TIM.** *How is the truth and constancy of God set forth?*

**SILAS.** By the contrary, that is; by the vanity and falsehood of men who are lyars. Secondly, by the authority of Scripture, out of the Psalme 51, (As it is written.)

**TIM.** *In what sense is God saide to be true?*

**SIL.** First, because he is most faithfull in his word. Secondly, beeing the Author of all truth in his Creatures. Thirdly, infinitely hating all lies and falsehood in others.

**TIM.** *Yea, but the good Angels are also endued with truth, and so are righteous men.*

**SIL.** It is so, but God is true essentially, immutably, most perfectly, and infinitely: which truth hee doth make appeare: First, in his promises of mercies. Secondly, in his threatnings of iudgements. Gods promises be true in a three-fold respect. First, of God who cannot lye. Secondly, of themselves, being all infallible truths. Thirdly, of the beleeuers, who obtained them.

**TIM.** *Yet hee hath promised sundry mercies which he did neuer performe, and threatned many iudgements which neuer came to passe.*

**SIL.** Some of Gods promises are of things absolutely necessary to saluation, these are most firme, as forgiveness of sinnes, the holy Ghost, &c. Some of his promises are belonging to the welfare of this life; as health, liberty, prosperity, these are made with exception of the Crosse, and vnder condition of obedience. As for his threatnings which haue not taken place, as to *Ezekiab*, and *Ionas* against *Ninues*; they are made

N with

with exception of repentance, either expressed or vnderstood, which beeing performed the cuill was thereby remo- ued; as God purposed and meant, so declared and manifested by the euent.

*TIM. What duties are here taught vs?*

*SILAS.* Sundry things: First, wee must endeaour to be like vnto God in this property of his truth, being true as he is true. Truth is a part of his image, which wee must beare and expresse in our liues. Secondly, the truth of God is a good ground of our hope, that his promises shall bee accomplished vnto vs, whatsoeuer tentations happen, yet we may still trust. Thirdly, when wee heare Gods promises and his threatnings, wee must assure our selues that they will come to passe in their time, because hee is true who pronounceth them, who cannot deceiue nor bee deceiued. Fourthly, it reproveth two sorts of persons, the one sort which say they doe beleue the promises, and yet feare not at all his threatnings; the other which doubt of his promises, yet beleue his threatnings, it being the same true God who is Author of both.

*TIM. In what sence is it saide that all men are liars?*

*SILAS.* That naturally as they are men, and vnregenerate by the spirit, they are liars, not onely for the most part, but one, and all. Secondly, men that are regenerate, are still subiect to lying, and doe sometimes fall into that sinne, as did *Abraham*, and *Rebecca* with her sonne *Isaac*.

*TIM. In what doth it appeare, that all men naturally are liars?*

*SILAS.* First, in their inconstancy and often change of their purposes. Secondly, in speaking other wise then they thinke. Thirdly, in doing towards men other wise then they speake and promise. Fourthly, in breaking vowes and covenants made to God. Lastly, in broaching of lyes in doctrine, and in an aptnesse to receiue them, being prone to errors by corruption, as the water to runne downward.

*TIM. What vse was made of this point?*

*SILAS.* That no lye may be spoken

upon any pretence though it doe no harme, yea though it do good; because it is contrary to Gods nature, and no euill is to bee done that good may come of it. Secondly, that all men must mistrust themselves and keepe watch ouer themselves, being ready to slip into this vanity of lying. Thirdly, that we bee willing to see and confesse this our infirmity, and that prayer bee made to God to change vs, and deliuer vs from deceitfull hearts, and lying tongues, saying; Lord correct our lying hearts; and direct vs in truth. Fourthly, that all men ought to be humbled for their failing in this fault, and craue pardon of God through Christ: for as none can say he is free from lies, so God is ready to pardon repentant persons.

*TIM. What is the summe of this Scripture, which the Apostle fetcheth out of the 51. Psalme?*

*SILAS.* That God will be knowne to bee iust both in his words and doings, whatsoeuer men doe deeme and iudge of him.

*TIM. What Sayings doth he meane, whether his words of wrath and rebuke, or his words of promise and mercy?*

*SILAS.* Though God bee most true, both in seuer threatnings and sweete promises; yet there hee meaneth the word of promise; and this made the Prophet to breake out into the commendation of Gods truth, euen the consideration of his owne falshood, and perfidious dealing with God in his grosse sinnes, being compared with the mercy and faithfulness of God, in pardoning such a treacherous wretch, according to his promise. This also made the Prophet *Dauid* to confesse so frankly his crimes against himselfe, euen to this very end; that hee might the better manifest the exceeding constancy of God, who instead of destroying him for his foule fault; did pardon and forgiue his sinne for his promise sake. And note, that to be iustified heere, can signifie no other, then to bee accounted iust, or absolved from iniustice, and not to infuse the habite of Iustice.

*TIM.*

**TIM.** *How did the Apoſtle Paul ſit this to his purpoſe?*

**SILAS.** Very well: for if the perfidity and vnbeliefe of men do ſerue for the better declaration of his truth, in forgiuing their iniquities (as in the example of *Dauid*;) then it is certaine which the Apoſtle ſaith; That mans vnbeliefe doth not make the truth of God to bee void: which remaineth true, notwithstanding men be lyers.

**TIM.** *What is meant here by iudgement?*

**SILAS.** The chaſtiſements of God for ſinne, as in 1 Cor. II, 32. 1 Pet. 4, 17.

**TIM.** *Now wee haue expounded the words tell what bee the parts of this ſentence?*

**SILAS.** Two: Firſt, that God is iuſt or true in his promiſes. Secondly, that hee is iuſt in his corrections: true, becauſe he truly inflicteth threatned euils, though he be patient: iuſt, becauſe he inflicteth due paine.

**TIM.** *What learned we out of this former part?*

**SILAS.** That the finnes which the cleſt fall into, though they deſerue deſtruction, yet they ſerue to ſet forth and declare how mercifull and true God is in his couenant. For as in the dayes of Chriſt, many fell into ſundry ſtrange diſeaſes, not onely or chiefly for their puniſhment, but that hee might haue occaſion to ſhew forth his power; ſo in all times ſome fall into groſſe finnes, to the end, God may haue occaſion to ſhew and vtter vnto his greater glory and praiſe, his conſtant loue and truth towards his. Euen as a kinde and wiſe father, alſo a good and godly Prince, make their clemencies the more famous, by pardoning ſome grieuous faults of their Subjects or Children. Example heereof, wee haue in *Paul*, whoſe blaſphemy miniſtered vnto God occaſion to expreſſe his vnſpeakable long-ſuffering and kindneſſe, 1 Tim. I, 12. God would leaue *Dauid* and *Paul*, and many others to fall, not to kill them, but to make his grace more illuſtrious.

**TIM.** *What were wee taught from hence for our uſe?*

**SILAS.** Sundry things. Firſt, this lets vs ſee the wonderfull wiſedome of God, who makes vs to know that hee can draw good out of euill. Secondly, it muſt ſerue to keepe ſuch from deſpaire of pardon, as haue offended moſt grieuouſly. Thirdly, it ſhould make men warie how they offend ſuch a gracious God.

**TIM.** *In the oſter part of this ſentence, the words of Paul diſagree from the words of Dauid, who ſpeakes thus; that thou maielt be pure when thouudgeſt: reconcile them.*

**SILAS.** They diſagree in ſhew, but not in ſenſe; becauſe if God bee pure in all his corrections of men for ſinne, it muſt needes follow, that hee will overcome, and haue the vpper hand, whenſoeuer men preſume to iudge or cenſure him and his doings.

**TIM.** *What is our leſſon from hence?*

**SILAS.** That the chaſtiſement of finners is moſt iuſt, whatſoeuer men thinke or ſpeake. The reaſon whereof is, becauſe God (being Iudge) can doe no wrong. Secondly, becauſe he correcteth not without a iuſt cauſe. Thirdly, his corrections are euer leſſe then mens faults. Fourthly, hee correcteth not ſo often as men ſinne; nay, not one ſtripe for a thouſand faults.

**TIM.** *What uſe of this?*

**SILAS.** It teacheth ſilence and patience vnder the croſſe, whether our ſelues or others be corrected; becauſe we cannot bee diſcontent with our afflictions, but that wee muſt controll the iuſtice of God.

### DIALOGVE IIII.

Verſes 5, 6.

*But if our vnrighteouſneſſe ſets forth (or commendeth) the righteouſneſſe of God, what ſhall we ſay? Is God vnrighteous which taketh vengeance? I ſpeake after the manner of men, God forbid. For how then ſhall God iudge the world?*

N2

TIM.

TIMOTHEVS.

**W**hat is the drift of these words?SIL. To answer a new objection of the *Iewes*, arising from the former Doctrine.

TIM. What bee the parts of this Text?

SILAS. Two: First, an objection. Secondly, a resolution or answer.

TIM. In what words is the Objection contained, and what be the parts of it?

SILAS. It is contained in these words: *If our vnrighteousnesse doe commend the righteousness of God, what shall wee say then? Is God vnrighteous which punisheth?* This Objection hath two parts, to wit; an antecedent, and a consequent. The antecedent was this; *If our vnrighteousnesse doth commend Gods righteousness;* (this was *Pauls* Doctrine before) vpon which antecedent was gathered this consequent (by some cauillers) that therefore God is vniust if hee punish vs (this was their owne.)

TIM. Now put the whole Objection together.

SILAS. It is thus: If mans vnrighteousnesse doe commend and aduance Gods righteousness, then God if hee punish our sinnes, shall shew himselfe vniust to punish vs, for that thereby his glory is encreased: but it appeareth in the former example of *Dauid*, that Gods righteousness is made more commendable by mans sinne, in that for his promise sake, hee would pardon and saue him, whom hee might iustly haue destroyed; therefore God is vniust if hee punish. This is the whole objection.

TIM. Now that ye haue laide forth the Objection, tell vs the meaning of the words: and first, what is meant by vnrighteousnesse?

SILAS. That which before in the third verse hee called vnbeliefe; and in the 7. verse a Lye.

TIM. Wherefore is vnbeliefe called vnrighteousnesse?

SILAS. For two causes: First, because vnbeliefe doth rob God of the

glory of his truth, power, and mercy, as if hee meant not to keepe promise, or could not or would not, which is a very vnrighteous part towards God. Secondly, because vnbeliefe is the spring and roote of all vnrighteousnesse and sinnes which bee in the world; as faith is the roote of all duties and vertues.

TIM. What was learned from hence?

SILAS. That as we loath iniustice, and would not deale vnrighteously, so we should abhorre vnbeliefe, and resist presently and mightily all motions of it, because euery doubting thought, is a wrong and iniustice vnto God.

TIM. What is meant by righteousness?

SIL. That which before is called the faith of God, and afterwards the truth and verity of God.

TIM. Why is his fidelity or truth called righteousness?

SILAS. Because it is a iust thing with God to keepe his word, *1 Iohn 1, 7.* a principall part of righteousness to fulfill his promise.

TIM. What is meant here by commending?

SILAS. It is put here not onely for practise, but for confirming or establishing, as afterward in the fifth Chapter, God commendeth his loue, that is; confirmeth his loue.

TIM. How is this true, that mans vnbeliefe doth confirme Gods truth, and make it more glorious?

SILAS. This is not in the Nature of vnbeliefe, which in it selfe properly doth obscure Gods glory, rather then confirme it: but Accidentally, as the vprightness of a Iudge appeareth in condemning a Malefactor, yet no thanks to the Malefactor: euen so, whilst God doth forgiue perfidious sinners, it happeneth by his owne goodness and fauour, that thus his truth is more renowned and established, it is no thanks to sinne, whose nature is to dishonour God; from whence, malicious men did collect this bad consequence: that seeing his goodness and truth was set forth by mans sinne, therefore God could not iustly punish sinne.

Sins not per se but per accidens, are causes of Gods glory.

TIM.

**TIM.** *Wherein was this Consequenſe and Collection faulty?*

**SILAS.** Heerein, becauſe that vnbeliſe and ſinne being of it ſelfe filthy and worthy of blame, did diſhonour God, and thereby deſerued puniſhment: and whereas God was glorified by ſinne, that came of his owne free mercy, not at all through ſinne.

**TIM.** *What was taught from hence?*

**SILAS.** Firſt, that the truth is often wreſted to a wrong end by corrupt minded men, who of true premiſſes gather falſe concluſions: which being done to *Pauls* Doctrin, no maruaile if the like be offered to other Miniſters. Secondly, it is the nature of wicked men, to promiſe to themſelves freedom of puniſhment for their ſinne: they would bee glad, after ſinne to goe ſcot-free, becauſe they would ſinne more boldly. Thirdly, it is a ſigne of a great degree in wickedneſſe, when men had rather haue God charged for vniuſt, then themſelves to be found culpable.

**TIM.** *But why is puniſhment called wrath?*

**SILAS.** Becauſe it proceedeth from God, being wrathfull and angry with ſinne.

**TIM.** *What was taught from hence?*

**SILAS.** That all puniſhments be ſo many tokens of Gods wrath. Secondly, that ſinne is to bee auoyded as a fearefull thing, ſeeing it doth prouoke God to wrath, whoſe wrath is more heavy then any mountaine.

**TIM.** *What was conſidered in Pauls answer?*

**SIL.** Three things: the firſt is an Apologie, in theſe words: *I ſpeake as a man.*

**TIM.** *What was the meaning of theſe words?*

**SIL.** Thus much, that the former obiection did not come from himſelfe, but was the ſpeech of ſome carnall man, which did iudge amiſſe of Gods iuſtice: in their perſon hee ſpeakes, not in his owne.

**TIM.** *What was taught from hence?*

**SIL.** That whenſoeuer wee open our mouthes againſt the truth of God,

then we ſhew our ſelues to be but men, and led by the wiſedome of a man.

**TIM.** *What was the ſecond thing conſidered?*

**SILAS.** A deniall of the collection, with a Proteſtation (*God forbid*) as who ſhould ſay, farre be it from mee, or any other to teach or thinke God vniuſt in puniſhing.

**TIM.** *What was learned by this?*

**SILAS.** That wee muſt haue euery thing in abhominatiō which is vttered contrary to Gods glory, which ought to bee ſo precious and decre, as wee ſhould not endure in our ſelues the leaſt thought, or in others the leaſt word againſt it.

**TIM.** *What is the third part of the answer?*

**SIL.** An argument to proue his deniall, taken from the proper office of God; which is, to bee iudge of all the world. This argument is thus framed from hence: If God bee vniuſt in puniſhing, then he cannot bee the iudge of the world: but it is his office to iudge the world; therefore he is not vniuſt, but they rather wicked which dare ſo charge him.

**TIM.** *Wherein doth God declare himſelfe to be iudge?*

**SIL.** In two things: Firſt, in the gouernment of the world, which hee ruleth with great equity. Secondly, in the execution of the laſt day, when as ſupreme iudge he ſhall render to euery man according to his works.

**TIM.** *What was gathered from hence for our inſtruction?*

**SILAS.** Firſt, whatſoeuer puniſhment is inflicted vpon ſinners, either here in this world or in the world to come, it is moſt iuſt, becauſe the iudge (who is iuſtice it ſelfe) doth it.

**TIM.** *Whereunto ſerueth this?*

**SILAS.** Firſt, this ſerueth to ſtoppe the mouth of all wicked men; for howſoeuer they may bee diſcontent and murmur, yet God can do no iniurie to any. Secondly, to teach Gods children contentment and patience in all aduerſities which befall them, ſithence they proceede from a righteous iudge.

Thirdly,

Thirdly, it admonisheth all men in all places, at all times to liue godlily and honestly, because they are euer in the eye of their Iudge; now he must be impudent and desperate, which will offend before the Iudge. Lastly, it instructeth all Iudges and Rulers, and whosoever haue any kinde of power and authority ouer others, to follow this great Iudge of the world in doing iustly, whatsoever they doe to their inferiours by way of correction or reward. For following him as their patterne, they are sure to haue and finde him for their patron and shield in the euill day, when most neede is of his fauour and helpe.

#### DIALOGVE V.

Verſes 7, 8.

*For if the truth of God haue more abounded through my lye vnto his glory, why am I yet condemned as a sinner? And as we are blamed, and as some affirme that we say, why do wee not euill, that good may come of it? Whose damnation is iust.*

TIMOTHEVS.

**V**What is the drift of this Text?

SIL. To confute and answer a wicked and lewd slander objected against his doctrine; which was, that the truth of God, through mens lye and vnbeliefe, doth more abound to his glory. This was his doctrine which we haue learned before how to vnderstand it.

TIM. What is the slander, and how doth the Apostle answer it?

SILAS. The slander was, that Paul should affirme, that men may doe euill that good may come of it, which slander the Apostle answereth: First, denying the slander; and secondly hee threatneth the iudgement of God to the slanderer.

TIM. What is that the Apostle calleth the truth of God?

SILAS. His fidelity and constan-

cy in his promises, when hee makes good indeede, that which hee hath spoken with his mouth.

TIM. What doth this offer vnto vs?

SILAS. A ground of our hope, and an example for our imitation; for God who is most true cannot deceiue vs, so as we may haue hope in him; also wee must strue to bee like him in truth.

TIM. What is heere meant by a lye?

SIL. Not a word spoken vntruly, or with a purpose to deceiue; but some act or deede wherein a man doth deceiue, or violate his faith and truth plight to God: for wee are to know, that a lye may bee committed sundry waies. First, in doctrine, as they that taught iustification by workes of the Law, Gal. 3. Secondly, in ciuill iudgement, as they which pronounced false witness against Naboth and Christ. Thirdly, in gesture and countenance, as in Iosab, Cain, and Iudas. Fourthly, in words and common speeches, either iestingly, officiously, or hurtfully. Fifthly, in action of life, as when a man hath made promise to God to beleeue and practise his word, and yet otherwise liueth in vnbeliefe and disobedience; this is heere and elsewhere called a lye, as I Iohn 1, 5, 6.

TIM. What was our instruction from hence?

SIL. That wee should labour to liue as we professe, least we be accounted liars to God, to his Church, to our selues, and in our owne consciences.

TIM. Shew vs now how our lye doth turne to Gods glory?

SIL. As sinne profiteth Gods children, so it turneth to his owne glory; to wit, by accident (as before is saide:) for it is not in the nature of sinne, which beeing a filthy thing, is both against Gods glory and his childrens good; but it is of Gods mercy that it turneth to his praise and their commodity, whilst they become more wary after some sinne, and Gods goodnesse more famous and renowned.

TIM. What other things were wee taught out of this verſe?

SIL.

**SILAS.** Two things: First, in that the Apostle propoundeth the slander in the person of an vncertaine man; it teacheth vs, that wee must concale the name of offenders, when there is no cause to vtter them; because the credite of other men must bee deare to vs. Prou. 22, 1. Eccles. 3, 7. Secondly, that selfe-loue makes sinners seeke all shifts to shunne the condemnation of their sinnes; nay the very imputation of sinne, they would not bee so much as sinners.

**TIM.** What learne wee from the beginning of the eight verse? (and as wee are blamed &c.) and from the rest of the verses?

**SILAS.** First, that the doctrine of the Apostle could not scape the blame and slander of euill tongues. Secondly, slanders cast out against the doctrine of the Ministers, doth hurt both to the name of the Minister, and the faith of the flocke. Thirdly, that no euill fault and crime may bee done to procure any good; for a good pretext, or a good intent; nay a good euent of an euill action, cannot make that action good that is euer euill, which was euill from the beginning.

**TIM.** Whom doth this reprove?

**SIL.** Three sorts of men: First, the Papists, who couer their owne blinde deuotion, with the cloake of good intents. Secondly, blinde Protestants, which doe euill things vpon pretence of good euents, that be like to follow and ensue. Thirdly, wicked worldlings, who blame Gods children, because they will not doe some little euill, to compasse some great good; which is directly against the rule of our Apostle, that the least euill of fault or crime, is not to be done, to gaine neuer so much good.

**TIM.** What learne we from the last part of this Text? [Whose damnation is iust.]

**SILAS.** Two things: First, they which slander the doctrine of the Ministers, shall not escape the righteous punishment of God. Secondly, such as wilfully doe speake euill against the

truth, must not bee answered with many words, but turned ouer to the iustice of God. For, if men once come to this passe, to be cauillers against the knowne truth, there is little hope of them, their iudgement is peruerced, and their heart filled with pride and obstinacy, therefore to be auoyded as Dogs or Swine. Math. 7.

DIALOGVE V

Verfes 9, 10.

What then? are we better then they? No, in no wise. For wee haue before accused both Jew and Gentile; that they are all vnder sinne, as it is written, There is none righteous, no not one.

TIMOTHEVS.

What is the drift of this Text?

**SIL.** To proue all men, whether Jew or Gentile, to be alike sinners, by the testimony of Scripture. The words haue first an obiection in the person of the Jewes. Secondly, the answer of Paul, which takes from them occasion of glorying too much in their Auncestors.

**TIM.** What learne we heereby, that Paul putteth himselfe in the same ranke of sinners?

**SILAS.** The wisdomne that ought to bee in Teachers, by all meanes to mollifie their reprehension of sinners, and namely, by taking in themselves, when they may doe it with truth. Secondly, that there is amongst men, a communion or incorporation of sinne.

**TIM.** Is not this contrary to the first verse, where he saith, the Jewes were better then the Gentiles? And now hee makes them both equall, Jew no better then Gentile?

**SILAS.** No: for there he meaneth, that the Jewes were better; in respect of God and his benefits vpon them; here he maketh them equall in respect of naturall corruption, being alike sinners by nature: the Jewes had a preerment of fauour, to be Gods peculiar people,

to

Sin is not eligible

to haue his Law and Prophets : but concerning their manner of iustificati- on before God (by faith not by works) it was all one to *Iew* and *Gentile*, all being sinners.

**T I M.** *What did hee meane by all bee- ing vnder sinne?*

**S I L.** That all men are vnder the guilt and punishment of sinne, which is a matter of such danger, as it were bet- ter to haue the whole weight of the world vpon vs, then to bee vnder the burden of one sinne; because the wrath of God (which is the heauiest thing in all the world) doth hang and lye vpon sinne and sinners for euer. Vnder which condition, all men without ex- ception (that are but meer men) do lye, *Iohn 1, 8.*

**T I M.** *Whereof doth this admonish vs?*

**S I L A S.** First, of the miserable condition of all mankind through sin. Secondly, it stirreth vp our mindes to thinke vpon, and looke after a Sauiour. Thirdly, it doth teach vs to reprove o- thers with compassion, considering our selues bee sinners, and in the same case and condemnation, *Gal. 6, 1.*

**T I M.** *How doth hee proue the guilt and condemnation of all men?*

**S I L A S.** By authority of Scrip- ture, *Psal. 14, 3.*

**T I M.** *What learne we from this?*

**S I L A S.** That all Diuine truth must bee proued by Scripture, because the Conscience is not perswaded of any fa- uing truth till it heare God speake, who now doth not speake to vs, but in his word onely. Secondly, he speaketh to his Church in Scripture onely, and his voice alone is sufficient to perswade all truth. For the word of God is perfect, *Psal. 19, 7.*

**T I M.** *From what Scripture doth hee fetch his first Authority?*

**S I L.** From *Psal. 14, 3.* *There is none righteous, no not one.* In these words all men be comprehended, as it appea- reth by the vniuersall particle [*None.*] Also by doubling the deniall, [*No not one*] That is, none at all, one or o- ther.

**T I M.** *But were not Adam and the Man Christ righteous?*

**S I L.** They were so: but Christ was more then a man, and Adam was righteous before his fall. This sentence must be vnderstood of meere men, such as they be since the fall of Adam; as for *Dauid*, *Iob*, *Zachary*, with other righteous men; they are indeede cal- led righteous, but it was with vnper- fect righteousness inherant, or impu- ted to their Faith; or by comparison, as in *Gen. 6, 9.*

**T I M.** *What is meant heere then by righteousness?*

**S I L A S.** One that is perfectly con- formed to the will of God in all his thoughts, words, and workes, without any fault or defect. Of this sort of men, there is not one to bee found in all the stocke of Adam. The reason is, be- cause all men are conceiued in sinne; and after their new birth, they haue sin still dwelling in them, *Rom. 7, verse 14. 15, 16, 17, 18, &c.*

**T I M.** *But it is onely mens actions that are not righteous, the persons of the elect are alwayes righteous.*

**S I L A S.** This Text speaketh of per- sons (no man:) againe, if persons bee righteous, then the actions are not, nor cannot be vnrighteous.

**T I M.** *What followes of this?*

**S I L.** That all haue neede of the righteousness of Christ apprehended by faith, that they may stand iust before Gods tribunall seate, seeing all and e- uery one bee in their owne persons de- stitute of righteousness, nay full of vn- righteousness.

#### DIALOGVE VII.

Verses 11, 12.

*There is none that vnderstandeth, there is none that seeketh God, they are all gone out of the way, they haue bene made altogether vnprofitable, there is none that doth good, no not one.*

**T I M.** *What is the drift of these Scriptures?*

**S I L.**

None righte- ous are named.

Some men be counted righteous ex gratia.

**SILAS.** To condemne all mankinde of sinne, and therefore voyde of true righteousness, wanting Christ who alone is the iustice of sinners.

**TIM.** *Wherein doth the corruption of sinne appeare?*

**SILAS.** First, in the vnderstanding by ignorance. Secondly, in the affection, by frowardnesse. Thirdly, in the actions, by doing euill, and leauing good vndone. Or thus: hee accuseth the *Iewes*: First, of iniustice. Secondly, of blindness. Thirdly, of falling away. Fourthly, of deceite. Fifthly, of cursing. Sixtly, of cruelty. Seuenthy, of discord. Eightly, of prophaneesse.

**TIM.** *Why doth he say, [That all men are without vnderstanding?]*

**SILAS.** Because all men naturally doe lacke the true knowledge of God to saluation, euen as blinde men, who for lacke of eyes see not the Sunne, though it shine neuer so bright: and note, that *Paul* setteth downe by negation, what the *Psalmist* speakes affirmatiuely, keeping the sence, though not the words, by his Apostolike authority.

**TIM.** *What was obserued here?*

**SIL.** The pollicy of Sathan, doing to all men as the *Rauens* doe to the Lambs, whose eyes they first picke out, when they will deuoure them. Secondly, the misery of man, being in his most noble part (that is his vnderstanding) wounded and spoyled, so as hee perceiueth not the things of God, nor can do. 1 Cor. 3, 14.

**TIM.** *Why doth hee begin with the vnderstanding?*

**SILAS.** Because on this dependeth the whole life, which cannot bee but euill, when the minde is naught, for ignorance is the mother both of errour, [*Te erre not knowing the Scriptures:*] and of prophaneesse, as it is written, Ephes. 4, 18.

**TIM.** *What learue we from hence?*

**SILAS.** First, to bee humbled for our ignorance. Secondly, to pittie others that remaine still in ignorance, being ready to instruct them, and to pray for opening their eyes. Thirdly, to

thanke God for sound knowledge if we haue any. Fourthly, to pray to God for an vnderstanding heart, for we haue it not by naturall instinct.

**TIM.** *Why doth he say [None seeketh God] seeing there is none but seekes God? For the Heathens and Pagans acknowledge a God, and giue a worship to God.*

**SILAS.** None seeke him aright, and as hee ought to bee sought, nor can doe while they liue in sinne: for men in seeking God, faile in many things: As first, men seeke him not for himselfe. Secondly, they seeke him not alone, but other things with him. Thirdly, they seeke other things before him, as worldlings do. Fourthly, they seeke him coldly or carelesly. Fifthly, they seeke him inconstantly; example in *Indas* and *Demas*. Sixtly, they seeke him not in his word, as Heretiques doe. Seuenthy, they seeke him not in all his word, as Hypocrites doe. Lastly, they seeke him not seasonably and timely, as prophane impenitent sinners doe, haue no care to depend vpon Gods word, but follow their owne lusts and fashions of this world. Reuel. 12, 2.

**TIM.** *What is this that he saith [All are vnprofitable?]*

**SILAS.** In respect of God, or any goodnesse, men are of no vse, no more then froth or rotten things, which men cast out for their vnprofitablenesse. In this respect, the holy Ghost in Scripture, doth compare vnregenerate men to thornes and thistles: as also, they are compared to chaffe and other vile things, wherein yet there is some profit: but men are altogether vnprofitable. Also they are compared to clouds without water, trees withered without fruit, Iude 12. cut off from God, as branches from the Vine, Iohn 15, 4, 5, 7.

**TIM.** *What are wee to note here in?*

**SILAS.** The great ruine brought vpon vs by *Adam*, that a creature so excellent by creation, should bee fruitlesse. Secondly, that great grace giuen vnto vs by Christ, in whom the elect be restored; in the one, there is matter of humiliation, and of glory and ioy in the other.

O

TIM.

**TIM.** *Why doth he say, that [they are all out of the way?]*

**SIL.** Because they are all departed from the Commandments of God, which are the waies wherein wee are to walke towards heauen: euen as sheepe straying from the fould, and as way-faring men looking their way, *Esay 53, 6.* running into the broad way, that leadeth and bringeth vs vnto euerlasting destruction.

**TIM.** *What was the use of this?*

**SILAS.** To shew that Repentance is needfull for all, seeing all are as lost sheepe, or as men which haue lost their way.

**TIM.** *What is the meaning of these words, [There is none that doth good, no not one?] In the originall it is, None vnto one, and therefore corrupt is that glosse, which made this sense, None saving one, to wit, Christ.*

**SILAS.** That naturally all men are vnkinde and vncourteous, and voide of humanity: example heereof, we haue in the *Iew* to the *Samaritan*; also, that of the *Edomites* to *Israel*, in *Obadiah*, *12, 13, 14, 15.*

**TIM.** *But the Barbarians shewed kindeesse to Paul, Acts 28.*

**SILAS.** God so disposed of their hearts for the good of his seruant.

**SIL.** *Are all men alike vnkinde?*

**SILAS.** All men would shew themselves vnkinde to others more or lesse, if they were not restrained: but if there bee any true kindnesse and desire of doing good to others, it is to bee ascribed to grace, changing mightily the heart, and of fierce making it courteous and louing, so as if any performe any good, it is of God, and not of themselves; and what is done by light of nature, it was farre off from being a good worke, because it was not done as it ought.

#### DIALOGUE VIII.

*Verses 13, 14, 15, 16, 17, 18.*  
*Their throat is an open Sepulcher, with their tongues they haue deceived, the*

*poysen of Aspes is under their lippes, whose mouth is full of bitterness and cursing: their setee are swift to shew blood, anguish and calamity is in their way: and the way of peace they haue not knowne. There is no feare of God before their eyes.*

**TIMOTHEVS.**

**W** *What meaneth he by this when he saith, [Their throat is an open Sepulcher?]*

**SILAS.** It doth admonish vs, that the speeches of naturall vnregenerate men, are vnfaoury, rotten, and hurtfull to others: for, as a Sepulcher doth send out noysoine saours and filthy smells: so euil men doe viter rotten and filthy words. Secondly, as a Sepulcher doth consume and deuoure bodies cast into it: so wicked men doe with their cruell words destroy others, they are like a gulle to deuoure men. Lastly, as a sepulcher hauing deuoured many corpses, is still ready to consume more, being neuer satiate; so wicked men hauing ouerthrowne many with their words, doe proccede still in their outrage, seeking whom they may destroy.

**TIM.** *What is the vertue contrary to this?*

**SIL.** To vse our tongues to honest, louing, and wise talke, which may doe good to others. *Ephe. 4, 29. Coloss. 4, 4.*

**TIM.** *What is the next vice of the tongue?*

**SILAS.** With their mouthes they speake deceitfull words, that is, when the mouth speaketh that the heart thinketh not, with a purpose to deceiue others; to couer hatred with words of deceit, as *Cam*, and *Iosh*, and *Iudas* did.

**TIM.** *What reasons against this kinde of speech?*

**SIL.** First, it commeth from *Sathan*. Secondly, it swerueth from charity. Thirdly, it tendeth to destruction. Fourthly, it is a worke of a wicked man.

**TIM.** *What is meant by Aspes?*

**SIL.** A kinde of Serpent which spitting forth their poysen, doth there-  
 with

*Psal. 5, 9.*

*Also saith Origin, Vsu scelerum verendum sustulit.*

Pfal. 113. 3.  
Note further  
that a veno-  
mous tongue  
is thus resem-  
bled. 1. be-  
cause this  
Serpent in-  
fecteth by bi-  
ting. 2. It is a  
poyson vncu-  
rable. 3. They  
are intracta-  
ble, stopping  
their eares at  
the charmers  
voyce.

with kill euen those which are as farre off: by which the Apostle would signifie, that wicked men (such as all men are by nature) do with their euill words hurt, not onely such as bee neere, but euen them which are farre off from them. Example heereof wee haue in *Sanballat* and *Tobiah*, being in *Persia*, yet their tongues hurt the *Jewes* which were at *Ierusalem*. *Nehem.* 4. 3. Also in *Dorig*, who hurt with his tongue the *Lords Priests*, being absent. *1 Sam.* 22. 9. In this respect, malicious tongues are compared to arrowes, *Psal.* 53. euen because the malice of the tongue woundeth a great way off, as an arrow shot out of a bow, hitteth and hurteth a great distance off.

**TIM.** What learne we heereby?

**SILAS.** That it is a great misery to haue an euill tongue: it makes men like poysonfull Serpents. Secondly, it is a blessed thing, to haue our speech reformed, *James* 3. 3. That heed is to bee taken how to deale with euill tongued men.

**TIM.** What is the next fruit of mans corruption, as touching his speech?

**SILAS.** Bitter and cursed words, which be of two sorts: First, against God, as in *Rabsakeb*, *2 King.* 18. 22. And in the *Israelite* which was stoned to death, *Leuit.* 24. 11. Secondly, against our selues, as in the *Jewes*, who wished Christs blood to bee vpon their heads, *Math* 27. 25. Thirdly, against others, as *Shimie*, who cursed *Dauid*, *2 Sam.* 16. 5. As they haue gall and bitternesse in their heart, *Acts* 8. 23. so their mouth runneth ouer.

**TIM.** What reasons against this kinde of speaking?

**SILAS.** First, it is against the Commandement, which saith, *Curse not.* *Leuit.* 24. 15. *Rom.* 12. *Blesse, and curse not.* Secondly, it is against the end, for which speech was giuen, to blesse God and man. *James* 3. 9. Thirdly, it is recompensed with the like, *Psal.* 109. 17. He loneth cursing, therefore it is come to him.

**TIM.** What is the next effect of our corruption?

**SILAS.** Cruelty, sette swift to shed blood; that is, to compass and commit slaughter; all men are such by nature, except grace do either restraints, or correct and cure our malicious nature; this testimony is out of *Esay*, that by the mouth of two witnesses, euery word may be ratified. Feete signifieth affections with readinesse, and shedding signifieth, cruelty with greedines, powring it out.

**TIM.** What is the fruit of their cruelty?

**SILAS.** Destruction and calamity actiuelly towards others, whom they destroy; and also towards themselves passiuely at the last: as in *Cain*, *Pharaoh*, *Jewes*, *Judas*, who were giuen to cruelty, and they were rewarded accordingly, blood did draw on blood.

**TIM.** What is meant by the way of peace?

**SILAS.** A peaceable and quiet trade of life, which these did not follow, but were of a turbulent nature; and where-as hee saith, they know not the way of peace, he meaneth, that they do not approue it, nor practise it. Like phrase in *Psal.* 1. 6, 7, knowing, put for allowing.

**TIM.** What reasons may encourage vs to liue peaceably?

**SILAS.** First, the Commandement of God, *Rom.* 12. 18. Secondly, the sweete and manifold profit of peace, *Psal.* 133. Thirdly, the sower fruites of contention. Fourthly, the example of godly men, as *Abraham*, *Moses*, *Ioseph*. Lastly, for that God is a God of peace, and heauen is a place of peace; and the Gospell is a word of peace, and Christ is a Mediator and Prince of peace.

**TIM.** Towards whom is peace to bee kept?

**SILAS.** Towards our selues and others, with kinsfolks and neighbours, with friends and with enemies, faithfull and infidell, *Rom.* 12. 18.

**TIM.** What is this that he saith, the feare of God is not before their eyes?

**SILAS.** That men doe not thinke themselves to be in Gods presence. Secondly,

Psal. 10. 7.  
The mouth  
is said to be  
full, because  
their mouth  
is as a large  
vessel, out of  
which flowes  
cruel words.

257. 3. 8.

257. 3. 1.

condly, that they are not drawne from euill by this consideration. Thirdly, that they are not moued to doe good vpon desire to please God. Fourthly, when they speake vnto God, and doe heare him speake vnto them, they doe it not with due reuerence and awe.

**TIM.** *Why doth hee shut up all with this sentence?*

*Shut down non  
tinent, sine ra-  
tione cur-  
rent ad malum  
legimus.*

**SIL.** Because the lacke of this, is the fountaine from which all other evils doe flow; where Gods feare which is the bridle and curb to sinne, is absent, all vices will there bee present and abound.

**TIM.** *What things may stirre up the heart to feare God?*

**SILAS.** His infinite iustice and power. Secondly, his maruelous prouidence and rule ouer all things. Thirdly, his incomprehensible mercies towards his children. Fourthly, his iudgements vpon the wicked, and sharpe chastisements vpon the godly. Fifthly, examples of such as fearing him, haue bene blessed and protected. Sixtly, the great and precious promises made to such as feare God, as that they shall bee happy, be preserued and blessed in their goods, name, posteritie, soules, and body, temporally, and eternally: See Psalm. 112. and 128.

#### DIALOGVE IX.

Verse 19.

*Now we know, that whatsoever the Law saith, it saith to them that are vnder the Law, that every mouth may bee stopped, and all the world subiect to the iudgement of God.*

**TIMOTHEVS.**

**W**hat is the drift of this Text?

**SIL.** It is, answer to the secret obiection of the *Jews*, which were ready to alledge, that the aforesaid Scriptures, did not belong vnto them, but vnto some other. Vnto which the Apostle doth answer; that the Law and Doctrine thereof being giuen properly

to the *Jews*; whatsoever was written in the Law, must needs concerne them, at least principally.

**TIM.** *How proved he that the things in the Law, did belong to the *Jews*?*

**SILAS.** By these three arguments: First from the reference which the Law hath to them, to wit, the *Jews*, to whom it was giuen: Secondly, from the end, that every mouth should bee stopped. Thirdly, from the testimony of the Conscience, whereas hee saith [*We know* 2] as who should say, there is none of vs ignorant of this.

**TIM.** *What doe wee learne from hence?*

**SIL.** That besides the light of the word, God hath set vp a light in every mans Conscience, which maketh him see and know what is true and fit to be done, and what is otherwise.

**TIM.** *How is the word [Law] taken here?*

**SILAS.** Not strictly for the ten Commandments, as Mat. 22, 36. nor yet for the doctrine of saluation, as Psal. 19, 7. but for the whole Scripture of the old Testament, as appeareth by the fore-named sentences, cited out of the Psalmes, and Prophets.

**TIM.** *What doe we learne by this?*

**SILAS.** That euery sentence of Scripture, hath the force and authority of a Law, to prescribe, enioyne, and command; and therefore with reuerence and submission to bee receiued and obeyed.

**TIM.** *What is it to be vnder the Law in this place?*

**SILAS.** To haue the Law appointed for our vse and instruction; elsewhere, it signifieth to be vnder the condemnation and rigour of the Law: here it signifieth to be vnder it, as a Schoole-master and teacher, to direct and informe vs touching the will of God, and our owne estate.

**TIM.** *What doth this teach?*

**SILAS.** That it is a speciall and peculiar mercy, to haue the word of God allotted vnto vs for our direction and comfort; therefore, to neglect or despise it, is more then vnthankfulnesse,

euery

*Besides the meeting with this Obiection, it may well be, that a reason is giuen why the Law could not iustify the *Jews*, because it condemned them.*

euen iniquity.

**TIM.** But to what end doth the Scripture condemne euery man of sinne?

**SILAS.** That euery mouth may be stopped, and all the world ſubiect to the Iudgement of God.

**TIM.** What is meant by hauing euery mouth ſtopped?

**SILAS.** It is a borrowed ſpeech, taken from ſuch as haue ſomething put in their mouth (as a gagge) to hinder their ſpeech; by which the Apoſtle meaneth, that thoſe teſtimonies of Scripture, which beare witneſſe of our finnes, they declare vs void of all defence, ſo as wee haue nothing to ſay for our ſelues, why wee ſhould not periſh, but onely the plea of pardon and mercy, *Pſal. 51, 1, 2, 3.*

**TIM.** Whom doth this reprove?

**SILAS.** Firſt, the blinde Goſpellers which plead for themſelues, their ſeruice of God, and their owne good doings, thinking to merit thereby Gods kingdome. Secondly, the blinde Pa-piſts, which plead, for themſelues the merit of workes; both deuſed by themſelues, and condemned by God. Laſtly, all men which reſt in themſelues for ſaluation.

**TIM.** What is meant by the world?

**SILAS.** The people and inhabitants of the world: the place containing, put for the perſons contained, by a Metonymie.

**TIM.** What is it to bee obnoxious or ſubiect to the iudgement of God?

**SILAS.** To be guilty and worthy of puniſhment before him; which is the caſe of all men without exception of any: All are by nature the children of Gods wrath, *Ephes. 2, 3.*

**TIM.** Whom doth this reprove?

**SILAS.** Such as ſay the Virgin Mary was free from all ſinne. Secondly, this doth teach vs, that all haue need of a Saviour: ſeeing all are through ſin guilty of damnation.

#### DIALOGVE X.

Verſe 20. Wherefore by the workes of the Law ſhall

no fleſh bee iuſtified in his ſight, for by the Law commeth the knowledge of ſinne.

**TIMOTHEVS.**

What is the drift of this Text?

**SIL.** Hauing hitherto at large proued all to be ſinners, hee will proue that iuſtification and abſolution from ſinne, commeth not by the workes of the Law, which now hee proueth by this reaſon: The Law ſheweth vs our ſinne, and convinceth vs as guilty of ſinne, therefore it doth not abſolute and acquit vs from ſinne. The reaſon is taken from the law of contraries, which cannot at once in one reſpect bee affirmed of one thing.

**TIM.** What doth hee meane by the workes of the Law?

**SILAS.** Not ſimply the workes of the Law, as they are commanded of God, but as they are performed of vs vnperfectly and with many ſlips. For the Law ſimply conſidered without ſe-  
*Non opera qua precipiuntur, ſed qua praestantur.*

**TIM.** What doth hee meane by Law?

**SILAS.** He meaneth the Law both of nature, and of Moſes: and by workes hee meaneth, not ceremoniall workes onely, but the morall. That the morall is chiefly meant, may appeare vnto vs by theſe reaſons. Firſt, becauſe he had cited teſtimonies, which ſpeake of morall vices. Secondly, this effect (to know ſinne) is chiefly by the morall Law. Thirdly, morall workes are greateſt cauſe of glorying. Fourthly, becauſe all kinde of working is ſet againſt beleeuing, as contraries and repugnant the one to the other, in the cauſe of forgiueneſſe of finnes, and ſaluation of ſinners.

**TIM.** What meaneth hee by, [No fleſh?]

**SILAS.** No man: but the Apoſtle ſaith, rather no fleſh, then no man; eſpecially to note, what men are without Chriſt, to wit, a lump of fleſh and corruption, full of weakneſſe and full infirmity, being vnapt of our ſelues to bring forth any thing that is good.

**TIM.**

Not the writing or Scripture, but the thing written to wit, that all men are ſinners, ſtoppeth al mouths.

Works done before faith, cannot iuſtify becauſe they pleaſe not God, nor workes done after faith, becauſe they be imperfect.

**TIM.** *What doth Iustifie import and signifie?*

**SILAS.** To pardon sinne, to absolve and acquit sinners, and to approue one for righteous; and not either to declare iust: so workes iustifie: or to make actually iust; This were perfection of inherent iustice, which none hath.

**TIM.** *What was learned from this?*

**SILAS.** That the Apostle speaketh not against the doing of workes, but against the trust in them, and putting merit of righteousness in them: wee ought to labour in the doing of good workes, but we cannot claime forgiveness of sinnes, and eternall life by the worthinesse of them.

**TIM.** *What is that hee saith? [In his sight?]*

**SILAS.** This phrase is vsed here, not to note hypocrisie, but the imperfection of the best workes: for hee teacheth, that the most perfect workes of the best men, come farre short of being able to abide the rigour of Gods Iustice, because the best workes of Gods Saints haue both wants and stains in them, and cannot therefore endure the seuer and strict iudgement of God, in whose sight it is Christ alone, that makes beleeuers holy and blameable. Col 1, 22.

**TIM.** *What should this worke in vs?*

**SILAS.** Humility, and lowly conceite of our owne best doings, which God might worthily cast out, and the doers of them, if with a iust eye hee did behold them.

**TIM.** *What is meant hereby, that the knowledge of sinnes said to come by the Law?*

**SIL.** That the Law serueth, both to shew vs what is sinne, and doth also argue or reprove vs of sinne: and for this end is this alledged, euen to make it plaine that righteousness and pardon of sinne, doe not come from the Law. As a Fellow or Traytor, conuicted by some statute law, of a capitall crime, it were folly and madnesse for such an one to looke to be acquitted by that law,

which did shew and condemne his crime to death. In like manner, it is spirituall phrensie, to looke for absolution and life from the Law of Moses, seeing it was giuen to conuict vs as guilty of death through sinne. Yet such mad furious fooles our Papists bee, as they presume to finde righteousness and life, where nothing but sinne and death can be found; therefore doth the Law reucale sinne, and terrifie the conscience, and shew death and condemnation to be due vnto transgressors; which is contrary to iustifying.

#### DIALOGUE XI.

Verse 21.

*But now is the righteousness of God made manifest without the Law, hauing witness of the Law and the Prophets.*

**TIMOTHEVS.**

**What is the drift of this Text?**

**SIL.** To teach how Gods elect doe attaine vnto true and perfect righteousness before God, to wit; not by their workes, but euen by the faith of Iesus Christ: for seeing there is no other way to haue righteousness, but either by workes or faith, and by workes it cannot be had; therefore by faith.

**TIM.** *How many things are here to be considered?*

**SILAS.** Foure: First, the circumstance of time [Now.] Secondly, what is the righteousness of God. Thirdly, how this is manifest, and how manifest without the Law. Fourthly, what witness it hath from the Prophets.

**TIM.** *What is meant by [Now] this particule of time?*

**SIL.** That is, at this present time wherein Paul, and the other apostles of Iesus Christ did preach the word.

**TIM.** *What did wee learne from this circumstance?*

**SIL.** That God hath his appointed time for all his workes, Eccles. 1, which should teach patience and waiting

In his sight, this distinguisheth betweene righteousness of good men, & that which is before God.

3. Reasons why none can be iustified by workes before God.  
1. The most perfect purity of Gods nature before whom heauenly beings be not clean. Job 15, 15. 2. God lookes vnto the heart, which is perfect in none.  
3. The law is spirituall, requiring exact obedience, such as none can attaine vnto: yet before men we may be iustified, as Abraham was, Rom. 4, 1. & James 2.

ting vpon God. Secondly, that the time of the Gospell hath a more cleare reuelation of Gods good will to the elect, then that of the Law; which should breed thankfulnessse for so great a mercy.

**T I M.** *What is here called the righteousness of God?*

**S I L.** Not that whereby himselfe is righteous, for that is his owne essence, and is not communicated to vs; but that righteousness which is after called the righteoughesse of Christ, and the righteoughesse of faith, euen that righteoughesse which is by faith in Christ, who is made perfect iustice to all which doe beleue in him.

**T I M.** *Why is this called the righteousness of God, of Christ, and of Faith?*

**S I L.** It is called the righteoughesse of God, both from the cause and the effect, inasmuch as it is not of vs and our workes, in part nor in whole, nor from any man, but it is the gift of God. Secondly, it is that onely which God in his strict iustice approueth, and for which wee are accepted with him: Also it is called the righteoughesse of Christ, and of Faith, because Christ in his man-hood wrought it by his obedience to death; and our faith is that instrument whereby we attaine to it and receiue it, that it may be our owne, for our full iustification before God, vnto eternall life.

**T I M.** *How did the Apostles make this manifest to the world?*

**S I L A S.** After this sort: First, they preached repentance, setting before mens eyes their finnes, and their iust and fearefull condemnation thereby. Secondly, they gathered together out of the Scripture, the properties of Christ, which should heale these euils. Thirdly, they applied the same properties to Iesus of Nazareth. Fourthly, they beseech and exhort all men to beleue in him as their onely Saviour. See Acts 2, 23. and 10, 36. and 13, 25.

**T I M.** *What followeth in such as beleue such things?*

**S I L A S.** First, they obtaine remission of finnes. Secondly, they were

made inwardly new, and outwardly they liued holily. Thirdly, they called vpon God with perseuerance, communicating together in prair, doctrine, breaking of bread, and all holy workes. Fourthly, they stedfastly put their trust in God. Fifthly, they regarded not riches, for they laide the price of their things at the Apostles feete. Sixthly, they gaue testimony of Christ bodily. Sewenthly, in his quarell they bestowed their liues, and cheerefully shedde their blood: For prooe of all these, haue your recourse to the history of the *Acts*.

**T I M.** *How is this righteousness manifested without the Law?*

**S I L.** That is without the workes of the Law, or without this, that the Law bee fulfilled of vs: for some *Gentiles* were iustified, which knew not the Law: also some *Iewes* were iustified, which regarded not the Law: and though some did both know, regard, and doe it (as *Nathanael* and *Zachary*) yet the obseruation of the Law by them, was not the cause why they were iustified. The law then is an helpe to iustification, inasmuch as it doth accuse and condemne vs, and so driues vs to Christ accidentally, as a disease brings to the Physition: but the law of it selfe hath no strength to forgiue sinne, and to suggest and worke faith into our hearts, or to enable vs to keepe it perfectly, that we might be iustified thereby.

**T I M.** *How many wayes hath this righteousness witness of the Law and the Prophets?*

**S I L A S.** Sundry waies: First, by euident and cleare sentences, which prophesied of Christ, and of faith that iustifieth. Secondly, by types & figures, which went before in the old Testament, as the brazen Serpent, and *Ignas* his beeing in the Whales belly three daies; also by the Paschall Lambe, the Rocke, the Cloude, did shew Christ. Thirdly, by Sacrifices, Offerings, and Ceremonies of the Law, the blood of Lambes and Goates, did signifie Christ to be slaine for sinne. Fourthly, by the Sacra-

That law in this text hath a double acceptance, for the doctrine of the morall law: this doth not reueale faith in Christ, neither yet naturall law: a for the bookes of Moses, wherein be many promises of Christ

Iohn 6.46.  
Acts 10.43.  
Rom. 1.2.

Sacraments, as Circumcision, and the Passeouer; all which do beare testimony, that our righteousness, remission of our sinnes, and eternall life, are not to bee found in our selues, but to bee sought by faith in Iesus Christ.

## DIALOGVE XII.

Verſe 22.

*I meane the righteousness of God, through the faith of Iesus Christ, in all, and ouer all that beleene.*

TIMOTHEVS.

**I**N what ſence is the faith of Iesus vsed heere?

SILAS. Not actiuelly for that which Iesus had, but passiuelly, for that faith whereby he is had and receiued.

TIM. What is the drift of this Text?

SILAS. To open and vnfold more at large, that which hee spake concerning the righteousness of God: laying forth, first the instrument whereby it is applied vnto vs, which is faith. Secondly, the persons or subiect vpon whom it is bestowed, which bee all beleeuers without difference of nations. Thirdly, the efficient and principall cause of righteousness, which is God. And fourthly, the materiall cause, which is Iesus Christ.

TIM. What is the righteousness of God?

SILAS. That which cometh meerly by Gods good giuft, and maketh vs acceptable to God, euen able to stand before God; this righteousness wee doe attaine through faith, which iustifieth obiectiuelly, because it leadeth to Christ; and instrumentally, as the hand of the soule to apprehend it: therefore it is written, *The righteousness of God through faith.*

TIM. What are the kinds of faith?

SILAS. Foure: First, historicall, which is a knowledge of the history and letter, or of the doctrine of the Scripture, thence called dogmaticall faith. Secondly, temporary faith, which

is a knowledge of the truth, with an assent to it for a time, Mat. 13, 21. Thirdly, myraculous, which is a beleefe that by the power of God, strange wonders may be done, 1 Cor. 13, 1, 2. Fourthly, iustifying faith, by the which the righteousness of God is receiued. Of this iustifying faith, there be two parts: the first, is a knowledge of things to be beleued, as Iohn 6, 69. *Wee know and beleene.* Secondly, application of them to our selues.

TIM. How proue ye that there must bee application in true faith?

SIL. First, by the Commandement, *Beleene the Gospel*, Marke 16, 15. Secondly, by the nature of faith, which is an hand to draw Christ to vs. Thirdly, by the example of Scripture, as *Dauid*, Psal. 18, 2. *Mary*, Luke 1, 28. *Thomas*, Ioh. 20, 28. Fourthly, by reason, for how can Christ profit vs, if hee bee not applied and put on by faith? And fifthly, by the testimony of the learned, which teach true faith to bee particular with application, as *Hierom*, *Cyri*, &c.

TIM. What actions are required vnto faith?

SILAS. These fiue: First, approbation of things beleued. Secondly, expetition in an earnest desire of them. Thirdly, apprehension in a fast laying hold of them. Fourthly, oblectation in delighting my selfe in them. Fifthly, expectation, in looking certainly to enioy them.

TIM. What be the degrees of faith?

SIL. Three-fold: First, such a faith which is a true and earnest desire to beleue the promises of Christ. Secondly, a little faith, which is a certaine assurance, that the same belongs to vs. Thirdly, a full perswasion when the heart is strongly assured thereof, ioyned with a sure and certaine knowledge of things hoped for, Heb. 11, 1.

TIM. What is the object of faith?

SIL. Christ Iesus, in whom we do consider three things. First, his person, God and Man. Secondly, his Offices, King, Priest, and Prophet. Thirdly, his benefits, Remission of sinnes, righteousness,

Faith iustifies not effectiuelly as working a iustice in vs, or materially as being our iustice.

teousneſſe, reconciliatiõ, adoption, ſanctification, eternall life.

**TIM.** *What are the perſons vnto whom God offereth Chriſt with his benefits?*

**SILAS.** All the beleeuers, and onely the beleeuers.

**TIM.** *What thinke yee of the elect Infants, are they Beleeuers?*

**TIM.** Some thinke them to be iuſtified by the beleeſe of the Church. Others thinke it to be by the beleeſe of their parents. Others, by the beleeſe of ſureties. Others by ſome ſecret work of the Spirit: But I thinke, that they are ſaued by their owne faith: as it is generally written, *The iuſt man ſhall liue by his owne faith.*

**TIM.** *But they want knowledge, without which, there is no faith?*

**SILAS.** True: they lacke knowledge, which is by diſcourſe, yet they are not altogether without ſome knowledge, ſuch as for their age they are capable of, as appeareth by this; that reaſon is in children, though they want the uſe of it. Alſo by the example of *Jeremy, Iohn Baptiſt, and Chriſt*; all which had the light of the Spirit in their infancy, beeing ſanctified in the wombe.

**TIM.** *What uſe was made of this?*

**SILAS.** That men which haue not true faith, ſhould labour to get it, ſeeing no righteouſneſſe is had without it, nor ſaluation but by it. Secondly, ſuch as haue it, ſhould cheriſh and labour to encrease it by all good meanes, and bee thankfull to God for it. Thirdly, to take comfort to our ſelues, vpon the death of young children, ſeeing God who hath made a Couenant of life with them, doth worke in them to beleeue in him.

### DIALOGVE XIII.

Verſes 23, 24.

*For there is no difference, for all haue ſinned, and are deprived of the glory of God, and are freely iuſtified by his grace, through the redemp-*

*tion which is in Chriſt Ieſus.*

**TIMOTHEVS.**

**W**hat bee the parts of this Text, wherein this former Doctrinẽ is more fully opened and illuſtrated?

**SILAS.** Two: Firſt, a generall neceſſity of iuſtification. Secondly, two cauſes thereof; the efficient, and the matter.

**TIM.** *What is the meaning of this 23. verſe?*

**SIL.** That all through ſinne, are deprived of the righteouſneſſe wherein God is moſt glorified. Or thus (as ſome expound it): All the elect by reaſon of their ſinfull nature and life, are voyde and deſtitute of eternall life, which conſiſteth in the participation of Gods glory; and therefore are deprived of righteouſneſſe, to which belongeth the promiſe of glory.

**TIM.** *How prone yee that all men haue ſinned?*

**SILAS.** Firſt, by the authority of Scripture, *1 Iohn 1, 6, 8.* and *James 4, 2.* Secondly, by common experience, becauſe it hath bene ſeene in all ages, that the beſt men haue ſinned, as *Noah, Lot, Abraham, David.* Thirdly, by the testimony of conſcience, which doth witneſſe vnto euery man that hee is a ſinner, and doth bring dread, and feare of iudgement for ſinne. Laſtly, the iudgements of God which are ſo common in the world do tell vs, that no man is without ſinne, which ſticketh cloſe to mans nature, euen in the godly, till the diſſolution of nature.

**TIM.** *How many wayes doe men ſinne?*

**SILAS.** Not a few, but many; not one, but ſundry wayes, as originally, actually, by omiſſion, and commiſſion, againſt God and man, in thought, word, and deeſe; of ignorance, of negligence, of preſumption; ſecretly, openly, in matter, and manner; in ſubſtance, in circumſtance, againſt Law, and againſt Goſpell.

P

TIM.

A word borrowed from ſuch as come ſhort in a race and cannot attaine to the mark or prize.

**TIM.** *What use make you of this point?*

**SILAS.** It reproveth the Papists, which ascribe freedom from sinne, to the virgin *Mary*: and also other Hereticks, which hold an absolute freedom from sinne, in the regenerate, even in this life. Secondly, it teacheth vs, to thinke of other mens sinne with compassion, considering our owne. Thirdly, it serueth to humble all men, and to driue them out of themselves to Christ, to seeke righteousness in him, and to be full of awe and watch, seeing there bee so many wayes to misse the marke, and but one to hit it.

**TIM.** *What is meant by the glory of God?*

**SILAS.** Some thinke, it is the perfect righteousness of Christ, the imputing whereof to the beleeuers, is much to the glory and praise of his free grace and good will. But I thinke, it is here put for eternall life, which standeth in the fellowship of Gods glory: and that this is the meaning, may appeare by the word (destitute, or deprived) which signifieth one that fainteth in a race, and falleth short of the goale; now eternall life, is the goale of our race, the price of the high calling of God, *Philip. 3.*

**TIM.** *What use of this point?*

**SILAS.** That through sinne wee are most miserable, as hauing thereby lost the chiefest thing, which is Gods glory, in the fruition whereof, is all our happinesse, which should make vs loue Christ, by whom it is restored.

**TIM.** *What learne we heereby, that we are freely iustified by his grace?*

**SILAS.** That which inoued the Father to giue his Sonne to vs, was his free fauour. Secondly, it proueth that faith iustifieth onely; for were wee iustified by workes but in part, wee could not bee iustified by grace. *Rom. Chap. 11. verse 6. If of workes, not of Grace?*

**TIM.** *What is the matter of our Iustification?*

**SILAS.** The redemption which is in Christ Iesus, by which is meant a

deliuey from sinne and misery, by the merit and power of Christs bloodshed; of which redemption wee haue the beginning now, and looke for perfection in heauen.

**TIM.** *What learne wee from hence?*

**SIL.** First, the exceeding loue of Christ, giuing himselfe a ranfome for sinnes. Secondly, the exceeding danger of sinne, hauing inthralld vs to Satan and hell. Thirdly, the exceeding great duty of thankfulness wee owe to Christ our Redeemer. Note, that we are saide to bee iustified freely, though Christ laide downe a price, and wee bring faith, which is an act of our will; because God freely gaue Christ, and freely workes faith in vs, which iustifieth in respect of the object, Christ; and not as it is an act or worke of ours.

#### DIALOGVE XIII.

Verse 25.

*Whom God hath set forth to bee a propitiation through faith in his blood; to declare his righteousnesse, by the forgiveness of sinnes that are passed.*

**TIMOTHEVS.**

**W**hat doth this Text set forth vnto vs?

**SILAS.** All the causes of Iustification yet more fully.

**TIM.** *Shew vs these causes what they bee.*

**SILAS.** The efficient cause is God, the matter is Christ our attonement, the instrument is faith, the end is the glory of God, in the declaration of his righteousness.

**TIM.** *What learne ye by this, [that God is saide to set forth?]*

**SILAS.** That wee must seeke the first and foueraigne cause of saluation; not in Christ, but in God: vpon whose eternall loue it doth depend.

**TIM.** *What learne we heereof, that Christ is saide to be set forth of God?*

**SIL.**

*John 3.  
1 Cor. 1. 30.*

SIL. That the doctrine of the Gospel is no new thing invented by men, but cometh from heaven, being a diuine truth.

TIM. But how many wayes is Christ saide to be set forth?

SILAS. Two wayes: First, by the reuelation and preaching of the Gospel; wherein things to bee beleueed concerning Christ and our saluation, are propounded to vs, and set before vs. Secondly, therein the Spirit of Christ inspireth vs with faith, and perswadeth our mindes to assent to the things shewed and propounded, being good and most ioyfull things.

TIM. But may not this, of Gods setting forth his Sonne, bee referred to predestination?

SILAS. It may so, because thereupon dependeth the merit of Christs death. Now if you take it so, that God in his predestination decreed to set forth his Sonne, then the meaning is thus much; that touching our reconciliation to God by the redemption of Christ, we must account that this cometh to vs by the onely determination and free purpose of God. The reason of which purpose seemeth to bee this; that God meant to restore the world to his first estate by him, by whom it was made at the first.

TIM. Christ the matter of our Iustification, why is he called [Our Reconciler?]

SILAS. Because Christ is the true propitiatory, as the word heere vsed doth signifie, our Propitiator or Reconciliator: John 1. for hee doth allude to the Propitiatory or Mercie-seate of the Law, which was a figure of Christ in these three things. First, out of the Mercy-seat were the Oracles given, so by Christ we are shewed the Oracles of the will of God, as touching our saluation. Secondly, God was saide to dwell at the propitiatory: so in Christ the whole fulnesse of the Godhead dwelleth corporally, Col. 2.9. Thirdly, there God was made fauourable to the people: so is God by Christ alwaies pacified and reconciled to vs, Col. 1. 20.

TIM. Why is Christ our onely reconciler?

SILAS. Because hee is a man free from sinne. Secondly, because he is so man, as hee is God also. Thirdly, because he is appoinned to bee the person that should reconcile mankinde, John 6. 26.

TIM. Why is it added [By his blood?]

SILAS. This may bee ioyned either with faith, to shew whereunto it leaneth; namely to Christ crucified; or vnto attonement, because the propitiatory was sprinkled with blood by the High-priest, when hee entred into the holy place, to teach: that without blood is no remission of sinne. But whereas Paul doth onely mention his blood, thereby hee would signifie the whole entire passion of Christ, by a Synecdoche: Blood a part, being put for the whole Sacrifice of Christ, which was the consummation of his obedience.

TIM. What doth this put vs in minde of?

SILAS. First, of the fiercenesse of Gods wrath, and his wonderfull iustice against sinne, in that hee could not bee satisfied but by the blood of his onely Sonne. Secondly of Christs abundant loue to vs, and what loue we owe to him againe. Thirdly, it giueth much comfort vnto great sinners, beeing afflicted in soule and humbled, that such an vnuailewable price was laide downe for their sinnes. Lastly, it sheweth that the fauour of God is of very great worth, more then all the world, seeing it could not bee purchased, but by a price greater then the world.

TIM. But what meanes haue we to apply the blood of Christ to vs?

SILAS. Onely by faith, by the power whereof, wee vnderstand and beleue, that blood to bee shed for vs, vnto our full attonement with God. And note, that there bee two meanes or instruments of our redemption: First, without vs on Christ his part, which is his death or bloodshed. Secondly, within vs on our part, Faith.

## DIALOGVE XV.

Verses 25, 26.

To declare the righteousness of God, by the forgiveness of the finnes, that are passed through the patience of God.

TIMOTHEVS.

**W**hat is the drift of this Text?

SIL. To expresse the cause or end for which God doth iustifie cleet sinners, which is, the manifestation of his righteousness and patience, to the glory of his name.

TIM. What is heere meant by righteousness?

SILAS. The truth and fidelity of God, in sending his Sonne according to his promise, to worke the worke of our redemption. Secondly, the Iustice of God, in inflicting the whole punishment of sinne, vpon the person of his Sonne. Thirdly, the mercy of God in sinning his Sonne, that he might spare vs. Wee may vnderstand it of that which before was called the righteousness of faith, which God hath manifested to bee true iustice whereby men are iust before him.

TIM. What learne we from this?

SIL. Seeing that God in reconciling the world vnto him by his Sonne, did seeke his owne glory, that is the marke which we our selues are to aime at in seeking our saluation, not seeking so much to be saued, which may come of selfe-loue, as that in our saluation, God may haue his glory.

TIM. May not this bee vnderstood of the righteousness which Christ wrought in his Man-hood?

SILAS. True, it may be called the righteousness of God; because the person was God which wrought it, and that is the only righteousness which God doth allow; and by which wee are acceptable. For when this righteousness of Christ is giuen vs, euen in our Iustification, both finnes past, present, and to come, are forgiven vs.

TIM. Why doth hee say then, by for-

giveness of finnes passed?

SILAS. Some doe vnderstand it of finnes done vnder the old Testament: but it is of others otherwise interpreted, of finnes already committed, because forgiveness is properly of sins past, which men haue formerly done. But the former interpretation seemeth to bee the best, because of that which followes at this time present. So then the meaning is this, that as well the finnes done before Christs comming in the flesh, as those done since his first comming, are forgiven Gods children which beleue.

TIM. What was the vse of this?

SILAS. To teach vs that the merit of Christs death, looketh backwards, and not onely forwards, to them beleueers that liued in the world before his passion, as well as to them that liued after his death: and so he is the Lambe slaine from the beginning of the world. Heb. 13, 8. Apoc. 13, 4. For from the fall of Adam, no forgiveness of sins to any but through Christ beleueed on.

TIM. Why is this added [Through the patience of God?]

SILAS. Because hee would shew that God doth beare with those sinners whom hee will forgive.

TIM. What is the patience of God?

SILAS. It is that property whereby he suffereth them long, exercising it towards the Reprobate in taking from them all excuse; and towards the godly, in giuing them space of repentance.

TIM. What may wee learne from hence?

SILAS. First, to vse patience towards such as doe offend vs, that wee may be like vnto God. Secondly, not to murmure though God doth very often forbear offenders, because they may bee such as God meaneth to forgive, and eternally saue to his owne praise.

## DIALOGVE XVI.

Verses 26, 27.

To shew at this time his righteousness, that

*that he might be iust, and a Iustifier of him which is of the faith of Iesus. Where is then the reioycing? It is excluded. By what Law? Of workes? Nay, but by the Law of faith.*

**TIMOTHEVS.**

**W**hat is the drift of this Text?

**SIL.** To set forth now fully, the finall cause or true end, for which God sheweth mercy to sinners, for the pardoning of their finnes; which was, to declare his righteousness.

**TIM.** What is meant by this time?

**SIL.** That time when the Apostles liued and preached the Gospell, and so forwards, to the end of the world: neither the finnes of former times, nor of times present or future, are forgiven any other way, then by faith in Iesus Christ.

**TIM.** What learne ye by this?

**SILAS.** That there is but one way for forgiveness of sins to all men which liued before and since Christ, euen by faith in him. Therefore, the Religion not of Papists, but of Protestants, is the ancient true religion.

**TIM.** That he might be iust: what is that to say?

**SILAS.** That is to say, that hee might bee manifest and knowne vnto vs to be iust, as he is in himselfe. God doth shew himselfe to bee iust vnto vsward two wayes. First, by punishing our finnes seuerely in the person of his Sonne. Secondly, in pardoning them mercifully vnto vs which beleue, for his promise sake. For, as God is iust in himselfe, so this iustice is communicated to vs through faith in Christ.

**TIM.** Why is God called a Iustifier?

**SILAS.** Because hee it was which gaue his Sonne; as also which offered him, and who doth impute him with his obedience for righteousness vnto the beleuers, which bee of the faith of Iesus (that is to say) whosoeuer hee is, that by faith embraceth Iesus.

**TIM.** Why is faith required in them who are to be iustified by Christ?

**SIL.** That men may bee shut out

from any matter of reioycing in themselves. For, if righteousness came by workes, wholly or in part, then wee should haue matter of reioycing, because then we were acceptable to God for some thing which is in our selues, and done by our selues: whereas faith carrieth vs out of our selues, vnto Christ for righteousness.

**TIM.** But yet good workes are done by Gods grace, therefore glory belongeth to them, and we may reioyce therein, as fruits of his grace.

**SIL.** Yet it is wee which doe these workes by our vnderstanding and wilks renewed; but some will say haply, it is also we which beleue: Howbeit our faith it is no more but the hand to receiue Christ and his righteousness, to bee thereby accounted righteous in Gods sight.

**TIM.** Yet some reioycing is left, in that Christs righteousness is not ours, vnlesse we take it by faith.

**SILAS.** No more then a poore Leper, for that hee hath reached out a leprous hand, to take a Kings guift bestowed vpon him, to enrich himselfe thereby: for notwithstanding his reaching out his hand, yet hee should remaine poore if no guift were giuen: and that shewes that not the taking, but the thing giuen, euen Christ is our iustice, which yet must bee taken hold of, that it may be ours. But all the vertue of faith, whereby it iustifieth, is not in it selfe, but commeth from the object Christ, who is laide holde on; 1. Cor. 1, 39. which tendeth much to humble all flesh before God, that wee glory in none but Christ.

**DIALOGUE XVII.**

Verſes 28, 29.

*Therefore we conclude, that a man is iustified by faith without the workes of the Law. God is he, the God of the Iewes onely, and not of the Gentiles also? Yea euen of the Gentiles also.*

**TIM.**

TIMOTHEVS.

**W**hat is the summe and drift of this Text?

SILAS. It is a conclusion of the former dispute, touching iustification by faith, and hath three new reasons to proue the same. First, iustification is by faith, because by that way God is most glorified. Secondly, if wee were iustified by workes of the Law, it might be thought that God were God of the *Jewes* onely: but the *Gentiles* which beleueed, and had not the Law of *Moses*, haue God for their God; therefore it is by faith. Lastly, iustification by faith, doth much ratifie and greatly confirme the Law; therefore it is by faith that we are iustified.

TIM. Whence is the first reason fetched?

SIL. From the word [*Therefore*] which hath reference to that which was saide before; as if he should say, seeing God declareth his righteousness by our iustification by faith; and thereby all matter of reioicing and glorying is taken from vs, that it may be in God alone; in these regards wee conclude, inferre, and gather, that righteousness is by faith.

TIM. What meaneth this word [*Conclude*]?]

SILAS. It importeth the certaine and infallible truth of that which is here inferred, because the word signifieth the casting vp of many summes into one; as of two tens put together, is made twenty: so certaine is this truth, as there is no doubt to be made of it.

TIM. Wherefore serueth this?

SIL. First, to stay the conscience vpon this truth of righteousness by faith, beeing so firme. Secondly, to teach that in matters of religion, things ought to be proued by firme demonstration, or vngainsayable arguments, which may evidently proue the thing in question, and strongly euict the conscience.

TIM. What meaneth he by [*man*]?]

SIL. Euen euery Christian, of what sexe, age, or country whatsoever.

TIM. What meaneth hee to say that Iustification is [*by faith without workes*]?]

SILAS. That is to say, the man that beleueeth, is thereby absolved from his finnes, without any respect of fulfilling the law by workes, or without any merite by workes, from whence is inferred, that faith onely iustifieth.

TIM. Will not this open a gap to licentiousnesse and neglect of good workes?

SIL. No surely, because they are necessary to saluation; as a way that leadeth thither, though not to iustification, which goeth before workes, as a cause of them.

TIM. Faith it selfe is a worke of the Spirit, therefore if wee be iustified by faith, we are iustified by a worke, Iohn 6, 27.

SILAS. It doth not iustifie vs as a worke, for so it is vnperfect and needeth pardon; but as it goeth out of vs, and laieth hold on Christ, in whom is all perfection; or it iustifieth as a worke ordained of God, to bee the organically meanes to receiue Christ.

TIM. What learne wee from hence, [*that God is the God of the Gentiles*]?]

SIL. That there were some *Gentiles* which were ioyned to Gods people, and had their finnes forgiven them, euen before the generall calling of the *Gentiles*, after the coming of Christ. Examples hercof, we haue in *Iob*, and also his friends; and *Iethro*, *Cornelius*, the *Syrophemistian* woman for examples.

TIM. What is it to haue God to bee our God?

SILAS. To make a league with vs, to bestow all manner of happinesse vpon vs for Christ, so we beleuee.

TIM. What are the particular benefits which they haue, who haue God for their God?

SILAS. First, vnion with Christ. Secondly, adoption to be the sonnes of God. Thirdly, imputation of righteousness, and forgiveness of all finnes. Fourthly, the spirit of sanctification, together with peace of conscience, ioy in the Spirit, hope of glory, access vnto Gods fauour. Fifthly, all creatures are our seruants, euen the very Angels.

Heb.

Heb. 1, 14. Sixtly, all creatures are at league with vs, Hoſe. 2, 18. Scuen-thly, afflictions, yea finnes turne to our good, through Gods great loue. Eightly, his blessings are as pledges of his fauour. Ninthly, the Scriptures are written for vs, and belong onely and wholly to vs, which are in league with God through Chriſt.

TIM. *What was gathered hereof?*

SILAS. That it is a wonderfull mercy to be one of Gods people; blessed are they whose God is *Iehouah*. Psalm. 144. there is more matter of thankſgiuing and joy in this, then in hauing a world of riches, in beeing the ſonnes of Kings and Princes.

DIALOGVE XVIII.

Verſes 30,31.

*For it is one God which ſhall iuſtifie Circumciſion of Faith, and vncircumciſion through Faith. 31. Do wee make the Law, &c.*

TIMOTHEVS.

**W**hat is the meaning of this verſe?

SILAS. By Circumciſion is meant the *Iew*, and by vncircumciſion the *Gentile*. A Metonymie of the adiunct for the ſubiect.

TIM. *What then is it to iuſtifie Circumciſion of Faith?*

SIL. Firſt, a *Iew* is not iuſtified, becauſe hee is ſuch a one, that is, one circumciſed according to the Law, but becauſe he beleueth in Chriſt.

TIM. *What vnderſtand yee by iuſtifying vncircumciſion by Faith?*

SILAS. That a *Gentile* is not caſt off, becauſe hee is ſuch, that is, vncircumciſed; but hauing faith to beleue in Chriſt, God iuſtifieth him alſo.

TIM. *What followes of this?*

SIL. That *Iew* and *Gentile* which beleue haue one God, a common God and Sauour to them both. For God is God and Sauour to euery one whom he iuſtifieth.

TIM. *How doth the Apoſtle from hence conclude his maine argument of*

*Iuſtification by faith, without workes?*

SIL. Namely thus: that ſeeing the *Iew* which had the Law of *Moses*, had God his God to iuſtifie him (not for the workes of the Law which he had done) but through Faith in Chriſt; and alſo the *Gentile* lacking that Law, yet by faith laying hold on Chriſt, was admitted to the Couenant, to bee one of Gods people, and to haue God his God, to giue him righteousneſſe: thence it followes, that Iuſtification is not by workes, but by faith, both to *Iew* and *Gentile*.

TIM. *What inſtruction can yee gather from hence?*

SIL. Euen this: that Chriſt Ieſus through faith, ioyneth vs in fellowſhip with God, of what Countrey ſoeuer we be. Or this, that as there is but one God, who is a common Sauour of all his people, ſo but one way for his people, bee they *Iewes* or *Gentiles*, whereby to bee iuſtified, and that is by faith in Chriſt.

TIM. *What words do follow?*

SIL. In the verſe 31. it is written, *Do we then make the Law of none effect through faith, &c.*

TIM. *What is the drift of theſe words?*

SIL. To answer the obiection of ſuch as were enemies to iuſtification by faith, and ſecretly to confirme his purpoſe by that which is brought againſt him.

TIM. *What is the Obiection?*

SIL. If ſuch as beleue in Chriſt, bee iuſtified without reſpect to their doing the workes of the Law, then the Law is made voyde, and of none effect. This obiection proceedeth from the ignorance of ſuch as doe not know the ſtrength of finne, the nature of Gods Iuſtice, and the true end wherefore the Law was giuen. Secondly, it proceedeth from the pride of nature, loath to yeeld to this truth, which ſo abaſeth man, and honoureth God.

TIM. *What followeth of this?*

SILAS. That the truth hath no greater enemies, then proud ignorance, or ignorant pride, that dare liſt vp it ſelfe

selfe Gyant-like against God himselfe.

**TIM.** *What was the answer to this obiection?*

**SILAS.** It hath two parts: First, a deniall, with a detestation of the thing objected, [*God forbid.*] Secondly, an inuersion or conuerting the matter vpon the head of the obiectors, [*Yea, wee establish the Law.*]

**TIM.** *What learne we from the first part of the answer?*

**SIL.** That all thoughts and reasonings against Gods truth, should be very detestable to vs: so as wee should reiect them with a maruilous hating of them. For diuine truth is such an holy thing, so precious to God, as we should not with patience endure any muttering against it.

**TIM.** *Whom doth this reprove?*

**SILAS.** Such as doe fauour or winke at cauils or cauillers against the Doctrine of saluation, or such as are no whit moued at their dealing.

**TIM.** *How doth the Apostle turne the thing objected vpon their owne heads?*

**SILAS.** Thus: Iustification by faith, is so far from destroying the law, as that the law is thereby established.

**TIM.** *But how is this true which the Apostle saith, That the Law is established by faith?*

**SILAS.** First, the doctrine of iustification teacheth, that Christ fulfilled the Law in his life. Secondly, that hee suffered in his death the full punishment due to the breach of the Law, for all them who are iustified by him. Thirdly, that such as beleue in him, must endeuour the keeping of the Law, to declare their thankfulness. Thus is the Law established by this Doctrine of righteousnesse through beleueing.

**TIM.** *What followes of this?*

**SIL.** That there is no cause either for the *Law* to cast off the Doctrine of faith, in regard of any wrong done to the Law, which is thereby ratified and made more firme: or yet for the beleueing *Gentile*, lesse to esteeme the Law, because without it hee is iustified by faith; sithence thus the Law is the more countenanced and confirmed, as that which sheweth sinne our sicknesse, and driueth to Christ, and teacheth the good way wherein wee are to walke, that we may please Christ our iustifier.

Also without faith it is impossible to keep the law or any part thereof.

CHAP.

# CHAP. IIII.

## DIALOGVE I.

### Verſes 1,2.

*What ſhall we ſay then, that Abraham our Father hath found concerning the fleſh? For, if Abraham our Father were Juſtified by workes, hee hath whereof to reioyce, but not with God.*

### TIMOTHEVS.

*What is the drift of this whole Chapter?*

**SIL.** To proue Juſtification to be by faith, by a new reaſon fetched from the example of *Abraham*.

**TIM.** How ſtands the frame of his reaſon?

**SILAS.** Thus: *Abraham*, as the Father of the faithfull, is the patterne of Juſtification, to all his ſeede or children, as verſe 23, 24. Looke how *Abraham* was, in ſuch wiſe bee his ſeede juſtified. Now it is certaine, that *Abraham* was juſtified not by workes, but by beleeuing the promiſe concerning Chriſt, therefore all the children of *Abraham* are ſo juſtified.

**TIM.** What be the parts of this fourth Chapter?

**SILAS.** Two: in the firſt, the example of *Abraham* is propounded vnto the 23. verſe: in the ſecond, this example is applied vnto the end of the Chapter.

**TIM.** How was the example propounded?

**SILAS.** Firſt, negatively, ſhewing how hee was not juſtified. Secondly, affirmatiuely, ſhewing how he was juſtified.

**TIM.** How was he not juſtified?

**SILAS.** Hee was not juſtified by workes, which the Apoſtle doth proue by this reaſon. *Abraham* had nothing to glory with God, but if hee were juſtified by workes, then he had whereof

to reioyce with God, therefore not by workes.

**TIM.** But did his workes gaine him nothing?

**SILAS.** Yea, amongſt men, and in the account of the world, but not in Gods eye.

**TIM.** Why doth he call *Abraham* Father?

**SILAS.** Becauſe of him came the *Jewes*, which were his Off-ſpring.

**TIM.** Why doth he call him, Our Father?

**SILAS.** Becauſe *Paul* himſelfe was a *Jew*, and deſcended of *Abraham*, which hee doth acknowledge to this end, to decline the enuie of his Countrymen, leaſt they ſhould thinke hee had not regarded *Abraham*.

**TIM.** Why is the example of *Abraham* choſen rather then of others?

**SILAS.** Becauſe hee was of moſt reputation with the *Jewes*; alſo the Scripture had expreſſely teſtified of him, that he had his righteouſneſſe by beleeuing.

**TIM.** What inſtruction doe you gather from hence?

**SILAS.** That it is a good kinde of teaching, to teach by examples, becauſe thoſe moue the ſenſes. Secondly, of examples, the fitteſt and moſt meete would bee choſen, which is a point of wiſedome in the teacher.

**TIM.** What is here meant by fleſh?

**SILAS.** The externall workes of *Abraham*, as it is expounded in the next verſe. [*For if Abraham were juſtified by workes, &c.*]

**TIM.** What doe wee learne from the next verſe?

**SILAS.** Two things: Firſt, good workes get vs commendations and matter of reioycing amongſt men. Secondly, they doe not at all auaille vs to procure our acceptance, pardon, and releaſe with God, becauſe they want perfection. For neither do we all good workes, nor with all our heart; neyther

ther doe wee continue to all our life long, because before our time of calling, wee cannot doe a good worke, no more then a thistle can bring forth a Figge; neither yet bee such workes as wee doe after conuersion, without spots. Lastly, we do many things contrary to the Law.

## DIALOGVE II.

## Verse 3.

*For what saith the Scripture? Abraham beleueed God, and it was counted to him for righteousness.*

## TIMOTHEVS.

**W**hat doth this Text teach vs?

SILAS. How Abraham was iustified, namely, by beleueing the promise. This is proued by authority of Scripture; the Scripture saith, that Abraham was iustified by beleueing, therefore he was so iustified. The text hath a Question [*For what, &c.*] Secondly, an answere therunto [*Abraham beleueed, &c.*]

TIM. *What learne wee from the Question?*

SILAS. That the points of religion are to bee proued by Scripture. Secondly, from authority of Scripture, an argument followeth affirmatiuely. Thirdly, that proofes of Scripture ought to bee brought fitly and sparingly. Fourthly, the wisdom of Paul, in obseruing the phrase and course of Scripture.

TIM. *Now let vs come to the answer: the faith spoken of in Gen. 15, 6. which the Apostle beere cireth, was not meant of Christ, but of an infinite posterity and issue.*

SILAS. The answer heereunto, is this: First, *Abraham* by faith had chiefe respect to that which was promised in the beginning of the Chapter, that God would bee his shield and reward. Secondly, *Abraham* in his posterity fore-saw Christ, who was to come out of his loynes. Thirdly, in all promises, the promise offering

Christ was wrapt, as the foundation and spote of them all. Fourthly, it was Christ which spake to him at that time, Gen. Chapter 15, verse 6. for it was the second person who spake vnto the Fathers, and therefore he beleueed in Christ. Fifthly, the mercy of God whether it appeareth to vs spiritually, or temporally, is the object of faith, and God is not mercifull but by Iesus Christ: therefore they that beleuee any promise of mercy, beleuee in Christ.

TIM. *What more doe yee obserue heere?*

SILAS. To beleuee God, and to beleuee in God, are all one: for to beleuee God, is to giue credite to his word, and to put our confidence in his goodnesse; thus *Abraham* beleueed God.

TIM. *What more was learned hence?*

SILAS. That it is a wonderfull thing to beleuee God, or in God: because it obtaineth the praise of righteousness to him that doth it, as it is written, *Hee beleueed God, and it was accounted to him for righteousness.* This one thing should be sufficient to moue all Christians to rely vpon God his promise by faith.

TIM. *What other reasons may moue men to beleuee God?*

SIL. Very many, and substantiall: as first, because of Gods commandement. Secondly, because God beeing most true, is worthy to bee beleueed. Thirdly, there is great danger if we do not beleuee, euen eternall death, and the losse of heauen, besides all temporall goods. Fourthly, it is a speciall seruice of God to trust in him. Fifthly, it is the cause of all other duties, which spring from faith, as the roote of all. Sixthly, therein is God most honoured, when hee is trusted in; and by the contrary, much dishonoured, for hee is thereby made a liar, so much as lyeth in vs.

## DIALOGVE II.

## Verses 4, 5.

*Now to him that worketh, the wages is not*

not counted by fauour; but by debt, but to him that worketh not, but beleeues in him that iustifieth the vngodly, his faith is counted for righteousness.

TIMOTHAY S.

What is the drift of this Text?

SIL. To proue iustification came not by workes, but offaith, by an argument of contraries; three contraries set against three: as first, hee that worketh not, and he that worketh. The second contrariety is betweene fauour and debt. The third, is wages and imputation.

TIM. How stands Pauls argument from these contraries?

SIL. Thus: if Abraham were iustified by merit of workes, then he had his righteousness by debt, and as a wages: but his righteousness came to him not of wages and debt, but of fauour, and by imputation: therefore hee was iustified, not by workes but by faith. Or more briefly thus: if Abraham was iustified by fauour and imputation, therefore not by desert of workes, but by beleeuing.

TIM. What is meant by him that worketh?

SILAS. Not onely that hath, or doth workes, but one that desireth to deserue by his workes, which appeareth by this: First, a beleeuer must bee a worker, and such an one was beleeuing Abraham. Secondly, wages and debt is giuen to merit, not to workes.

TIM. What learne wee by this, that the reward is counted according to debt, so him that will claime it by merite of workes?

SILAS. That eternall life is due to him that can fulfill the law; this cometh by vertue of a compact or covenant which God hath made, promising to them which doe the law, that they shall liue by their workes.

TIM. What is meant by him that worketh not?

SILAS. Such an one as either hath

no workes to commend him to God, and deserue his fauour; or hauing workes, do put no affiance nor trust in them.

TIM. What was the doctrine hence?

SIL. That we must claime nothing by our workes: the reason hereof is: First, because our good workes are ioyned with many euils. Secondly, our workes be not our owne. Thirdly, there is no proportion betweene our workes and the kingdome of heauen. Fourthly, our workes are a due debt. Fifthly, our best workes haue their imperfections and wants, that wee do not all good workes, neither do wee them in perfect loue of God and our neighbour.

TIM. What is it to beleeue in him that iustifieth the vngodly?

SILAS. To put trust in him that hee will bee mercifull to our sinnes, to forgiue them to vs for Christ.

TIM. Who are the vngodly?

SILAS. Such sinners as bee stangers from God, as all the elect bee before their calling.

TIM. Doth God accept wicked men, to fauour while they are wicked?

SILAS. No, but first hee forgiueth their sinnes. And secondly, of wicked hee maketh them good, putting his holy Spirit into them, to regenerate and sanctifie them. But at their iustification hee findeth them vngodly, and maketh them godly; and hee doth it, both by taking away the guilt of all their sinnes by free pardon; also, by cleansing away the filthinesse of sinne, by a powerfull sanctification.

TIM. What is meant hereby, That his Faith is counted to him for righteousness?

SILAS. That the righteousness of Christ is reckoned the righteousness of that person, which doth by faith embrace Christ.

Q 3 DIAL.

## DIALOGUE III.

Verses 6, 7, 8.

*Euen as Dauid described the blessednesse of the man vnto whom God imputeth righteousness without workes, saying; Blessed are they whose vnrigheteousnesse is forgiven, and whose sinne is couered. Blessed is that man to whom, &c.*

TIMOTHEVS.

**W**Hat is the drift of this Text?

SIL. To proue, that righteousness is imputed vnto faith, and commeth not by workes. The which the Apostle proueth by the testimony of Dauid, Psal. 32, 1, 2.

TIM. What be the parts of this Text?

SIL. Two: First, the preface or entrance, [*Euen as Dauid, &c.*] Secondly, the testimony it selfe, [*Blessed are they, &c.*]

TIM. What note wee out of the Preface?

SIL. These things: First, that the testimony is. cited without naming the Psalme or verse. Secondly, that the righteousness of Christ, was preached to them that liued before Christ. Thirdly, Paul so citeth the testimony, as hee giueth the summe and meaning of it in few words, which is thus much; that Iustification is the imputation of righteousness to the beleuer, without workes.

TIM. Who was Dauid?

SILAS. The Pen-man of the holy Ghost, one of the holy Prophets.

TIM. What followes hereof?

SIL. That his testimony is to be received as the testimony of God, because the Prophets wrote as they were moued by the holy Ghost.

TIM. What meanes he by describing?

SIL. Not a perfect definition, but a short and plaine setting before vs of the matter.

TIM. What is meant by the blessednesse of the man?

SIL. The man which is blessed, or

which may be esteemed and held blessed.

TIM. What do ye call blessednesse?

SIL. The happy condition and estate of such as bee in Gods fauour through Christ.

TIM. What is meant by imputing?

SIL. To impute, is to put a thing into ones account or reckoning; it is a word borrowed from Merchants, who are said to impute that, whereof they exact a reckoning and account.

TIM. What is meant there by righteousness?

SIL. The exact and perfect conformity and agreement to the will of the Creator, which since Adam was found in Christ onely.

TIM. Why doth hee say [Without workes:] seeing Dauid speaketh not of workes in that part of the Psalme?

SIL. It must of necessity bee vnderstood: for if this be the blessednes, to haue the righteousness & good works of another (that is) of Christ accounted to vs, then a man is righteous and blessed without his owne workes.

TIM. Teas, but he meaneth ceremoni-  
all and naturall workes done before our  
conuersion: workes done before faith.

SILAS. Nay not so, but he meaneth all workes wherein sinne may bee committed, and therefore more principally workes of the morall law; because more properly sinne is in them: againe, Dauid speaketh this euen of himselfe, being now conuerted and renewed vnto faith.

TIM. What were wee taught out of the testimony it selfe?

SILAS. Sundry things: First, that there is but one way for all men to become blessed, and this is by free pardon. Secondly, from hence is matter of great comfort for the poore and needy, in that the wealthy of the world, haue no other true happinesse, then that which is common to the poorest beleuer. Thirdly, here is matter of great humbling for the mighty and rich, in that the poore are equall to them in the cheefest things. Fourthly, here is matter of great vnity and loue amongst all  
forts,

form, in that there is but one common ſaluation, or meanes of forgiuenesse of finnes to the begger, and to the King.

**TIM.** *What is that way of blessednesse which is common to all the Saints, tell vs this more plainly and distinctly?*

**SILAS.** Free forgiuenesse of finnes through faith in Iesus Christ; which is expresse heere by three phrases or fashions of speech. First, remission of finnes, which is a discharge of a debt. Secondly, couering of transgression, it being a speech taken from such as hide vnto others things from the eyes of others, least they bee offended; so our finnes by forgiuenesse are hid from the eyes of Gods iustice. Thirdly (of not imputing) that is, not reckoning it to vs, or calling vs to any account for it. A speech borrowed from Merchants or Creditors, who do put that debt out of the reckoning, which they meant to forgiue; so are we saide to haue sinne not imputed, as when a creditor of grace and fauour, accepteth a debt to bee paide, accounting it discharged, when the party indebted is not able to pay it.

**TIM.** *What understandeth he by forgiuenesse of sinne, more then is expresse?*

**SILAS.** The imputation of Christ his righteoufnesse, which cannot bee seuered from remission of finnes: 1 Cor. 1, 30. so here is a *Synchdoche* of the part.

**TIM.** *What was further here noted?*

**SILAS.** That forgiuenesse is of all finnes, great and small, many and few, one and other. Secondly, that seeing we cannot be free from sinne, but by forgiuenesse, wee should therefore auoide sinne more carefully, being wary that wee doe not that from which wee cannot bee quitted but by a pardon; and least wee abuse that mercy, which doth so graciously couer our faults.

**TIM.** *What other things more were noted out of this Text?*

**SILAS.** Sundry: First, touching blessednesse. Secondly, touching Gods mercy in forgiuenesse of sinne. Thirdly, touching our duty about leauing of sinne.

**TIM.** *What was noted and observed concerning blessednesse?*

**SILAS.** Many things: First, the causes of blessednesse, the chiefe working cause is Gods grace, or the fauour of God; the meritorious and materijall cause is Christ his obedience to death; the end or finall cause is Gods glory: the instrument Gods word offering, our faith apprehending, the Sacraments sealing: hence it is written, *Blessed are they that beleene: Blessed are they that heare the word & keepe it.* Secondly, the effects of blessednesse; the effects towards our selues are forgiuenesse of finnes, regeneration, peace of conscience; ioy in the holy Ghost, graces of the new man, as knowledge, wisdom, faith, hope, loue, and patience. The effects towards others be the workes of loue and mercy; and all fruits of our labour in our calling: hence it is saide, *Blessed is the man whose finnes are couered,* Psal. 32: and *Blessed are the mercifull, and the meeke, and the poore in spirit.* Math. 5. Thirdly, the degrees of blessednesse, which be three: First, in this life an entrance into a blessed estate, by beeing engrafted into Christ through faith, to be partakers of him and his benefitis of forgiuenesse of finnes, and sanctification. Secondly, the proceeding in it at death, when the soule is receiued into glory, the body beeing laide into the earth. Thirdly, the perfection of it in heauen, when the whole man shall bee glorified: hence it is saide, *Blessed are they which dye in the Lord,* Reuel. 14, 13. and *Blessed are they who are called to the Lambs marriage,* Reuel. 19.

**TIM.** *What was observed touching forgiuenesse of finnes?*

**SILAS.** That the Prophet speaking in the plurall number, giueth vs to vnderstand that not one or a few, nor small, but many and great finnes are forgiuen the faithfull: the reasons heereof are first, because otherwise they could not be blessed if one sinne were vn-pardoned; for they could haue no true peace. Secondly, Christ merits and Gods mercies exceedeth all, and bee much greater then all the finnes of the elect,

In this sence the word imputing is vſed, Num. 18, 29.

elect, were they all in any one man.

**TIM.** *What use of this?*

**SILAS.** Sound consolation to beleaguers, in the time of soule-afflictions for sinne. Secondly, an instruction for vs, to forgiue our brethren whatsoeuer offence against vs, when they come and say, it repents me: euen as God for Christs sake forgauē vs, Ephes. 4. 32. Obserue that our sinnes onely hinder our blessednesse, which shall be perfect when our sins bee wholly taken away, meane time it is but begun.

**TIM.** *What were wee to learne, as touching our duty about sinne?*

**SIL.** That before the committing of sinne we doe take good heed: First, that wee may not offend so mercifull a God as hath forgiuen vs so great a debt, Rom. 12. 1. Secondly, because sinne being once committed, wee cannot bee well eased till we be forgiuen: further wee learne, that after the committing thereof, wee dispaire not, because there is mercy with God, to giue a free and full pardon to them who seeke for it. Lastly, that Gods children may commit sinnes of all sorts and kindes, except onely one sinne, from which they are preserved.

### DIALOGUE III.

Verſes 9, 10.

*Came this blessednes then upon the Circumcision onely, or upon the vncircumcision also? For wee say, that faith was imputed to Abraham for righteousness, how was it then imputed when he was in the Circumcision, or when he was in the vncircumcision also? Not in the Circumcision but in the vncircumcision.*

The parts of this Text bee two: First, a question. Secondly, an answer.

**TIMOTHEVS.**

**VV** *What is the drift of this Text? at what worke doth it ayme?*

**SILAS.** To apply to *Abraham*, the text in the Psalm, and to proue by

circumstance of time, that not by works but by faith *Abraham* was iustified before God: for there *Danid* mentions not workes; yet seeing he was circumcised, it might be thought that thereby came forgiuenesse.

**TIM.** *How doth he proue by circumstance of time, that circumcision did not iustifie Abraham, and so not Danid, or any other man?*

**SILAS.** Thus: *Abraham* was reckoned righteous at the time when he was not circumcised, therefore his righteousness came not by the workes of the law; for that which was not, could not bring righteousness to *Abraham*: but circumcision was not when *Abraham* was iustified, God did not iustifie him by it.

**TIM.** *How doth it appeare, that Abraham was pronounced iust, before hee had Circumcision?*

**SILAS.** By the history of Genesis, comparing the 15. Chapter with the 17. from whence I doe gather that *Abraham* was circumcised 14. yeeres after hee was pronounced iust by faith: heereof the Apostle doth collect two things: First, that circumcision was no cause of *Abrahams* iustification, because this was first, and circumcision came long after, and a cause must goe before his effect. Secondly, that no workes iustified *Abraham*, because all the controuersie about iustification, grew first about circumcision, which the *Iewes* ioyned with Christ: also because the *Iewes* counted circumcision a noble worke, and a worthy worship of God; from whence wee may inferre, that if *Abraham* were not iustified by circumcision, much lesse by any other worke: therefore the imputed iustice of faith belongs to *Abrahams* children which are not circumcised, so that they beleeue as *Abraham* did.

**TIM.** *What are wee taught from hence?*

**SILAS.** That all, euen the least things in Scripture, the very circumstances of time are of great use. Secondly, that the Scriptures must bee read with very great study and diligence.

*Abraham* had the promise of righteousness, Anno 85 of his age: but he was circumcised, Anno 99.

*Righteousness of faith is often had before the Sacraments be had, which follow as scales, and do not goe before as causes.*

genée. Thirdly, that Sacraments by the worke done, and action of the Minister, conferre or worke nothing toward the forgiuenesse of sinne; for *Abraham* had his finnes forgiuen him, and was accepted for righteous beeing yet vncircumcised; but he had the Sacrament of circumcision as a signe and seale of the pardon of his finnes, and of righteousness which before he had obtained through his faith: for this order is well to be marked. First, God let forth to *Abraham* his promises: Secondly, then followed faith. Thirdly, after that in order of causes (but not of time) iustification. Fourthly, vnto this was added circumcision, to confirme his faith, and to testifie his obedience to God. It is Popish error to tie grace vnto Sacraments.

DIALOGUE V.

Verse II.

*After hee receiued the signe of Circumcision, as the seale of the righteousness of the faith which he had when he was vncircumcised.*

TIMOTHEVS.

VVhat is the drift of this Text?

SILAS. To answer a secret obiection, which was this: If *Abraham* were iustified before his circumcision, wherefore then did hee take circumcision? Vnto which the Apostle answereth, that he receiued circumcision to confirme his faith in that righteousness which before was giuen him, when hee began to beleue; or rather here is an answer to a double obiection. First is, that righteousness belongeth to the vncircumcised onely, si- thence *Abraham* had iustification in the time of vncircumcision bestowed on him. Not so saith *Paul*, for he was circumcised: but to what purpose (might one say) hauing already faith and righteousness? That is true (saith our Apostle) but his faith needed confirmation: therefore he tooke from the hand of God circumcision, which is not

onely a signifying or distinguishing figure, but a strengthening seale more to assure him of Gods promises in Christ. For interpretation of the words, note, that (signe of circumcision) is put for circumcision, which is a signe (as *Mat. 24.* *signe of the Sonne of man, for the Sonne of man whose appearing shall be a signe of a present indgement*) not a common, but a sacred signe; thence by the Latines termed (*Sacramenta*.) To receiue, signifies to take it in his flesh by the appointment and ordinance of God: now if *Abraham* receiued it, this argueth that God gaue it (for receiuing and giuing are relatives,) so Circumcision was a signe both on Gods part giuing, and on *Abrahams* part receiuing it: it signed, and assured the grace and promise of the one; and the faithfull imbracing of the other. (*The signe*) that is for a signe, or to this end, to be a signe and seale, that is as a diuine pledge or seale, to ratifie vnto *Abraham* the righteousness of faith, which he receiued being yet vncircumcised. (*Seale*) a speech borrowed from Kings and Princes, which adde their seal-broad, or priuate Signet, to ratifie & confirme the leagues, edicts, grants, charters. for better assurance of such as be confederates. ro subiects, to warrant couenants and gifts. So did God that heauenly King, against the shaking and weakness of *Abrahams* faith, touching the promised seed, and blessednesse by him, (which is here called righteousness, and before was termed forgiuenesse of finnes,) and not imputing finnes, which is blessednesse inchoate or begun, leading to perfect happines in heauen. The summe of the text is, that though Gods promise of blessednesse to beleueing *Abraham*, by Christ his seed, were certaine and vndoubted; for God is truth it selfe: yet for more authority, and the better to fence and stablish *Abrahams* faith, against doubtings and feares, there was added a seale of circumcision. Obserue, that albeit it bee one vse of a seale to shut vp and hide for a time, things which be secret and must not yet be manifested, (as *Math.*

*Sacramenta signa sunt & sigilla, non merita iustitie et vita.*

*Sacraments be signes, first of grace, secondly of duty.*

*Obscure & analogical, & passionals significatione.*

Sacramenta  
nomen tantum  
significans  
solum  
id est et obli-  
gans Titulus  
in glossa.

27, 66. Reuel. 7, 1. and 10, 14.) Yet in this text *Paul* hath respect to the other vse of a seale, which is for ratification, as as it is vsed, 1 Cor. 9, 2. 2 Tim. 2, 9. Reuel. 7, 2, 4. 2 Cor. 1, 22. Sithence God had in his word exprest and mentioned his couenant with *Abraham*, therefore hee could not take circumcision to hide or couer the righteousness of faith, but rather to helpe and comfort his faith in temptation and trials, wherewith God meant to proue his faith, as hee did to the vttermoost, namely at the offering of *Isaac*.

*TIM.* What thing was chiefly taught out of this Text?

*SIL.* The true nature and the principall vse of all Sacraments, old and new, which generally serue to be signes giuen of God, to admonish vs by mytticall signification; and seales to assure vs of Christ, and our righteousness by him. Every signe is not a seale, but circumcision is both: and this is common to all Sacraments, to bee both signes and seales.

*TIM.* How many sorts of signes bee there?

*SILAS.* Diuers sorts: First, naturall signes, as cloudes bee a signe of raine. Secondly, ciuill signes, as a sword borne before a Magistrate, is a signe of authority. Thirdly, religious signes, which appertaine to godlines, of which there bee foure sorts. First, some bee signes of things present, as the garments of the Priests, and the apparrell of the Leuites. Secondly, some be signes of things to come, as the Rainbow in the cloudes, Gen. 9, 23. *Gedeons* fleecce, Iudg. 6, 36. the shadow of the Sunne, 2 Kings 20, 11. Thirdly, some be signes of things past, as the Table of the Law, *Manna*, *Aarons* rod, which be all monuments of things past. Lastly, some be signes of things past, present, and to come: of this kind be our Sacraments, for they signifie the death of Christ, which is past: also the giuft of God and the promises, which to the mindes of the due receiuers be present. Lastly, purenesse of life, mortification, and duties of Charity, which afterwards are to

bee performed in the whole course of our life.

*TIM.* Wherefore, or to what end serue these Sacramentall signes?

*SILAS.* They are first as markes set vpon Christians, to declare to whom they appertaine, namely, to God their Lord. Secondly, they shew the value of Christians, as a marke set vpon Coine, or horses of the best kinde. Thirdly, they be notes of religion, wherby men may know a Christian from a Pagan, one from the other. Fourthly, they admonish vs of duties required of vs. Lastly, they serue to bee seales vnto vs of the promises of God, of the couenant of God, that he will be our God to forgive vs our sinnes, and account vs for iust in his sight: which is heere called righteousness.

*TIM.* Of what things did this admonish vs, or what lessons from this Text?

*SILAS.* Of sundry things: First, of Gods goodnesse, that moued him to giue vs such helpes. Secondly, of the infirmity of our faith, that needeth strengthening; and this is the reason why the faithfull must all their life vse the Sacraments, because faith is alwaies vnperfect, wanting props. Thirdly, that Sacraments, belong not to the vnfaithfull, as to doe them any good, for Sacraments bee effectually by faith. Fourthly, that there is no vse of Sacraments in heauen, where all things are perfect. Fifthly, that Communicants must see and feeble their weaknesse of faith, which may breede desire of strength. Lastly, that Sacraments are effectually meanes, though not to giue, yet to confirme grace. For, they haue this vertue from the ordinance and promise of God, who by his Spirit worketh in the meanes not to worke grace where it is not, but where it is wrought to establish and encrease it. Sacraments were instituted not to iustifie, not for such as be already iustified.

Here are finally three errors to bee diligently taken heede of to auoide them. First is, of such as offend in the excessse (the Romanistes) attributing too much vnto the Sacraments, as that

*ex opere operato*, by the worke done, they conferre grace, regenerate, iustifie, sanctifie, &c. This was to put the creature instead of the creator, and to giue his glory from him to another, which is Idolatry. If Scripture at any time speake thus, that Baptisme washeth, forgiveth sinne, &c. This must bee vnderstood, that that which is proper to Christ, the thing signified, is giuen vnto the signe, to note the ioynt exhibition of both. Second errorr is, of such as offend in the defect, making Sacraments but naked and bare signes of Christian profession, as Anabaptists doe; but a scale is more then a cognisance or badge. The third, of such as held the Sacraments of the old Testament, to be meere shadows, representiue, not scales exhibitiue of grace; whereas by this Text, and 1 Cor. 10, 1, 2. it is cleare; that the substance and efficacie of the old and new Sacraments is all one. Thence is one called by the name of the other.

DIALOGUE VI.

Verſes II, 12.

*That hee should bee the Father of them, that beleene, not being Circumcised, that righteousness might bee imputed to them also; and the Father of Circumcision, not to them only which are of the circumcision; but vnto them also which walke in the steps of the faith of our Father Abraham, which hee had when he was vncircumcised.*

TIMOTHEVS.

**W**Hat is the drift of this Text?

SIL. To shew the end of Gods counsell, in iustifying Abraham in time of his vncircumcision, which was to shew, that the Gentiles which beleue are Abrahams children though they bee vncircumcised, as well as the circumcised Iewes. To explaine this better, in the former verſes, two things were affirmed of Abraham: First, that hee was iustified by the faith hee had in his vncircumcision. Secondly, that hee

receiued circumcision as a scale of forgiveness of finnes, by the redemption of Christ, through faith in his blood. Now he sheweth the cause of each, and that each had his mystery. For the former was so done, that he might bee the Father of such as beleue, being not circumcised; that is, Gentiles: the latter happened, that hee might be the Father also of the Circumcision; that is, the Iewes, not vniuersally, but particularly such as walked in the steps of Abrahams faith: and all to this end, to teach that the benefit of imputed righteousness pertaineth both to Iewes and Gentiles which are beleeuers, as being equally children of Abraham, and therefore heires of all the priuiledges and rightes which were Abrahams by vertue of Gods promise that hee made to him, Gen. 17. *I will bee thy God, and the God of thy seeds.* And againe, *Thou shalt be the Father of many Nations.* Abraham, &c. in this name was this whole mystery expressed. Concerning the interpretation of the words, this phrase of walking in the steps of the faith, &c. hath reference (as may seeme) vnto the commandement, Gen. 17, 1. *Walke before me, &c.* and it doth very significantly declare, that there is no other faith required in the posterity, then which was in the Parent Abraham; namely, such a faith as seekes remission of finnes, and life euerlasting, in grace alone; and not in Circumcision and workes of the Law.

TIM. Of how many sorts be the children of Abraham?

SILAS. They bee either Iewes or Gentiles. The Iewes may be distinguished into circumcised and beleeuing Iewes; and vncircumcised and beleeuing, as Abraham did, but not circumcised as he was; and they were which receiued the Gospell, when the Law ceased.

TIM. What is it then that giueth this dignity to men, to bee Abrahams Children?

SILAS. It is not circumcision, but faith, beleeuing the promises after Abrahams example; for it causeth righteousness

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onfesse to bee imputed to them, yea, though they lacke Circumcision.

**TIM.** *What things are learned from hence?*

**SILAS.** That it was a great honour which God did vnto *Abraham*, to make all beleeuers his Children. First, because it is alarge and honourable posterity. Secondly, it is also a marvellous great matter to haue *Abraham* to bee our father. For righteousnes, forgiveness of sinne, and all happinesse belongeth to such. Wee are here verie diligently to obserue (least we erre) that father-hood in respect of the faithfull is heere giuen to *Abraham* not by efficiency, as if he should bee the worker and author of faith in all his children (for faith is the giift of God, it is not of our selues, or of any other creature) but by a kinde of proportion, because the grace of the Couenant was giuen him vpon that condition and agreement, and by that Law, that as carnall parents do passe ouer and deriue all their inheritances and goods vnto their naturall children: so doth *Abraham* this spirituall father, should by couenant, doctrine, and example, deriue vnto all the faithfull his spirituall children, that free blessednesse and iustice of faith, which he had receiued of God. Learne also the vnity and harmony of the Church, Faith, righteousnesse in the old and new Testaments. There is but one Father of all the beleeuers; and therefore but one faith, one body, and one Church; one Lord, head, and Sauiour; one Iustification, one saluation; euen as wee professe one catholike Church, the Communion of Saints, to which pertaines remission of sinnes, resurrection, and glory. Hence fals to ground that carnall conceite of the Iewish Church, that it had onely temporall promises, and were not partakers of Christ and his righteousnesse. Furthermore note here, that to bee the children of *Abraham*, and heires of his iustice, wee ought to labour for such a faith in all points as was his faith, so qualified as his beleefe was: coming after him in beleeuing, as we would tracke and follow the steps of

one which had gone before vs, in a rough, yneuen, and cragged way.

**TIM.** *What were the qualities of Abrahams faith, in which we must imitate him?*

**SILAS.** Sundry and excellent. First readinesse, in that hee beleeued God without delay or deliberation, after once hee had his promise and vnderstood it. Secondly sincerity, in that hee beleued truely without hypocrisie. Thirdly strength, for that he stroue against, and ouercame all lets of his faith. Fourthly patience, in that hee waited long for the performance of the promise. Fifthly constancy, in that he continued to beleue vnto the end. Sixthly wisdom, in that he grounded his faith aright, vpon the word and promise of God, and not vpon men or his owne merites. Seuently fruitfulnessse, for his faith was fruitfull of good workes, *Iames 2. 22.* *Abrahams* faith wrought with his workes. Lastly, it was not coniecturall opinion, but a Plerophory or firme and full assurance of the promise, *Rom. 4.*

**TIM.** *What were the chiefe fruites of Abrahams faith?*

**SILAS.** First, singular loue of God, for whose sake hee was ready to offer *Isaac*. Secondly, a true feare of God. Thirdly, rare charity towards men, gladly entertaining strangers. Fourthly, deniall of himselfe, for he left his owne Country, and his fathers house. Fifthly, fortitude and valorous courage, for hee feared greatly no danger nor enemy. Sixthly contempt of the world, with the pleasures and delights, profits, and honours of it: for hee was euer ready to loose and leaue all for Gods name. Such as be like to *Abraham* in his faith, hauing or striving to haue it so qualified and so fruitfull, are indeed the children of *Abraham*.

#### DIALOGUE VII.

Verse 13.

*For the promise that was should bee the heart of the world, was not to Abraham*

*Abraham, or to his seede through the Law: but through the righteouſneſſe of faith.*

TIMOTHEVS.

**W**Hat is the ſcope and drift of this Text? What is the purpoſe of Paul?

SILAS. To proue by a new reaſon, that *Abraham* had righteouſneſſe, not by his workes, but by his faith: the reaſon is this; By what meanes *Abraham* was heire of eternall life, by the ſame meanes he obtained righteouſneſſe: but *Abraham* was heire of eternall life, by beleeuing the promiſe; therefore alſo he had righteouſneſſe by beleeuing.

Thus moſt commonly the purpoſe and connexion of this Text is laide downe by interpreters: But Maſter *Beza* and *Parau* will haue it not a new argument to proue the principall thing in queſtion, viz. that righteouſneſſe is by faith, (for this is not the thing concluded, but the *medius terminus*, or reaſon to inferre a concluſion premised in verſe 12. that the children of *Abraham* are they onely which walke in the ſteps of *Abrahams* faith, (not they which walke in the ſteppes of his circumciſion or workes:) for the Law, viz. (workes of the Law naturall or written) is nothing to this child-ſhip (as I may ſpeake:) reaſon is, becauſe the promiſe giuen to *Abraham* to bee heire of the world, or to haue the world his inheritance, came to him by the righteouſnes of faith: therefore they which walke not in *Abrahams* workes, but in his faith, bee his children; as *Abraham* became their father, not by his working, but by beleeuing: If this ſenſe and coherence be iudged beſt, then by world, the beleeuers diſperſed and ſcattered ouer the world is meant: alſo there is an *Ellipſis* of the word (giuen) which ſhould bee added to promiſe; and the particle diſiunctiue (or) hath couched in it a cloſe obiection; as thus: Bee it that the promiſe of beeing father of many Nations, and heire of the world, were giuen to *Abraham*, on condition of beleeuing, yet to his ſeede it might

bee on condition of workes: no, faith *Paul*, in no wiſe; the reaſon is rendred in the next verſe, becauſe ſo the promiſe of the inheritance and faith ſhould bee voyd and of no effect.

TIM. What is meant heere by the world, as you doe iudge?

SIL. Some ſay the land of *Canaan*, at leaſt typically and myſtically: ſome by it vnderſtand all the beleeuers which are diſperſed through the world, as is aſſayd: ſome by it vnderſtand all the creatures of the world, which are the inheritance of *Abraham* and euery faithfull perſon: and I take it to be meant of the world to come, euen of the poſſeſſion of ſaluation in heauen, of the celeſtiall inheritance. That this is the meaning, may appeare by the whole former treatiſe of Iuſtification, alſo by the 14. verſe of this Chapter; wherein by heire, none can bee meant but the heires of eternall life: if any thinke good to ioine this ſenſe and that of *Parau* and *Beza* together as ſubordinate one to the other, it is not amiſſe.

TIM. What learne yee hereby, that this inheritance of heauen, dependeth vpon the promiſe of grace?

SILAS. That beleeuers may ſurely looke to haue it in the end, becauſe the promiſe doth not deceiue, ſeeing it is his promiſe which cannot lye. Secondly, we learne, that it behoueth the faithfull to haue an eye ſtill vpon the promiſes, and to haue their refuge thither when they ſhall bee aſſaulted; as a chaſed Hart flies to the colde broke, and the fearefull Coney to the rocke or borrow; ſo we beeing tempted runne to the promiſes,

TIM. Vpon what condition was this promiſe giuen or made of God to *Abraham*?

SILAS. Not vpon condiion that hee ſhould fulfill the Law, becauſe the Law was publiſhed long after the promiſe, and therefore could bee no condition thereof; againe, none can poſſibly keep the Law. But the promiſe was giuen vpon condition of beleeuing, namely; that *Abraham* and his ſeede ſhould embrace it by faith.

TIM. What doth this ſhew vnto vs?

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**SILAS.** The necessity of faith, in that we are not partakers of the promises without it. Secondly, the excellency of faith, that to it the greatest promises are made. Lastly, from hence wee are exhorted to labour and strive to attaine the gift of faith, and to encrease it if we haue it, labouring against hindrances. Let this bee further noted, that though this promise giuen to *Abraham* bee chiefly accomplished in the heavenly inheritance, yet it comprehends the Church of Christ ouer the world, as a spirituall heritage; yea, and the right to temporall things in this world, *1 Cor. 3, 21.* and all this through Christ the promised seed.

#### DIALOGUE VIII.

Verse 14.

*For if they which be of the Law be heires, then is faith but vaine, and the promise made of none effect, because the Law causeth wrath: for where no Law is, there is no transgression.*

**TIMOTHEVS.**

**VV** *What is the drift of this Text?*

**SIL.** To proue, that the inheritance of heauen is not giuen on this condition, that the Law be fulfilled by vs; and therefore it is giuen on condition of beleeuing. This is proued by a reason taken from absurdities, or from contraries, which is thus; That if the inheritance bee got by fulfilling the Law, then faith is voyde, and the promise of none effect. Or more plainly thus: If saluation be giuen on condition of working or doing, then it must needs bee that faith which beleeueth the promise is idle, and so the promise is also idle, and frustrate; which were an absurd thing either to thinke or speake so, for God neither doth or promise thought in vaine.

**TIM.** *Haue the reason good waight and firmnesse, if it bee framed from the law of contraries?*

**SILAS.** Yea, for to haue saluation by merite of our workes, and to beleue

that it is giuen vs by vertue of a free promise; these two are so contrary, that if merit bee granted, beleeuing is cleane destroyed; and if beleefe be taken away, then the promise vanisheth; the promise and the law, workes and fauour in this case of iustification, cannot agree together, as *Rom. 4, 4.*

**TIM.** *What is meant by them which be of the Law?*

**SILAS.** This phrase in Scripture signifieth two things: First, by them of the law, is meant the *Jewes* which are circumcised, to whom the law was giuen. Secondly, such as challenge and claime saluation by merit of workes, or vpon condition to fulfill the law, so it is taken here: now the law thus taken for merit of workes, doth suppose a debt, and destroyeth grace, being quite opposite to the promise.

**TIM.** *What is meant by this, that faith is vaine and the promise voyd?*

**SILAS.** That is to say, faith should be required of vs in vaine, and the promise of God made in vaine, if the inheritance of heauen came by workes: but it were a very absurd and wicked thing to say thus, as appeareth by these reasons. First, because God doth nothing in vaine. Secondly, because none can in any wise keepe that condition of fulfilling the law: therefore the promise of grace and faith, bee most needfull and necessary; without which, our mind would alwayes bee full of distrust, the law being vnpossible.

**TIM.** *But if the Law and the promise be so contrary, that the putting off the one destroyeth the other, how is it that God hath annexed so many promises to the law?*

**SIL.** There is a difference to be put betweene the promises of the Law and of the Gospell; for the promises of the Gospell be of remission of sins, iustification, the holy Ghost, saluation: these are not made to the law (that is) on this condition, to keepe the law perfectly, or else not to haue them, because then these promises should be voyde, seeing none fulfill the law, and so wee should euer be doubtfull.

**TIM.**

**TIM.** *What is the second reason why the fulfilling of the Law is no condition of the promise?*

**SIL.** It is taken from an euident effect of the Law through our default, not of the Law it selfe, as thus; the Law accuseth vs or pronounceth vs guilty of wrath, that is, of punishment: therefore remission of finnes and saluation, is not from the Law; for we cannot be saued by that which condemneth vs; and punishment is repugnant to the inheritance and promise.

**TIM.** *How cometh it that the Law condemneth vs to punishment?*

**SIL.** Through our transgression and breaking of it, whereby we fall into the wrath of God; for there must needs be transgression where there is a Law, because mans corruption cannot obserue it; and where there is transgression there must needs be wrath; and such as are subiect to wrath and vengeance, are voyde of eternall life: therefore the Apostle reasoneth well, that the inheritance is not by fulfilling the Law, because the Law causeth wrath by reucaling it, and declaring vs guilty of it, in so much as we haue broken the Law.

**TIM.** *What worketh this in men; that the Law causeth wrath?*

**SIL.** In wicked men it worketh a hatred of God, and causeth them to flye from him, and strue against him: but in the elect it leaeth them to Christ, as the disease being felt driueth to the Physitian.

**TIM.** *What vse is there of this?*

**SIL.** It serueth first to reprove the Papists, who teach that eternall life may be merited by the workes of the Law, as one should say, that life may be found in death, peace in wrath. Secondly, it reproveth ignorant Christians, who attribute saluation to their good deedes, and seruing of God. Thirdly, it teacheth the true bounds and limits of the Law, that it was not giuen to iustifie, and therefore that wee should not lean to the Law for saluation: but hauing learned, and bene made to see by it, that wee are vnder wrath thereby to bee diuinen vnto Christ our peace-ma-

ker, as the sence and smart of our wounds sends vs to the Chirurgeon.

#### DIALOGVE IX.

##### Verse 16.

*Therefore it is by faith that it might come by grace, and the promise might bee sure to all the seed: not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of vs all.*

#### TIMOTHEVS.

**W** *hat is the drift of this Text?*

**SILAS.** To proue the former point, that the promise of heavenly inheritance is ours by beleeuing, and not by working; the reasons to proue this, are two. First, if the promise bee made vpon any other condition then beleeuing, then it is not free but of debt. Secondly, the promise is not sure, except it be ours by beleeuing: for there can be no certainty by workes of the law, which wee bee not able to doe perfectly.

**TIM.** *What other thing is contained in this Text?*

**SIL.** A distribution of *Abrahams* seede, into beleeuing Iewes and beleeuing Gentiles: the former called his seede after the law, because the law was giuen to the Iewes; the other which be of *Abrahams* faith, viz. beleeuing Gentiles.

**TIM.** *What doth hee speake of heere when he saith [it is]?*

**SIL.** He speaketh of the heavenly inheritance promised to *Abraham*; also he saith, it is by faith, to shew that the promise of the heavenly inheritance, was giuen on condition that we do beleue, and that faith is the instrument to receiue it: and the manner of scripture phrase, is to attribute that vnto the instrument, which is proper vnto the agent.

**TIM.** *What it means by this, that [it might come by Grace?]*

**SIL.** We may vnderstand by Grace either,

either the object of Faith, that is, Gods grace and mercy offered vnto vs in Christ, which is the very thing that faith looketh vnto, and leaneth vpon, as the marke and stay of it: or by grace may bee vnderstood the scope and end of Faith, which is the glory of Gods grace and fauour: for, it is much to the praise of Gods grace, to forgive sinners, which beleue in Christ, without all consideration of merits.

**TIM.** *What things did wee learne from hence?*

**SILAS.** These three things: First, that to attaine a benefit by Faith, and to attaine it freely, is all one; Faith and grace being so knit, as one put the other is put, and contrariwise. Secondly, that it is a Doctrine that tendeth directly to the glory of Gods grace, to teach, that righteousness and life cometh by Faith. Thirdly, that such as will haue heaven by merit of workes, are enemies to Gods grace, whatsoever pretence they haue to cloake their wickednesse, yet he puls downe grace, who buildeth merit.

**TIM.** *What learne we by these words, that the promise might bee sure to all the seede?*

**SILAS.** First, that there is a mutual relation or reference betweene the promise and faith; that is to say, the promise is made, that men should by faith lay hold on it; and faith on the other side, taketh to nothing but the promise. Secondly, wee learne, that Faith maketh beleueers sure of their saluation, because it leaneth vpon a firme and sure promise: for it is the nature of faith to bee sure and certaine, yet it is the more firme and certaine, because the promise which it belieueth, is firme and certaine, like to God the promiser.

**TIM.** *Were not the promise sure, if it were given on condition to keepe the whole Law?*

**SILAS.** No, because of mans weaknesse which cannot keepe it: as also, because of the Gentiles, which were not subiect to the Law and Ceremonies: and therefore could not haue enjoyed the promise of life, if it had bin by the Law.

**TIM.** *Tell vs, is there any thing which may hinder this certaintie of beleueers?*

**SILAS.** Yea, two things: First, doubt of perseuerance to the end, which Satan and the flesh doe suggest to the godly. This hinderance may be removed, first, by prayer, which being made from faith for the gift of perseuerance, it obtaineth it. Secondly, by the Meditation of Gods eternall loue and covenant, that he will be our God for euer, Ier. 31, 3, 32, 40. and of Christs intercession, which keepeth the beleueers from falling away, Ioh. 17. The second hinderance may be remooued, by considering, that none can be without sinnes, and that the best men haue soule ones, who yet lost not the certaintie and hold of the promise thereby, because vpon repentance, they were forgiven for Christ his sake.

**TIM.** *But will not this certaintie of Faith breede in vs carnall securitie?*

**SILAS.** No, especially if these cautions be obserued. First, that we ground our certaintie out of our selues, vpon the infallible promise of God. Secondly, our certaintie must be ioyned with feare of offending God, as it is written, *Bee not high-minded, but feare,* Rom. 11. 20. Thirdly, presumptuous sinnes are to be auoided. Psal. 19. 13. Fourthly, it may not be applied to licentiousnesse. Lastly, we are not to bee ignorant, that it is neuer seuered from some doubting, which is moderated and ouercome by a true and liuely Faith.

**TIM.** *How can our Faith be certaine, and yet be moued to doubting?*

**SILAS.** Yes, for these come of diuers grounds? certainty of faith springeth from the nature of faith, and from the truth and power of the promiser, Rom. 4. 20. but doubting cometh from the palse, not from the hand.

**TIM.** *What is the vse of all this?*

**SILAS.** First, it administred a maruailous great comfort to such as haue obtained grace to beleue truly, although weakely, for they bee without hazard of perishing, and certaine to haue saluation. Secondly, an admonition to labour

labour hard for faith, and to preserve it when we haue it. Lastly, that the Papists must needs doubt of their saluation and be fearefull, seeing they will haue the promise of life eternall fulfilled vnto them, vpon the merit of their works, and not on their faith onely. For they are alwayes doubtfull whether they haue merited sufficiently, they know not when they haue done workes enough: yea, in their Tridentine Councell, they commend no other faith but coniectural, euen a bare opinion and hæzitation; condemning full assurance or certaintie of faith, for impious presumption, allowing not certaintie of grace, without a speciall reuelation from heauen.

## DIALOGVE. X.

## Verse 17.

*As it is written, I haue made thee a Father of many Nations, euen before God, whom he beleueed, who quickened the dead, and called those things which be not as though they were.*

## TIMOTHEVS.

**W**hat things be contained in this Text?

SILAS. Foure things: First, hee proueth by the word of the promise, that *Abraham* is the father of beleeuing Gentiles, (as it is written.) Secondly, he sheweth how, and in what manner he is their father (before God.) Thirdly, he commendeth *Abrahams* faith, in respect of that whereunto it leaned (which is God himselfe.) Lastly, God is described by two effects, impossible to Art or Nature: First, quickning the dead; secondly, calling things which were not, as though they were; here is the second maine part of this chapter, namely, a digression into the prayse of *Abraham*.

TIM. From whence is the authoritie fetched, which is here brought to proue the beleeuing Gentiles to bee *Abrahams* children?

SILAS. Out of *Genes* 17. which

Oracle containeth the Etymology or notation of *Abrahams* name.

TIM. What is here meant by many Nations?

SILAS. All such as should beleue, of what Nation or People soeuer they were.

TIM. In what sense is *Abraham* called their father?

SILAS. First, because he was a patterne of faith to all beleeuers. Secondly, because hee was a teacher of that faith, being a Prophet, *Gen.* 20. 7. Thirdly, and chiefly, because all beleeuers haue fellowship with *Abraham* in those promises concerning the Messias, which were made to him.

TIM. But how came *Abraham* by this honour, to bee the father of all beleeuers?

SILAS. By vertue of Gods free promise, being beleued by him; therefore *Abraham* had not this honour by workes.

TIM. But how and in what manner is *Abraham* the father of all beleeuing people?

SILAS. That is expressed in these words [before God:] which words be taken diuers wayes of Interpreters: some expound it thus, (before God) that is to say (as God is, or after the example of God, who is Father of all people, Gentiles as well as Iewes;) so is *Abraham* a father. Some againe expound it thus, (before God) that is, so he is a father as the fatherhood of *Abraham* cannot be vnderstood by mans reason, but by the Spirit of God. But these words (before God) are to be vnderstood of a spirituall kindred, such as hath place before God, in his sight and account, and maketh vs accepted in his sight: there is great necessitie hereof, because sithence the blessing of sauing health is contained and shut within the seed of *Abraham*, therefore wee must bee *Abrahams* Children according to faith, that we may bee partakers of life eternall.

TIM. What is the instruction from hence?

SILAS. That the Iewes which are *Abrahams* children onely according to the

Non humano more, sed dei exemplo, ut Chrysost.

A digression into the praise of *Abraham* and his faith.

the flesh by carnall generation, are not so precious in Gods sight, as the Gentiles which beleue; for these are properly children and heires of heavenly Canaan, whereof the earthly was but a type and a shadow.

**TIM.** *What is that whereunto Abrahams faith doth leane?*

**SILAS.** It is God whom hee beleueed; now to beleue God, is not onely to giue credit to his word, but to put confidence in his mercifull promises; for faith cannot find any stay, vntill it come to God, because hee onely is infinite in power, as well as in truth and goodnes; for he alone can produce a Beeing out of a not-being, and restore life to things dead.

**TIM.** *What testimony did God giue to Abraham of his infinite power and omnipotency?*

**SILAS.** Vnto the persons of *Abraham* and *Sarah*, who in respect of generation were as good as dead; for she was both barren, aged, and past bearing, and he was an hundred yeere old: so as there was in reason as much hope of the dead to engender, as of them. This of quickning the dead may be stretched further, euen to the particular raising of some who were naturally dead, as *Lazarus* and others, as also to the generall resurrection of the dead at the last day, in both which respects God doth quicken the dead: also the Saints while they liued, haue had often experience of this effect of Gods power; namely, that being often (as it were) dead in their owne opinions by great sicknes, or very perilous dangers, they haue been suddenly and mightily reuiued, as *Daniel* in the den, *Isaac* on the Mount Moriah, *Ioseph* in the pit, *Moses* in the water, and *Peter* on the water: nay further, this hath also place euen in soule cases; for while some that haue thought themselves no better then dead and lost men, in respect of their many and fearefull sinnes, haue yet been quickened by Gods mighty grace, and restored to hope, as *Iob*, *Daniel*, and others. Lastly, in order of Nature, this hath place: for we yeerely see things, as *Herbes*, *Plantes*, and other creatures

dead in winter, reuiued in the Spring-time.

**TIM.** *Whereunto should this serue?*

**SILAS.** To teach the godly in their greatest extremities, to fixe the eye of their mind vpon Gods Almightyesse, that they may haue comfort, knowing that they haue to doe with a God, that can say to the dead, *Liue*, and they shall liue. Also, to ground all their prayers vpon his power, as the chiefe prop of faith.

**TIM.** *Whereunto do yee referre that which followeth, of calling things which are not, as though they were?*

**SILAS.** Vnto the Gentiles, which of no people were made a people by Gods especiall calling. These words haue yet a larger sence, for God fulfilled them in the first creation, wherein by his word only, he made all things of nothing: also he daily filleth them in the regeneration of the elect, who before being not beloued, are now beloued. *Hof 2. 23.*

**TIM.** *What may we note from hence?*

**SILAS.** The easinesse of creating and regenerating, which with God is no harder for vs, then to call a man to vs, or to call any thing by the name. We see also what an effectuall calling is, a powerfull working, causing persons to bee what they were not; of enemies and sinners, sonnes of God and righteous.

#### DLALOGVE XI.

##### Verse 18.

*Which Abraham above hope beleueed vnder hope, that hee should bee the Father of many Nations, according to that which was spoken, so shall thy seed bee.*

**TIMOTHEVS.**

**VV** *What is the drift of this Text?*

**SILAS.** To extoll and praise *Abrahams* Faith by two reasons: First, that it did not giue place to sence, nature, or humane reason. For he beleueed about the hope of man. Secondly, that it did embrace the truth of Gods promise,

promise, contained in these words; So shall thy seed be. And thirdly, that hee made the Diuine promise, the support and prop of his Faith (according to that was spoken.)

TIM. What is meant when he saith [He beleued vnder hope aboue hope?]

SILAS. That he beleued vnder the hope of God, and aboue the hope of man: for when things were desperate in the reason of man, and there was no hope at all, yet looking vp vnto God, hee had hope; he conceived inuincible faith in his heart, ioyned with an infallible hope, euen againſt hope of flesh, nature, and all mans reason.

TIM. Doe ye not by hope vnderſtand things hoped for?

SILAS. It is true, and then the meaning is contrary to that which might by man haue been hoped for, he waited for things which were set forth of God to be hoped for; ouercomming by his faith, all difficulties, absurdities, and impossibilities, which natural reason might obieſt and oppose to him.

TIM. What was our instruction fro hence?

SILAS. This, that a true faith doth enable vs to expect ſuch things as the reason of man would neuer looke for. Example hereof we haue in Abraham, who being an hundred yeare old, it was againſt reason, that he should looke to be a Father, yet his faith beleued it (seeing God promised it.) Also David against all humane reason and hope beleued, that hee should bee King of Israel. Also, when Moses beleued, that beleued, that the people should passe through the Red ſea, as on dry land, it was against reason: the like is to be ſaid of Ioseph and of many others.

TIM. Is it not dangerous in things which are set forth to be beleued, to take counsell with the wiſdome of the Flesh, or with humane reason?

SILAS. It is ſo, as appeareth in the example of Sara, of Zachary, and Moses; all which were punished, because they consulted with flesh and blood in ſtead of beleueing. Also, in the example of wicked men, who haue receiued hurt by leaning too much to the wiſdome

of the flesh, more then to the Word of God, as they which perished in the wilderness: also a Prince which was ſeruant to Iehoram, King of Israel, 2. Kings 7. Laſtly, Zedekiah, King of Iudah, Ier. 39, 7. Therefore in things which are propounded by the Word to be beleued of vs, we muſt renounce that which our owne and other mens reason can obieſt, ſeeme it neuer ſo abſurd and vnpoſſible which God promiſeth, yet it muſt abſolutely be beleued.

TIM. What was further commended to vs out of the fiſt part of this ſentence?

SILAS. That it is the property of a true faith, to keepe men in hope, euen when things ſeeme desperate. Example hereof wee haue in our Sauour Chriſt, Mat 27. My God, my God, why haſt thou forſaken me? And Saint Paul, Acts 27. and Iob, and Ieremy. For faith doth beleue the whole Word of God, according as is written, Faith is by hearing, and hearing by the Word of God. Rom. 10 17. But the word of promise is that whereabout Faith is properly occupied, and eſpecially the Word of the Couenant, wherein God promiſed to be mercifull to our finnes.

TIM. Yet the promise that Abraham is ſaid to beleue, was of a temporall bleſſing, euen of a large poſteritie.

SILAS. It was ſo, but this dependeth vpon the Couenant of Grace, and helpeth him to beleue that. For, he that can beleue God to be faithfull in ſmaller things, can alſo beleue, that hee will keepe his truth in greater things. Again, all earthly promiſes are fulfilled for Chriſt, who is the ſubſtance of the Couenant. Againe, all earthly promiſes proceede from mercy, and Chriſt is the foundation of Gods mercy towards vs.

#### DIALOGUE. XI.

Verſes 19, 20, 21.

And he not weak in Faith, conſidered not his owne bodie now dead, when hee was almoſt an hundred yeare old; neither yet the deadneſſe of Sarahs ber wombe; he doubted not at the promiſe

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thorow

*thorow vnbeliefe, but was strong in faith, and gave glory to God, being fully assured, that he which had promised, was able to performe it.*

TIMOTHEVS.

**W**Hat was the drift and end of this Text?

SILAS. To praise the faith of *Abraham* by these few Reasons. First, by setting downe the hinderances of his faith, as the deadnesse of *Abrahams* body, and of *Sarah* her wombe. Secondly, by opposing to it the contrary, which is vnbeliefe. Thirdly, by the measure of his Faith, which was a strong and full assurance. Lastly, by the end of his beleeuing, which was, the giuing of God the glory.

TIM. What is meant here by being weak in Faith?

SILAS. Sometimes Faith is put for the Doctrine beleueed, Rom. 14. 1. then to be weak in Faith, is to be rude and ignorant of the truth, and not to be weak, is to be very expert and skilfull. But faith is here put for the gift of faith, and by not being weak in faith, he meaneth, that he did strongly beleue God. This speech is a figuratiue kind of speech when one meaneth more then hee expresseth, as Psal. 51. 17. *not to despise*, is put for to hold in great account.

TIM. What were the hinderances which might haue troubl'd, and hurt *Abrahams* faith?

SILAS. The deadnesse of his owne body, and of *Sarahs* wombe, which hee did not consider; that is, he thought not these things so able to hinder the promise of God, as Gods power was able to fulfill the thing promised: neither did he reason by vnbeliefe against the promise of God, saying, he mocks me, or it will come to nothing.

TIM. What was the instruction from hence?

SILAS. This: A strong faith yeeldeth not to such lets which discourage or daunt it; but breaketh thorow, and ouercometh them all, be they neuer so many and so great: whereby the faith-

full are to be admonished of their duty, which is, to strue against the impediments of their faith, not to yeeld.

TIM. What thing is contrarie to Faith?

SILAS. Vnbeliefe: by which is meant either a meere priuation offaith, when there is none at all: as in *Turkes* and *Iewes*, and wicked men: or a defect in beleeuing, whereby one beleueth a thing faintly, through infirmity of faith. Vnbeliefe, if it bee a meere absence of faith, then it breedeth that wauering, whereof *Iames* speaketh, Iam 1. 7. if it be but a defect of beliefe, then it engendredoubting such as is here spoken of.

TIM. But had *Abraham* no doubting at all, touching the thing which he beleueed?

SILAS. Yes, on euery side doubting offered it selfe; but when he looked to the will and power of God, hee was certaine of the promises, and subdued doubts arising: for it is impossible that any man shuld so beleue, as to be freed from all doubting; because euery mans faith hath infirmities in it.

TIM. Whence happeneth this infirmity of faith vnto godly men?

SILAS. It commeth two wayes: first, by want of knowing well such things as are to be beleueed: example in the *Iewes*, Rom. 14. 21. Secondly, by not constantly and firmly cleauing to such things as they know well; as *Peter* when he walked on the water, knew Christ would haue him come to him, but did not closely hold to Christs words.

TIM. What should this worke?

SILAS. Earnest prayer vnto God to encrease and stablish our faith.

TIM. Now tell vs of the measure of *Abrahams* faith, what it was?

SILAS. It was not a little and weak faith, but a strong and great faith, such a faith as fully assured him of the thing promised to him. This word, full assurance, is fetched from shippes, which against wind and waues, are yet with full and strong saile carried vnto the haven: so *Abraham* by the strength of

of his faith, ouercame all waues of doubts beating againſt his mind.

**TIM.** *What may bee obſerued from hence?*

**SILAS.** That in euery true faith, there is an aſſurance and perſwaſion of that which it beleeueth, but not a full aſſurance, for this is proper to a ſtrong faith. Secondly, that weake Chriſtians ſhould not be diſcouraged, becauſe they be not fully aſſured, ſo as they ſtrive towards it: for the meaſure of true faith is differing, and God looks not to the quantity but to the truth of faith.

**TIM.** *What is the end wherunto faith tendeth?*

**SILAS.** It is the glory of God, becauſe our faith giueth vnto God a witneſſe of his great power, truth and goodneſſe, euer contrary to our reaſon and ſence.

DIALOGVE. XII.

Verſ. 22, 23, 24, 25.

*And therefore it was imputed vnto him for righteouſneſſe. Now it is not written for him onely, that it was imputed vnto him for righteouſneſſe: but alſo for vs to whom it ſhall be imputed for righteouſneſſe, which beleene in him that raiſed vp Ieſus from the dead, who was deliuered to death for our finnes, and is riſen againe for our iuſtification.*

**TIMOTHEVS.**

**W**hat is the end and ſcope of this Scripture?

**SILAS.** Together with the concluſion of this Chapter, it doth conclude the Treatiſe of *Abrahams* iuſtification. In this concluſion we may obſerue theſe things: firſt, the concluſion it ſelfe. v. 22. *(and therefore.)* Secondly, an application of *Abrahams* example to the beleeu- ing Romanes, and to all beleeuers, verſe 24. as teaching a doctrine common to the whole Church. Thirdly, a prooſe of the fitneſſe of this application, from the end and drift of this Scripture,

verſe 23. *(now it is not written.)* Laſtly, a declaration of iuſtifying faith, by the two ſpeciall things on which it principally leaneth, *(the death and reſurrexi- on of our Lord.)*

**TIM.** *For the concluſion, tell vs what is the meaning of it?*

**SILAS.** Thus much; that it is no maruell if the faith of *Abraham* were imputed to him for righteouſneſſe, ſee- ing by it hee did ſo ſtrongly and liuely apprehend the mercies and promiſes which the ſtrong and faithful God gaue him.

**TIM.** *We may not then thinke by the Apoſtles words (therefore) that he meant to make faith a meritorious cauſe of Abrahams righteouſneſſe.*

**SILAS.** No ſurely: his purpoſe is to declare, not what his faith merited, but that it was a true, liuely, and ſound faith, ſeeing it did ſo firmly lay hold on the truth and the power of God, promiſ- ſing to *Abraham* eternall bleſſedneſſe in the perſon of the Meſſiah.

**TIM.** *May not a weake Beleuer by this be moued to thinke, that hee is not reckoned inſt, ſeeing he cannot ſo ſtrongly beleene as Abraham aid?*

**SILAS.** No ſuch matter: For this Text applyeth *Abrahams* example, not vnto ſtrong beleeuers, but vnto beleeu- ers. For whoſoeuer beleeueth truly, though weakely, yet that weake faith (being true) ſhall iuſtifie them. For Faith iuſtifieth not as a qualitie, or in reſpect of the quantitie and meaſure, but by the vertue of the obiect.

**TIM.** *But is not righteouſneſſe im- puted to the elect before they doe beleene?*

**SILAS.** No ſuch thing; it was not imputed to *Abraham* till he had faith. Likewise, it is reckoned to his children on this condition, ſo as they beleene, or at that time when they ſhall beleene. Faith and imputation of righteouſneſſe goe together in order of time, though not in order of Nature, for ſo faith as a cauſe goeth before.

**TIM.** *Tell vs now what the applica- tion is?*

**SILAS.** *Abraham* beleued, and was reckoned righteous: likewise, all

Faith is but a condition or Organ of righteouſneſſe, not a meri- ting cauſe.

*Abrahams Children* are iustified by beleueing the promise. For no otherwise are the Children to be iust, then was the Father, who by an inheritable right conueyeth to them, the Iustice imputed to himselfe.

**TIM.** *What is the ground and reason of this application?*

**SILAS.** The scope and end of the Scripture, which aimed not at *Abraham* onely, when it is written (he beleueed, and it was imputed to him for righteousness) but had respect herein to all that should beleuee as *Abraham* did. This may appeare by the fiftene Chapter of this Epistle, vers. 4. that the things which are written of some one, do concerne all. Also *Paul* saith so much in effect in this place, That that which was written of one *Abraham*, did belong to all the faithfull.

**TIM.** *But how will this hold in other things which are written both of Abraham and others, which no man may draw vnto himselfe for imitation, as Abraham sacrificing of his sonne, and lying with his handmaide, and many such like things? And if it hold not in these things, how then doth Paul with any strength of reason rather in this point of Iustifying by Faith, that it belongeth to vs, which was written of Abraham?*

**SILAS.** The answer is this: Some things which are written of *Abraham* and other of the Saints, are personall or singular, which either were their infirmities, or such things as they did by a singular calling, as *Elias* his praying for fire to fall from Heauen: and some other things are written of them, which they did by vertue of an vniuersall vocation, which are common to them with all others. These we may distinguish after this manner: Such things as they did besides, or contrary to the Law of God, these are singular and personall, and herein we must not imitate them: but such things as were agreeable to the Law, or the generall Commandements of God, they belong to the generall estate of all Gods people, and in them we are to follow them: as for the other, we are not to reade or thinke of those sin-

gular things without fruit; for the whole Scripture is profitable: howsoever, we may not become followers of them therein, yet there is of euery Scripture a profitable vse perpetuall to all times.

**TIM.** *What other things may be noted from this ground of the Apostles application?*

**SILAS.** Sundry things: first, the sauing vse of the Scriptures is proper to the faithfull, for whose good alone they were written; a speciall mercy. Secondly, that diuine truth must be prooued by diuine Scripture, and not by humane Writers, which are of no authoritie in matters of saluation. Thirdly, examples serue very well to declare doctrines and commandements, because to things hard and doubtfull, they bring great light and clearenesse, for that in them the minde and senses both are ioyned together. Fourthly, we learne that it is a great comfort to the faithfull, to be made equall to *Abraham* in iustification. To iusticiaries, mercenarie hypocrites, infidels, and prophane vnbeleueing worldlings, it hath no comfort.

**TIM.** *What is the fourth thing contained in this Text?*

**SILAS.** To lay forth the two principal things, whereunto faith leaneth, to wit; the death and resurrection of our Lord. For Christ dead and raised againe, is the thing which a true faith chiefly looketh vnto, because there it is that faith findeth matter of support, and stay to it selfe. Therefore the Apostle doth ioine his death and resurrection together: because neither his death without his life, nor his life without his death, could any whit auail vs to saluation. Hence are they in Scripture so often ioyned together. Pagans can beleue, that Christ being a man, died; but that he is risen, they doe not.

**TIM.** *Who deliuered Iesus to death?*

**SILAS.** *Judas* for his gaine; the *Jewes* for enuy: Christ deliuered himselfe for his Fathers will to obey it; God the Father deliuered his Sonne, for the redemption of sinners, out of his loue; as it is written, *So God loved the world*, Iohn 3. 18. This last deliuering is meant here:

*Judas,*

God manifesteth in the death and resurrection of Christ, is the euen or equal obiection true faith, which is so carried to God, as it acknowledged Christ the redeemer, and confidently resteth on him dead and rayfed. *Judas* shall haue the reward of his malice, when Christ shall reape the praye of his Loue.

Scriptures  
lead our  
minds to  
God as ſou-  
reigne cauſe.  
Eſay 53.  
John 13. 17.  
Rom 8. 32. 33.

*Iudas, Chriſt, God* did one and the ſame thing, but not for one and the ſame end; therefore *Iudas* a ſinner, and God iuſt.

**T I M.** *What was learned hence?*

**S I L A S.** That the whole efficacy of Chriſts death, doth depend vpon Gods free will and decree, that is; that his death had bene of no force to ſatiſſie Gods wrath, had he not died according to the determination of his father: and this is that which is written, *John 6. 27. Him hath God the Father ſealed.*

**T I M.** *To what death was Chriſt deliuered?*

**S I L.** To the moſt ſhamefull and cruell death of the Croſſe; his bare death is not onely here meant, but all the miſeries of his life, yet his death onely is named, becauſe it was the perfection of all, and that wherein his obedience moſt appeared; the top of his obedience, and Epilogue of his paſſion.

**T I M.** *What neceſſity was there of his death, ſeeing he was free from ſin in himſelfe?*

**S I L.** Although himſelfe had no ſin, yet our finnes were all imputed to him, as to our ſurety and pledge, who was to answer for vs. But further, this was the end for which hee died, that ouercoming death in his reſurrection, he might fully ſatiſſie for our finnes. For death by Gods iuſt decree, was pronounced the wages of ſinne, *Genetiſ 2.* we had ſurely ſuffered it eternally, if our Mediator had not both borne and conquered it.

**T I M.** *What finnes doth he ſpeake of?*

**S I L.** Not our light and common infirmities, but our moſt grievous and hainous finnes, by the which wee deſerue euen to fall from the grace of God, if he ſhould deale with vs in rigour: not his, but our ſins were the cauſe of his death; which ſuffered for all, hath acquitted vs from them all, one and other.

**T I M.** *What learne we from hence?*

**S I L A S.** Very many things: Firſt, that we are bound to loue Chriſt, who ſo loued vs. Secondly, wee muſt loue our enemies as Chriſt Ieſus dyed for his enemies. Thirdly, ſinne is a moſt loath-

ſome thing, being the cauſe of Chriſts accuſed death. Fourthly, that there is iuſt cauſe of beeing humbled by this conſideration, that we were the means of Ieſus death, wee killed the Lord of life. Fifthly there is matter of great comfort, to heare that our greateſt finnes are done away by his dying for vs, for his blood was of infinite value, beeing the blood of God, *Acts 20.* Sixtly, that all men muſt bee ſcarefull to offend God, who ſhewed himſelfe ſo mercifull and ſo iuſt, in the death of his Sonne: iuſt to his Sonne ſtanding in our roome, but mercifull to beleeuing ſinners, whom he abſolueth by his Sonnes death: let this mercy lead men to reuerence God continually.

**T I M.** *Did Ieſus remaine in death?*

**S I L.** No ſurely, for then hee ſhould be thought to dye for his owne finnes, alſo to be but a meere man: and therefore he roſe againe, euen to declare that hee was God, and abſolued from our finnes, and we in him: for in that death could not hold him in his denne and houſe, that made it manifeſt that our finnes which he tooke vpon him, were all diſcharged, that wee might bee iuſt through him. This is the meaning of that which is here written, *Hee roſe againe for our iuſtification.* Chriſt is ſaid to bee raiſed of God, who deliuered him, and of himſelfe, for God doth all things by his Sonne.

**T I M.** *Is there any other fruite of his reſurrection?*

**S I L A S.** Yea, for thereby Chriſts members are raiſed vp to newneſſe of life, *Rom. 6. 4.* Alſo it is a pledge of our reſurrection to life eternall at the laſt day, *1 Corin. 15.* Laſtly, in his reſurrection, hee began his exaltation vnto glory, and hath giuen ſufficient testimony and declaration of our abſolution from finnes, out of which ſiſtence he was deliuered, as his raiſing againe did proue (for he had ſtayed in death, if but one ſinne had bene vnſatiſfied for) hereby we haue aſſurance of our iuſtification in him.

If Chriſt had abid in the Graue, ſinne had not bene raiſoned, nor Gods wrath appeaſed, nor death conquered, nor life merited.

2 Cor 5 v laſt  
Eſa 53. 6. 7.

That we may  
haue the fruit  
of Chriſt his  
death, we  
muſt bring  
Abrahams  
faith, loue, &  
repentance  
as Prooſes of  
a true faith.

CHAP.

## CHAP. V.

## DIALOGVE I.

## Verse 1.

*Therefore beeing iustified by faith, wee  
haue peace with God through Iesus  
Christ our Lord.*

## TIMOTHEVS.

*What is the connexion or  
dependance betwene this  
Chapter and the former?  
Also tell me the argu-  
ment of this Chapter, and  
of what parts it consisteth.*

SIL. Paul hauing taught in the last verse of the former Chapter, that mans iustification before God, was founded vpon the death and resurrection of our Lord Iesus, beeing by faith apprehended, now hee continueth the same argument, and sheweth what a riuer of benefit doe flow out of this Fountaine of free Iustification, both to present comfort, and life eternall in the heauens. Vpon the rehearfall and demonstration of which benefits, (as the two principall parts) this Chapter standeth. For first, he reckoneth vp the seuerall and singular fruites of the passion and resurrection of our Lord, beginning with iustification, the foundation of reconciliation and peace, whence the rest do yssue to verse 5. After followeth the demonstratiue confirmation of the same, to verse 19. Vnto which is annexed an answer, touching a question wherefore the Law entred, namely, to increase sinne, and make the grace of God to superabound, in the two last verses. For this first verse, there bee these foure things done in it. First, the Author and worker of so many great benefits is mentioned, [*The Lord Iesus Christ.*] Secondly, the hand which receiueth him, to wit, [*Faith.*] Thirdly, Iustification, at the immediate fruite of faith in Christ. Fourthly, Peace, as the neere effect of a iustifying faith.

Touching the workes, by Iustified is meant as afore in Chapter 3. to bee absolved from sinne, and accepted as righteous before God, thow or by faith; that is, not for faith as a meritorious cause, or by infusion of the habite of faith formed by loue; but by faith, as a spirituall hand and instrument receiuing Christ dead and raised againe. By peace, not mutuall concord betwene *Jew* and *Gentile* differing about the Law, but reconciliation with God; and therefore the verbe *Hauē* is to be read in the indicatiue, not in the imparatiue moode, as the old Latine translation reads it; which reading and sense, some of the Fathers fauour, contrary to the authoritie of the Greeke Copy.

TIM. *What is the drift of this Chapter?*

SIL. To teach and set forth iustification by the effects, and by the contraries. The effects of iustification mentioned in this Chapter, be sundry. First, peace with God. Secondly, access vnto his grace. Thirdly, standing in that grace. Fourthly, hope of glory: these be internall, they which follow bee externall. Fifthly, reioicing vnder that hope. Sixtly, ioy in tribulation. Seuenthly, patience and experience out of a sense of Gods loue in Christ. The contrary is *Adams* disobedience and death ensuing thereby.

TIM. *What vse is to bee made of these fruites of Iustification?*

SIL. A two-fold vse: First, there is a reason from them to proue, that Iustification is by faith: the reason is this; That Iustification which breedeth and bringeth forth peace and the rest of these effects that is true Iustification. But Iustification by faith, bringeth forth peace, and the rest of these effects, therefore it is the true Iustification. The second vse is this; by these effects in our selues, we try out the truth and certainty of our Iustification before God. Where these effects bee found in any true

true measure, there the cause which is iustification, must go before.

**TIM.** *What is the first of these effects?*

**SILAS.** Peace with God, by which (some thinke) is meant mutuall concord and amity amongst men, and then they do reade it exhortitiuely [*Let vs haue peace.*] but this cannot heere be vnderstood, for then he would haue said, peace with men; neither would hee haue said in the first person [*we haue.*] But by peace with God, is vnderstood Reconciliation, not humane, but diuine attonement, whereby our sinnes which breede enmity, and separate God from vs, beeing forgiuen vs, we haue him now pacified towards vs, and of a more then terrible Iudge, he is become a most kinde and amiable Father.

**TIM.** *Then our sinnes had made a diuision betweene vs and God?*

**SIL.** They had so, but the guilt of them beeing done away and pardoned through faith in Christs death, now God is one with vs, and we with him, euen so many as haue faith to beleue in Christ, who was dead and risen for them.

**TIM.** *Where doe yee finde peace put or vsed for truce or attonement with God?*

**SIL.** In many places of Scripture, as where Christ is called our peace, and the Prince of peace, and our Peace-maker. *Esa. 9.6 Ephes. 2.21. Col. 1.18.*

**TIM.** *Is this a great benefit to haue God reconciled vnto vs?*

**SILAS.** Yea surely, for all our happinesse standeth in it, and without it there is nothing but misery. For, in his fauour is life, and death in his displeasure. From which benefit, doth follow a tranquillity and peace within our selues, which is called peace of Conscience, vpon which doth follow another outward peace, enen agreement among Brethren.

**TIM.** *What call yee peace of Conscience?*

**SIL.** When the wounds and terrors of the Conscience, caused in vs by the feare of Gods iudgements for sinne, beeing healed by the death of Christ, in-

stead of accusing and terrifying, it doth excuse & acquit vs before God, whereof followes vnſpeakable quietnesse and rest in the soule.

**TIM.** *What difference put yee betweene a true peace of a good conscience, and a false peace of a dead and benumbed conscience?*

**SIL.** They agree in this, that both are quiet, but in other things they differ much; as first, the dead conscience is quiet, because it hath no feeling of sinne at all, and of the terror of Gods wrath for the same: but a good conscience is quiet, because it seeleth sinne to be forgiuen, and God pacified. Secondly, a dead conscience feareth not sinne, but a good conscience is awfull of sin. Lastly, a dead conscience though it be quiet, yet it comforteth not; but a pacified conscience hath vnſpeakable comfort within it selfe. For, it is a continuall Feast, chearing the heart amidst dangers.

**TIM.** *How is this peace of conscience gotten and preserved?*

**SIL.** It is gotten two waies: First, by grieuing for our sinnes past, done against Gods Law. Secondly, by beleeuing the promises of the Gospell touching the forgiuenesse of sinnes. Also, it is two waies preserved. First, by auoyding all, but especially knowne sinnes. Secondly, by doing euery duty vp-rightly, though not perfectly. Thirdly, by often confessing our sinnes, and earnest asking of pardon, and forgiuenesse for them.

**TIM.** *May not this peace with God be lost?*

**SIL.** The sense of it may be lost, but the thing it selfe cannot be lost: the sense of it may be lost, either by some grosse actuall sinne, or by some strong fitte of temptation, or when men waxe proud or secure. This may be declared by the comparison of the Sunne vnder clouds, of fire covered vnder ashes, of trees dead in the Winter, of a man in a trance. Also, it may be declared by the examples of the godly, as *Iob, Ieremy, Dauid, Ezekiah, Christ.*

**TIM.** *How is this peace recovered, after the sweetness of it is lost?*

**SIL.**

**SILAS.** By priuate prayer and comforts of the godly, *Iames 5.* Secondly, by relembring the old mercies of God. Thirdly, by attending the publike Ministrie. Fourthly, by renewing our repentance more seriously.

**TIM.** *By what meanes is our peace wrought with God?*

**SIL.** By meanes of our Lord Iesus Christ, without whom nothing is to be found in God, but wrath and horror. As contrarily, through his mediation and merit, all grace and fauour is procured for vs. They which say, that Iesus is the preseruer of vs in this estate of peace, say true, but say not all; for this peace was effected by Christ, as a ioynt cause and fellow-worker with his Father: for whatsoeuer the Father doth, that doth the Sonne.

#### DIALOGVE II.

Verse 2.

*By whom also wee haue had an entrance by faith vnto his grace, wherein wee stand, and reioycing in hope of the glorie of God.*

**TIMOTHEVS.**

**W**hat is the summe and drift of this Text?

**SILAS.** To lay downe three fruites of a iustifying faith. First, accessse into the grace of God. The second is, a standing in this grace. The third is ioy vnder the hope of glory.

**TIM.** *What is meant here by grace, and by accessse vnto this grace?*

**SILAS.** Some doe vnderstand by grace, the grace of a good conuersation, or of imputed iustice, which here is called Grace, because it is freely giuen; and then to haue accessse, is freely to be brought into such an estate, wherein Christ with his merites is imputed to vs so soone as we beleue. But by Grace, I vnderstand the free fauour of God; and to haue accessse to this grace, is to haue a liberty to come or approach to God in all our wants, beeing through

faith in Christ made garcious and fauourable to vs. This is the same with that of *Paul, Ephes. 3. 12.* *We haue entrance with boldnesse through confidence and faith in Christ:* and also with that, *Heb. 4. 16.* *We may with boldnesse come to the throne of grace, hoping to find helpe in the time of neede.*

**TIM.** *How doth this fruite follow the former?*

**SIL.** Very fitly: for as our sinnes not forgiuen, doe shut vs out, so sinne being pardoned, and God reconciled, wee may now resort vnto him, beeing made propitious to vs. This may be declared by the example of *Abolon*, who beeing in his Fathers displeasure, might not come in his sight; but attonement being made by *Ioab*, he afterwards came before his Father. This then is a maruailous great benefit, that we so litle and vnworthy, should be allowed to enter once into the glorious presence of so great and worthy a God. It is a great priuiledge for a meane subiect, obnoxious through some crime to punishment, by the mercy of his Prince, not onely to be pardoned, but so honoured, as he may at all times haue accessse to his Prince, and entreat both for himselfe and his friends. Heere is then an amplification of the first benefit. For it is more to be brought to presence, then onely to be reconciled.

**TIM.** *By whom haue wee this priuiledge?*

**SIL.** By Christ Iesus alone. For hee alone it is, who presenteth our prayers in his owne name, and by the merit of his death cleanseth our prayers, that God may accept them. And hereof hee is called our Intercessor, because his death commeth betweene Gods iustice, and our sinnes, to make way for our prayers to come before his Mercysseate.

**TIM.** *What thinke yee of them who come to God by the Saints?*

**SIL.** First, it is vaine and needlesse, seeing wee haue Christ our attonement and spokesman, by whom wee may come to his Father. Secondly, it is iniurious to Christ, to ioyne any with him

in

in the Office of Mediatourship. But whereas it is objected, that wee may well vse the Saints by them to come to God, as wee come vnto Kings, by Dukes and Earles; my answer is, that the comparison is not like. First, because earthly Kings cannot bee euery where to heare and see all, whereas Christ is infinite, and is euery where. Secondly, God alone hath appointed vs to come vnto him by Christ, and by him alone.

**T I M.** *What then thinke yee of them, who say, We must come vnto God through Teares, sorrow, Repenſance, and good workes?*

**S I L A S.** They honour those things too much, and make Christ of them, by whom alone it is, that we haue accesſe to his Father: wee muſt bring thoſe things to God as fruites of his grace, but by the merite of them wee may not looke to bee brought into Gods fauour and acceptance.

**T I M.** *Why doth he mention faith?*

**S I L A S.** Because both Christ himſelfe and all his benefits, come to vs by the meanes of faith.

**T I M.** *Rebears the third fruite of a iuſtifying Faith.*

**S I L.** Standing in the grace of God. By which is meant the perſeuerance of beleeuers in the grace and fauour of God, and in that bleſſed eſtate into which they are brought by his fauour: that this is heere meant, may appeare both in Scripture ſpeech, and common ſpeech: perſeuerance and continuance, is noted by ſtanding, as *Pſal. 1. 1.* and *122. 1 Cor. 16. 13. 1. Theſ. 2. 8.* And we vse to call a place of continuance a ſtation or a ſtanding: alſo of a man that is reſolued, wee vse to ſay hee ſtood to it.

**T I M.** *What then doe yee gather from hence?*

**S I L A S.** That a true beleeuer which once hath peace with God, being reconciled to him by Christ, cannot wholly and for euer fall from this grace of reconciliation, but abideth to the end in that grace.

**T I M.** *Why do yee ſay he cannot wholly fall?*

**S I L.** Becauſe partly, or in part hee may looſe grace; that is, hee may looſe many tokens and giſts of grace: as peace of conſcience, touching the ſecret feeling of it, ioy in the Spirit, cleerneſſe of vnderſtanding, feeling and affection to goodneſſe, ſerueny of loue, holy boldneſſe, confeſſion of God, with many ſuch like, as appeareth in *Dauid* and *Peters* caſe. For a ſecondly, as healthfull ſound man falling ſicke, hee may looſe many benefits and comforts of life; as health, ſtrength, liuelineſſe, fauour, beauty, appetite, and ſuch like, but yet retaineth life it ſelfe: So hee that once by faith liueth to God, cannot wholly looſe this life of faith, though he looſe many effects and companions of this life, which the godly doe looſe when they wax proud, grow ſecure, or fall into ſome grieuous ſinnes.

**T I M.** *Why do yee adde that beleeuers cannot fall for euer?*

**S I L.** Becauſe the falles of the faithfull are but for a time, for they riſe againe by repentance, and after recouer themſelues; as in *Dauid*, and *Peter*, and others.

**T I M.** *Why doe yee ſay that beleeuers cannot fall from the grace of reconciliation?*

**S I L.** Becauſe all others which are not true beleeuers may vtterly and for euer looſe all grace, and beleeuers themſelues may looſe many graces and fruites of faith; but the grace of attonement with God, being once by true faith laid hold on, can neuer totally bee loſt, nor that faith whereby it is imbraced, becauſe Gods loue and Couenant be eternall.

**T I M.** *Nothing is vncchangeable but God; therefore grace is changeable and may be loſt.*

**S I L.** Grace is double: Firſt, a grace making vs gracious and freely accepted with God: this is vncchangeable as God himſelfe, for it is his free loue and fauor. Secondly, a grace freely giuen; that is, euery giſt which floweth from his free fauour, as the grace of ſanctification, of faith, repentance, hope, loue, &c. Theſe graces in themſelues, bee changeable,

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but

but being preserved of God by a second grace, they be durable and lasting; to the grace of faith God addeth another gift of perseverance, by which the former gift is kept also, 1 Pet. 1. 5.

*TIM. But Saul, Judas, and Esau, did wholly lose grace.*

*SILAS.* The grace of reconciliation and true faith wherby it is received, they neuer lost, because they neuer had it: they lost onely that they had, euen a generall illumination, and common gift of the spirit.

*TIM. But Salomon had the grace of reconciliation, for he was Gods Child, yet he fell from that grace.*

*SILAS.* It is true, he was the child of God, and he fell most grievously, and did long lye in his sinne, but he recovered his fall, and was saved. For first, hee is of the holy Ghost intituled the beloved of God, 2 Sam. 12. 24. 25. which was neuer affirmed of any reprobate. Secondly, he was one of the penmen of the Scripture, euen an holy Prophet: and of all the holy Prophets, Christ saith they sitte downe in the Kingdome of God, Luke 13. 28. Thirdly, he was a tipe of Christ, and so was neuer any reprobate. Fourthly, Gods promise was made especially touching the person of *Salomon*; that howsoever his sinnes should be corrected with the rod of men, yet his mercies hee would neuer take from him, nor remoue his louing kindnesse, 2 Sam. 7. 14. 15. Fifthly, hee was by repentance restored to God and to his Church, as appeareth both by the title of his booke, called *Ecclesiastes*; which is as much as to say, as a person vnited againe to the Church vpon his repentance done and published in the Church. And the argument of that booke, which is a large condemning of those vanities and follies wherewith hee had bene ouertaken, do fully witness his repentance; but none that repenteth can perish, Luke 13. 2. Therefore what else hee lost by his fall, yet the grace of reconciliation with God, he lost not.

*TIM. But the Apostle saith of such as taste the good word of God, and the power of the world to come; that they*

*may fall away, Heb. 6. 5.*

*SIL.* True, such as taste onely, that is, lightly and slenderly bee touched, may; but the true beleuer which eateth, and digesteth, and receiue the word, cannot fall away.

*TIM. Yet the Apostle, Heb. 10. 26. saith of such as haue receiued the knowledge of the truth, that they may utterly forsake God and renounce him.*

*SIL.* The Apostle speaketh of such as receiue the knowledge of the truth by their iudgement, and not by their affection; into the braine, and not into the heart.

*TIM. But Christ in the 13. of Matthew, saith of such as doe receive the word with ioy, (which is an affection of the heart) that in time of temptation they fall away?*

*SIL.* The ioy there spoken of, is not the fruite of the spirit in a truly sanctified heart, reioicing in the sense of Gods peculiar loue, vnder the hope of his glory; but a tickling of the minde, delighted with knowledge of new and strange things, which may be in an Hypocrite; and be lost; but the other cannot be lost, for of it saith Christ in John 16. 22. it cannot be taken from vs.

*TIM. Yet the Apostle Heb. 10. 20. writeth of such as bee sanctified by the blood of Christ, that they may goe from God and perish.*

*SIL.* He speaketh of such a sanctification as standeth in profession, and not in power and practise. Secondly, hee speaketh of a generall sanctification, which maketh a light and slender change, not of a speciall sanctification, which effectually and more thoroughly changeth and transformeth a man into the image of God.

*TIM. But the true beleuers which are truly sanctified; may sinne grievously against conscience, and thereby wholly lose grace.*

*SILAS.* All grievous sinnes against Conscience, doe not utterly destroy and put out grace, but much weaken and slake the grace of God. These grievous sinnes of Conscience bee of two sorts. Some proceede of humane infir-

infirmity, such as of *David, Peter, Salomon*. Others arise of diabolical malice, such as of *Judas, Cain, Esau*; these doe destroy grace. But Gods children after their calling, cannot fall into such, for all their finnes come either by ignorance or weaknesse, but not of malice and prophane contempt of God, and these alone doe lay waite the Conscience.

**TIM.** What thinke yee of that Doctrine, which teacheth that one effectually called, may wholly through some grosse sinne, lose grace, and fall from Christ, yet afterwards againe bee ioyned to him?

**SIL.** This is vitterly vnttrue, for as Christ beeing ariue from the dead, dieth no more but liueth eternally vnto God; so likewise the life of grace in his members is perpetuall, and can no more returne to the death of sinne, then Iesus can returne to the graue, *Rom. Chap. 6. vers. 8. 9.* For the life of grace must bee the life of glory. therefore eternall and vchangeable. Moreouer, if a Christian may so fall from Christ, as hee shall need to bee engrafted and ioyned to him the second time; then also this new ingrafting must bee sealed by a new baptisme, which is absurd and impious. For, as men are but once borne into this world, so they are but once borne anew, and are put once to haue the Sacrament of new birth: and if there bee any such extinction of grace, how is the seede of new birth immortall, and his loue vchangeable, and his spirit abides for euer.

**TIM.** Howbeit, the Prodigall child (who is the picture of one that after grace of reconcilment, falleth from his obedience to God) is said, *Luke 15. to be lost and dead, being before a Child.*

**SILAS.** To this I answere, that it is a Parable, and sure argument cannot bee raised from parables. Secondly, it is said of that Childe, that hee was lost and dead; and it is true, hee was so in his fathers opinion, and in his owne seeming: so in Gods children in their owne sense, and in the opinion of the Church their mother,

they are lost: but truly and indeed they are not so.

**TIM.** You hold them confidently that a man regenerate, which once truly beleeneth in Christ, can neuer bee quite plucked from grace?

**SIL.** I doe confidently affirme, and that for very good and vndeceivable reasons and grounds, which I will rehearse in order. The first is from the authority of Scripture, *Psalme 1. 6. The wicked and his waies shall perish: but the godly and his wayes shall bee knowne and crowned. Psalme 37. 24. The righteous shall rise and rise againe, because the Lord held vnder his hand. Psalme 125.*

1. He that trusts in the Lord shall bee like Mount Sion that cannot bee removed. *Math. 24. 24. It is not possible that the elect should be deceived.* The second reason dependeth vpon Gods election, vpon which the stablednesse and firme stedfastnesse of the faithfull is grounded as vpon a most sure rocke and Mountaine of brasse: as it may appeare by *2 Tim. 2. 19.* where the Apostle hauing spoken of some Apostates who were false from God, hee doth comfort the weake mindes of beleeuers with this resolution, that their standing is firme because of Gods election: which for the assurance and certainty of it, is there likened to a foundation or scale, two thinges of greatest strength and validity. The third reason or ground, dependeth vpon the free and vchangeable couenant, which God hath stricken with his elect: the tenour whereof is in *Jeremy Chap. 31. verses 38. 40.* From whence I doe obserue, that the Couenant of grace and saluation is euery way sure and constant, both on Gods part who altereth not his good will towards his; and also on our part, who shall haue no will to depart from God. This reason may bee strengthened by the consideration of Gods infinite power and truth, which maketh him able and carefull to performe vnto the elect his most mercifull Couenant. *Rom. Chap. 14. verse 2.* The fourth ground or reason is the intercession of

*Qui facit be-  
atorem suum facit per-  
secutorem in be-  
ne. Aug. Talis  
est tantum crux  
dei timor in  
cordibus pie-  
rum ut des  
perauerunt  
adhaerent. I-  
dem Quos  
charitas Christi  
complectitur  
facit ei insepa-  
rabiles. Am-  
bro. Sicut muta-  
tione sunt dona  
dei. Hic est  
proprium fidei  
quod nunquam  
perit detur-  
batur. Chrysost.  
Fides vera est  
perpetua, id est  
perpetua quan-  
tiam vera. Lu-  
therus. Fides  
cuncti potest  
non excuti,  
sanctari non  
occidi & peri-  
turi amitti.  
Bucerus.*

Iesus Christ, who as he prayed for *Pe-  
ter* that his faith should not faile, *Luke*  
22, 32. so in *Iohn* 17. 11. hee prayeth  
for all his Apostles, and all beleeuers,  
that they might continue in grace vnto  
the end: and God the Father will deny  
nothing to his Sonne, who is heard  
in all which hee prayeth for. The  
fit ground is from the nature of spiritu-  
all and sauing grace, which is not sub-  
iect to corruption, but is permanent:  
this may appeare by the words of our  
Sauour, *Iohn* 16. 22. *My ioy shall none*  
*take from you*, Also *Iohn* 14. 16. *My*  
*spirit which I giue to you shall abide with*  
*you for euer*: and Saint *Peter* in his first  
Epistle 1. 23. calleth the seede whereof  
we are begotten anew, *immortal seede*:  
and Saint *Iohn* saith it remains in those  
which are borne anew. Lastly, S. *Paul*  
saith, *that the gifts of God are without*  
*repentance*, *Rom.* 11. 29. Now the rea-  
son why sauing grace doth not corrupt  
and dye, is, because it is confirmed and  
preserued of God, *Iude* 1. 5. Sixtly,  
the constancy of the loue of God, who  
neuer reiecteth nor casteth out such as  
once in loue hee embraceth, *Iohn* 13. 1.  
Moreouer, the faithfull are committed  
of the Father to Christ to bee kept, who  
being stronger then all, none can plucke  
them out of his hands, *Iohn* 10. 18.  
Lastly, if any who bee truly Christs  
members, and Gods children could vt-  
terly fall from God, both the power and  
truth, and will of God must bee called  
in question. The stableness of Gods  
children may be set forth by these com-  
parisons. First, of a tree planted by the  
waters side, whose fruite and leafe ne-  
uer fadeth, *Psalme* 1. 2. Secondly, of a  
Cedar tree in Libanon, which is a strong  
and lasting tree. *Psal.* 29. 12. Thirdly,  
of a high and firme mountaine, which  
is impregnable, not to bee preuailed a-  
gainst, *Psal.* 125. 1. Lastly, of a house  
built vpon a Rocke which standeth vn-  
moueable against all weather, *Mat.* 7. 24.

**T I M.** *By what meanes bee the faith-  
full preserued in this estate of Graca?*

**S I L.** Especially by the Ministry of  
the word and Sacraments: also by  
priuate prayer and Meditations, also by

conference and practise of the word.

**T I M.** *Will not this Doctrine breede  
securitie in Gods children?*

**S I L A S.** No, because the Scripture  
which teacheth their stedfastnesse, doth  
also teach that their owne care and  
watchfulnesse is required thereunto, as  
in that saying of *Paul*, *Let him that*  
*stands, take heed lest hee fall*, *1 Cor.* 10.  
12. *Iohn* 5. 18.

**T I M.** *What profit is to bee made of  
this Doctrine?*

**S I L.** First, an earnest desire to bee  
in such a permanent condition, as in  
earthly things wee count the most dure-  
able. Secondly, a great thankfulness  
to God, who hath set vs in so firme an  
estate of happinesse. Thirdly, Gods  
Children may arme themselves with  
this doctrine against the dread of being  
vtterly forsaken. Fourthly, it will stirre  
vp a diligent heede and looking to our  
selues to continue in the vse of all good  
meanes.

**T I M.** *Doth God communicate his  
glory vnto his Saints?*

**S I L.** He doth so, as it is plaine by  
these wordes, and *Rom.* 8. 29. But  
whereas the Prophet *Esay* saith, *He will*  
*not giue his glory to another*, that is, his  
essentiall Diuine glory, which is pecu-  
liar to himselfe as God; as to trust in  
him, to pray to him, this hee will not  
giue to another: but his blessed glorie,  
of this his Children shall haue part, so far  
as they be capeable of it.

**T I M.** *In how many things doth this  
blessed glory of Heauen consist?*

**S I L A S.** In three things. First, in  
remouall of all manner of miseries,  
from which the Children of God in  
heauen shall bee as free as God the Fa-  
ther; for as it is written, *Reuel.* 14. 13.  
*Blessed are they which die in the Lord,*  
*they rest from their labours.* *Reuel.* 21. 4.  
*All teares shall bee wiped from their*  
*eyes: also, There shall bee no sorrow, nor*  
*cry, nor paine.* Secondly, they shall bee  
free from sinne, as God himselfe is, for  
in the heauenly City no vncleane thing  
shall enter. Thirdly, they shall enioy  
the presence of all good in all perfecti-  
on, and for euer.

**T I M.**

**TIM.** *What is the glory peculiar to the bodies and soules of Gods Children in heauen?*

**SILAS.** Their bodies shall bee strong, immortall, incorruptible, beautifull, and bright as the Sunne, 1. Cor. 15. 41. Matth. 13. 43. and their soules shall be filled with the loue of God, and of his Saints. For euery glorified person shall raigne as a King, hauing a crowne of glory set vpon his head. Moreouer, this glory shall know neither end nor measure, but is infinite both for continuance and degree. But their glory shall not be equall, all shall haue glory (that is) heauenly glory, and most blessed glory, and all shall haue fulnesse of glory; but all shall not haue equall glory, there shall be more or lesse, according to the measure and fruits of faith, as an hundred vessels cast into the sea, all shall bee full, but one may containe more then another.

**TIM.** *What doe yee call the hope of glorie?*

**SILAS.** A certaine expectation or looking for it to inioy it hereafter, as verily as though we had it already. For it may appeare by that which is written of it in this Chapter, that there is great certaintie in Christian hope, because the Apostle saith, *That hope maketh not ashamed*, which it would doe, were it doubtfull and might faile vs.

**TIM.** *What ariseth out of this hope?*

**SILAS.** Unspeakable and glorious ioy of heart.

**TIM.** *What doe yee call this ioy, and how doth it differ from worldly ioy?*

**SILAS.** This ioy is an holy affection of the heart, beeing made glad and chearefull vpon this vndoubted truth, that the time will come, when all euill shall be taken from vs, and al good bestowed vpon vs in all perfection; that is, when we shal be glorified with God. This ioy doth differ from worldly ioy in sundry and many things. First, Christian ioy cometh from the spirit, the other from the flesh. Secondly, Christian ioy ariseth from the sence of heauenly blessings present, and hope of full blessednes to come. But worldly ioy spring-

eth from the hauing, and presence of earthly and perishing good things of this life. Thirdly, Christian ioy is lasting, worldly ioy is fading. Lastly, Christian ioy stirreth vp to the prayes of God in whom they ioy; worldly ioy stirreth vp to the commendations of such worldly things and pleasures as men loue and delight in. Let worldlings strue to turne their carnall ioy, which is as the crackling of thornes, short and vanishing, into spirituall ioy, which is alwaies lasting: and let the godly beware they change not their Christian ioy into worldly, but learne more and more to ioy in Gods present loue, and hope of his promised glory.

### DIALOGVE III.

Verse 3.

*Not so onely, but also we reioyce in tribulation, knowing that tribulation worketh patience?*

### TIMOTHEVS.

**W**hat doth this Text deliuer vnto vs?

**SILAS.** Another fruite of a iustifying Faith, which is ioy in afflictions.

**TIM.** *How doth he prooue, that beleeuers reioyce in afflictions?*

**SILAS.** By this reason: because God vseth affliction to encrease in them hope of glory. This the Apostle doth manifest vnto vs after this sort: Affliction worketh patience, patience worketh experience, experience worketh hope; therefore affliction causeth hope.

**TIM.** *What meaneth the first words of the Text [Not so onely?]*

**SILAS.** They imply a comparison of the more with the lesse, and are thus. Beleeuers doe not reioyce alone vnder the hope of heauenly glory, but which is a farre lesse likely matter, they reioyce in and for their afflictions. Or more plainly thus: If beleeuers reioyce, because they certainly looke to bee glorified with God in Heauen, this is not to be matu-

led

led at: but this is rare and wonderfull, with gladnesse to imbrace afflictions, which haue in them both much paine and shame. In the connexion of sentences, note, that it is the propertie of that ioy which ariseth from the hope of celestiall glory, to cause and breede this ioy, which beleeuers haue in their tribulations and sufferings. For the remembrance of that great and blessed glorie which they shall haue in the end, causeth all things to be sweete and pleasant vnto them, which they meete with in their way, whereby they must passe to that glorious and most happy end, their Country in heauen.

*TIM. What may bee gathered from hence?*

*SILAS.* If hope of glory sweeten troubles, how much more doth it make benefites sweete and ioyous? And this is that which we are to learne from hence, that where hope of glory once entreth, it maketh both prosperitie and aduersity to be ioyfull and glad some: and further, that there is no true and sound ioy either in time of affliction, or in time of peace and plenty, but that which springeth from hope of glory to come. This is the roote of true ioy.

*TIM. What is to bee noted in the next word, [We reioyce in tribulation?]*

*SILAS.* First, that Gods children are subiect to troubles in this world. Secondly, the troubles of Gods children are helpers of their ioy.

*TIM. Of what sorts are the troubles of the faithfull?*

*SILAS.* Of two sorts: some bee common to them with other men of the world. Some be proper and peculiar to godly themselves. These common afflictions or troubles, are sicknesse, povertie, reproach, famine, plague, warre, banishment, paine, anguish, and such like. These common troubles they all come from God, who is the Author of all afflictions: for there is no euill in the Citie, but the Lord hath done it, Amos 3. 6. Secondly, they come by meanes of our finnes. Man suffereth for sin, Lam. 3. Thirdly, to the end, to correct for sinne past, to prevent sinne to come, to hum-

ble for sinne present, to make triall of patience, to whet our prayers, to teach vs loue and compassion towards others. Secondly, the proper and peculiar troubles, they bee either such as happen for righteousnesse sake, that is, for a good cause, namely, for defence of the truth, or for well-doing; these troubles be called persecutions. Or such soule afflictions as arise from the apprehension of Gods fierce wrath for sinne, which is called conflict of Conscience. These afflictions doe arise from the weaknesse of faith, distrusting Gods promises and mercies: and also from the malice of Satan, aggrauating their finnes and Gods Iustice. The reason why God doth thus afflict his Children is, first, for a more especiall triall of their Faith, also by their constancie to strengthen others which bee weake, and to reprove the wicked world. Lastly, for the greater manifestation of Gods glory, who maketh knowne his power in their infirmities, 2 Cor. 12. Now as concerning the vse of this, it is to warne vs to looke for afflictions, and that euery soule is to prepare for tribulations, as Marriners prepare against a storme, and Souldiers against the day of battell.

Thus the godly haue prepared themselves for troubles, and being vnder them haue reioyced; examples hereof in the Apostles, Acts 5. 41. the beleeuing Hebrewes, Heb. 10. and the blessed Martyrs. True it is indeed, that some of Gods Children haue been heauy and sad for afflictions, as *David*, *Nehemiah*, *Jeremy*, and *Iob*; but yet they are ioyfull too; their outward man was heauy, their inward is ioyfull: one man at one time may haue contrary affections in diuers respects, both sadnesse and ioy.

*TIM. Yea, but tribulations are euill?*

*SILAS.* They be so; howbeit Gods Children reioyce in them, not as they are euill, but as by the clemency of God they are made good and profitable; for all things worke for good to them. Rom. 8. 28. For first by them God sheweth forth his power and goodnesse in them, by defending, supporting and comforting his children. Secondly, our daily

daily faults are corrected by them, and we prouoked to amendment of our sinfull liues, 1. Cor. 11. Thirdly, they pull downe our pride and haughtinesse of nature, Iob 33. 16, 17. Fourthly, they restraine the wanton lasciuiousnesse of the flesh. Fifthly, our sluggishnes and sloth is shaken off by afflictions. Sixthly, they discouer our weakenesse of strength for humbling vs, Psal. 39. 11. Seuenthly, they put vs in remembrance of our mortalitie, being messengers and fore-runners of death. Eighthly, by meanes of afflictions, many confessions of faith are wrung out of vs. Ninthly, by afflictions, the malice of Satan and the world are better knowne and auoyded, as in Iobs afflictions. Tenthly, they stirre vp the minde to more seruent prayers, Psal. 39. 12. Lastly, they exercise and worke encrease of patience, experience, hope: hence it is that the godly take matter of comfort, euen in their grieuous euils.

**TIM.** *What vse may be made of this whole doctrine concerning troubles?*

**SILAS.** It doth teach vs, that a true beleeuers is an happy and ioyfull man in euery estate: therefore all should couet to be such. Secondly, this doctrine correcteth the opinion of the worldlings, who thinke it an vnhappy thing to bee afflicted, and those men accursed which bee alwaies vnder the rod, and most seuerely scourged.

**TIM.** *What is to bee considered in these words (afflictions worketh patience)?*

**SILAS.** Two things, first, that afflictions doe worke patience. Secondly, that Gods children doe know this, (knowing that affliction worketh patience.)

**TIM.** *But many are impatient in their afflictions, and fall to despaire, as Iudas.*

**SILAS.** That is true of the wicked, that by afflictions they are disquieted and enraged: but Paul teacheth heere what vse afflictions haue in the faithfull.

**TIM.** *But patience is the worke of God, how then is it said of afflictions, that they worke it?*

**SILAS.** True it is, God who is the

Author and giuer of patience, Phil. 1. 29. Paul meaneth here, that afflictions bee the instruments, by which God is pleased to worke patience: and it is vsuall in Scripture, to attribute that to the instrument, which belongeth to God, 1. Tim. 4. 16. Rom. 3. 30. But we must not hereof thinke, that by afflictions God worketh patience there, where therewas none afore: but God is pleased to vse afflictions to exercise, and to worke increase of patience where it is, to cause the which by the worke of the Spirit be already patient, to become more patient, and to declare their patience which they had before: and this is not in the nature of afflictions to worke this, but accidentally through Gods goodnesse, turning them to good.

**TIM.** *What doe yee call patience?*

**SILAS.** It is a vertue or grace, whereby the minde is made strong, to endure aduersities and troubles contentedly. Contrary to this vertue of patience, is murmuring, when we repine and grudge at Gods dealings towards vs, as the Israelites, Numb. 11. 1. Also blockishnes, when we are without feeling, and euen senselesse in our troubles, as Nabal, 1. Sam. 25. 37. Now patience is the meane betweene these two, for it so feeleth the smart and bitterness of affliction, as yet it keepeth it selfe quiet vnder the burden, as Dauid, Psal. 39. 9. Iob 1. 22.

**TIM.** *What learne wee from hence, that God out of such euill and grieuous things as afflictions, can worke encrease of such vertue as patience is?*

**SILAS.** His wonderfull wisdom and almightinesse, which as it drew light out of darknesse in the creation: so also he fetcheth and worketh good out of euill in the administration of the world: as Physitions, of Hemlock and other poysonfull hearbes, can make good medicines.

**TIM.** *Show vs now after what sort God dealeth, when he worketh patience by affliction?*

**SILAS.** When afflictions cometh, then God confirmeth and strengtheneth the mindes of his children to patience, by

by many good considerations. As first, that their afflictions come not by chance, but by the determined counsell and will of their Father, Psal. 39. 9. Iob 1. 12. Secondly, by the conformity of Christ with his members in their afflictions, Rom. 8. 29. Thirdly, they are mooued to consider, that it is the wil of God that they should bee patient in afflictions; therefore their patience it is an acceptable sacrifice and seruice to God. Fourthly, they haue before their eye, the good will of God afflicting them in loue, and that they haue reason, well to beare any affliction, which in loue of their saluation commeth to them. Fifthly, they consider al the afflictions of this life, to bee both light and momentary, and that the glory which shall be giuen to patient Christians, it hath weight and euerlastingnesse, 2. Cor. 4. 17. Lastly, they consider that euery affliction shall not onely haue an issue, but a good issue, which shall bee for the best to them, 1. Cor. 10. 13. Finally, by afflictions the hope of glory is encreased in the harts of Gods children, to whom afflictions are scales of their blisse: in these meditations the Spirit is effectually to stir vp and strengthen patience in the faithful.

**TIM.** Tell vs now, what difference there is betwene the Christian, worldly, and heathenish patience?

**SILAS.** Christian patience (as yee heard) is grounded vpon Gods gracious prouidence, his righteous commandments, and the glorious end which the patient shall haue: worldly men are patient, because there is no remedie, and because it was Gods will to haue it so. The patience also of the Heathen men was grounded vpon necessity of the matter, it was their lot, and by sorrow they could neither mende nor paine themselves. Also if they dyed, they thought either they should feelee nothing, or else bee in better estate.

**TIM.** What was taught from the other point, that Gods Children know the vse of afflictions?

**SILAS.** First, that Christians ought not to be ignorant of the vse of afflictions.

Secondly, that to know the right vse of afflictions by prooffe, is a great meanes to helpe vp to beare them. Thirdly, that it is a good signe of our reconciliation with God, and that we are his children, when we gaine patience by our afflictions to be the more patient, the more we are troubled. And in great troubles to find great patience, the measure of our patience being made proportionable to our sufferings, strength equalled to temptation, 1. Cor. 10. 13.

#### DIALOGVE. IV.

##### Verse 4.

*And patience worketh experience, and experience hope.*

#### TIMOTHEVS.

**W**hat doth this Text containe?

**SILAS.** Two things: first, a fruite of patience, which is experience: secondly, a fruite of experience, which is hope.

**TIM.** What is the meaning of these words, [*And patience worketh experience?*]

**SILAS.** Euen this: that Gods children by their suffering afflictions patiently, doe get experience of Gods assistance and gracious presence, through the worke of Gods Spirit in them.

**TIM.** What doe yee call experience?

**SILAS.** Experience is the knowledge which any man getteth of any thing, vpon some prooffe and triall of it. The experience which the Apostle here meaneth, is not ciuill experience in humane things, but Christian and godly experience in things of God and saluation.

**TIM.** How diuerse is that experience which the godly get by their suffering afflictions? Are there sundry kinds, and which be they?

**SILAS.** It is sundry and manifold; it concerneth either God, Satan, others, or our selues. Concerning God, first, we haue experience of his great might, in that hee can vphold vs, 2. Cor. 12. 9

Secondly,

Secondly, of singular mercie, in that hee will sustaine and strengthen our minds. Thirdly, of his marueilous wifdome, in that when hee hath exercised and tried his children, hee knoweth how to rid the out of it, 2. Pet. 2. 9. Secondly, concerning Satan, we haue experience first of his malice and subtilty, in tempting and seeking to hurt and destroy vs. Secondly, of his vnablenesse to harme them, whom God will preserue. Thirdly, of his subiection to God, that he is at his beck for the time and measure of tempting; both how long, and how farre to tempt. Thirdly, concerning other men in our afflictions, we haue experience of the godly, for they doe manifest vnto vs in our afflictions, their sound Christian loue, by their counsell, prayers, and other duties, as *Onesiphorus* to *Paul*, 2. Tim. 1. 16. Also the wicked make knowne their hatred to vs in our afflictions, as *Alexander* the Coppersmith vnto *Paul*. Neuters and indifferent ones, do also bewray their vnconstant and vnstable mindes, and the rottennes of their friendship, as they that forsooke *Paul*, 2. Tim. 1. 15. Fourthly, the faithfull concerning themselves in their afflictions, they haue experience both of their corruptions, and of their graces. For their afflictions open vnto them the peruerfennesse of their nature, which before was hid from them, as in *Iob*. 5. Also their weakenesse, how vnable they bee to beare, and how apt to faint vnder burthens *Psal*. 116. 11. and moreouer, they haue experience by their afflictions of their loue to God, and of their faith and trust in God; as also of their meekenes towards men, and of their fortitude and courage. And lastly, it will leade them by the hand to another experience of themselves, that they are the sonnes of God, truly and indeed, not in name and profession onely: and this last experience is especially meant heere, as appeareth by the 5. verse of this Chapter.

**TIM.** What is the fruite of this Christian experience?

**SILAS.** Hope, which is a sure expectation, wherby beleeuing Christians

doe certainly looke to enioy the good things promised, especially the blessednesse of eternall life.

**TIM.** How is it meant, that experience bringeth forth hope, seeing there is no patience nor experience, except first there be an hope of glorie? How is it, that hope doth beget experience, and yet experience doth bring forth hope? How can hope be both the mother and daughter of experience?

**SILAS.** The case standeth thus: hope of glory causeth, that afflictions are suffered patiently: in this patience, Gods Children haue triall and experience, not onely of the great might of God strengthening them; but also of his great loue in conforming them vnto his own son: this triall breedeth a better, and a larger measure of Hope.

**TIM.** By what meanes doe the faithfull attaine this greater Hope?

**SILAS.** By this Christian consideration, that seeing God was present with them vnder their crosses, therefore they will hope he will likewise do it still, and in the end make them happy. For as an honest poore man, who vpon confidence hee hath in some rich man, borroweth of him money in his neede, and being pleased, often and chearefully he gathereth new hope of like fauour in the like necessitie; so Gods Children being kept and blessed with patience in some great affliction, vpon this triall conceiue good hope, that God will strengthen and deliuer them. Like vnto this is the saying of the Prophet, *Psal*. 9. 10. Let him that knoweth the Lord trust in him; and teacheth the same instruction with this Text, namely, that such as by triall in their afflictions know the goodnesse and power of God, haue cause by this experience to gather much trust and hope in God for the time to come.

**TIM.** What are wee to learne of this?

**SILAS.** First, the marueilous goodnesse of God, in raising vp the hearts of his Children, vnto a more strong hope by afflictions, wherby Satan seeketh by all meanes to driue them to despaire.

Secondly, Christians are bound to make this good vse of their experience, thereby to gaine much heart and more confidence in Gods goodnesse for hereafter. Example we haue in *Paul*, *God hath deliuered me* (saith he) *and hee will deliuer me*, 2. Tim. 4. 17, 18. Also of Christ, who by the long experience of his Fathers helpe, gathered good hope euen in the very agony of death, saying; *My God, my God* Matth. 27. 46. Thirdly, the Kingly Prophet *Dauid*, as appeareth in Psalm. 23. 6. and 1. Sam. 17. 35, 36. for we our selues make bold to trust them, whom we haue alwayes found friendly and faithfull vnto vs.

**TIM.** *But is it not presumption to beare our selues thus bold towards God?*

**SILAS.** No such thing: it is presumption to leane vpon our owne strength and wisdom, merits and works; but to rest stedfastly vpon God his mercy and truth, it is the duty of Christian hope: and also, it is an honour which is due to God; for euen by our stedfast hoping in him, hee is acknowledged to be a God constant in his truth and mercies. Therefore it is a grieuous sinne in such, as by their long experience of Gods kindnesse in blessing and protecting them, doe not grow in hope of his goodnesse and power for hereafter, but waxe rather more faint and distrustfull. This is a token of a very weake, if not of a wicked heart.

#### DIALOGVE V.

##### Verse 5.

*And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vs.*

#### TIMOTHEVS.

**VV** *What doth this text containe?*

**SILAS.** Two things; first, a property or effect of hope that it doth not confound, or it doth not make ashamed. Secondly, a reason or cause why

Christian hope of heavenly glory is so certaine, as it doth not make the faithfull ashamed, because the holy Ghost perswadeth them that God loueth them, in that he gaue his Son to death for them being his enemies. Hence it is that they do most surely hope in God: for how may they not firmly looke for all things from him, who spared noth his Son for them? Rom. 8. 32.

**TIM.** *What hope is here spoken of?*

**SILAS.** That Hope mentioned before in the second verse, which is there called the hope of glory, and this is the hope that doth neuer make ashamed; because this hope doth not frustrate or voyde men of the thing hoped for.

**TIM.** *How many wayes doe men become ashamed?*

**SILAS.** Two wayes; first, vpon the committing some sinne, Rom. 6. 21. Secondly, by missing our desires and hopes.

**TIM.** *How doth this helpe to the vnderstanding of our Text?*

**SILAS.** Thus: They which haue the hope of blessednesse in them, shall not misse and forgoe the thing they hoped for, and so shall haue no cause of being ashamed. Again, by considering the nature of humane and ciuill hope, which if it doe not attaine the thing hoped for, there is shame, which is not here in Christian hope, because it alwayes is sure to attaine the glory which is hoped and looked for, therefore no shame can follow it.

**TIM.** *Wherefore doe some translate it thus [Hope confoundeth not?]*

**SILAS.** They had regard to that perturbation of minde, which goeth after shame; for the missing of our hope bringeth shame, and shame bringeth trouble or confusion in the minde. It is also said of faith, Rom. 10. 11. *that it confoundeth not*: and this is not to be marvelled at, because faith and hope be of so neere kindred, hope looking to the performance, and faith to the truth of Gods promise.

**TIM.** *What is the doctrine of these words [Hope maketh not ashamed?]*

**SILAS.** That the godly are assured

red to be ſaued and glorified in heauen; for firſt, the hope of the godly ſhall not make them aſhamed: but the godly do hope for euerlaſting life; therefore they are ſure and certain of it, otherwiſe their hope would bring ſhame. Secondly, the godly are ſaid to reioyce vnder the hope of glory; but there is no reioyſing with godly wiſe men, but in things aſſured and moſt certaine. Thirdly, the godly doe ſtay their hope vpon Gods mercifull and true promiſes, which are conſtant, and cannot deceiue; therefore their hope is certaine. Fourthly, their hope looketh to the power of God, by perſuaſion wherof their hope is nourished. Laſtly, if their hope were not certaine, how could they call God their Father, which cannot bee done in truth, where there is not affiance and confidence in his loue?

**T I M.** But though the hope of the godly be certaine for the preſent, yet their great and many ſinnes, and the changeableneſſe of their will, may make their perſeuerance to the end to be doubtfull.

**S I L A S.** Firſt, if hope were at any time vncertaine, and might miſſe of glory, then it ſhould make aſhamed, contrary to the ſaying of the Apoſtle. Secondly, great and many ſinnes cannot make hope vaine, becauſe all ſinnes are forgiven to the godly which beleeue and repent, 1. Iohn 1.9. Thirdly, the godly are taught of Chriſt, to pray for forgiveness of ſinnes, and the confirming of their wils to the end, Mat. 6. 12. And that which they aſke according to the will of God, is granted them. Finally, though mens wils in their nature bee changeable, yet the hope of glory is founded vpon the vnchangeable will and counſell of God.

**T I M.** What uſe and profit is to bee made of this doctrine?

**S I L A S.** Firſt it controleth the opinion of the Papiſts, which ground hope (at leaſt, in part) vpon merit of good workes, from whence will follow continuall vncertainty, and doubt of ſaluation; for that they neuer are ſure when their merits are ſufficient. Alſo, their corrupt opinion will proue vnſound

by theſe reaſons: Firſt, becauſe all hope and confidence is aſſured, which doth not reſt vpon God, Ier. 17. 10. and our good workes are not God, therefore no hope is to be put in them. Secondly, ſuch as are newly conuerted vnto Chriſt from ſome wicked life & grievous ſins; they haue hope then, but they haue no merit of workes going before; therefore their hope cannot reſt vpon their merits which bee not: but as for thoſe who haue good workes, and liue well, they haue more cauſe to hope well, becauſe good workes are a good ſigne of good hope, and ſome prop they are to helpe hope; but they may not be hoped in, or taken as a cauſe why we muſt hope. If any ſay, that patience is a good worke; and *Paul* ſaith, hope ſpringeth of patience, therefore hope ſpringeth out of workes: I anſwere, Hope commeth of patience, but not as from a cauſe of it, no more then afflictions bee cauſe of patience. Furthermore, from hence wee are admoniſhed, that ſuch as alwaies doubt of their ſaluation, can haue no Chriſtian hope, therefore they muſt ſtrive againſt doubting. Laſtly, there is great vie for them which feele themſelues indued with Chriſtian hope; for whatſoever their afflictions, or enemies, or ſins be, yet they cannot be confounded, but at laſt muſt bee happy, for we are ſaued by hope, Rom. 8.

**T I M.** Now come to the ſecond part of this text, and tell vs how many wayes is the loue of God taken in Scripture?

**S I L A S.** Two wayes, either paſſiue for that loue wherewith God is loued of vs, 1. Iohn 4. 12. or aſſiue, for the loue wherewith God doth loue vs in his Sonne; this is meant here.

**T I M.** How may it appeare that it is put here, for that loue wherewith God loveth and embraceth vs?

**S I L A S.** Firſt, by the reaſon vſed in the next verſe (for Chriſt dyed for vs) which proueth Gods loue to vs. Secondly, by the 8. verſe following, where it is written, (God commendeth his loue to vs.) Thirdly, wee haue not our hope certaine and vnſhaken, becauſe we loue God, but becauſe God (who decei-

with not) loueth vs.

**TIM.** *In what meaning is Gods loue said to be shed abroad in our hearts?*

**SILAS.** It is thus much; that the sence and feeling of his loue, is shed and powred into the hearts of his children.

**TIM.** *Did not God loue the elect from everlasting before they were borne?*

**SIL.** It is true: howbeit that was only in purpose and decree, and so it was secretly known to himself. But *Paul* speaketh of the manifestatiō of this loue vnto the elect, after they are borne anew: for whē the elect are regenerate, then God doth expresse his loue vnto thē, and they do by faith lay hold of the loue of God, beleeuing that they are loued of God, and haue their harts affected with a ioyous feeling of it: for as the box of costlly & precious ointment which the woman powred vpon Christs head. *Mat. 26. 7.* gaue no fauor while it was shut vp in the box, but being shed & powred out, did yeeld a most sweet scent and fauor vnto all which were in the roome: euen so the loue of God is pent and shut vp (as it were) in Gods decree, before regeneration and faith, so as it is not felt of the elect; but at their new birth, when they haue faith to beleue the promise of saluatiō by Christ, thē this loue is an ointment powred out, and doth exceedingly and plentifully refresh the harts of the elect, with the sence and feeling of it.

**TIM.** *What then is the doctrine wee learne here?*

**SIL.** That the most louing God is content not onely to loue his children, but withal doth assure them of his loue, so as they certainly know that they are loued, and are cheared in their hearts by the perswasion of his loue. For, as it is nothing to a blind man to know, that the Sunne is a glorious bright creature, when himself cannot see it; or to a poore man to know where much treasure is, whilest himself cannot come at it: so it is nothing to heare and know, that there is much loue hid in God, except our selues feele it, and become partakers of it. Examples wee haue of the Apostles, and many other beleeuers, *Acts 5. 41. Rom. 8. 38. 39.* who haue had the sence of

Gods loue in their hearts, and haue reioyced therein euen in their extreame afflictions, in the flames of fire, and depth of Dungeons horrible and darksome.

**TIM.** *Haue the faithfull a feeling of Gods loue alwaies in one tenor, and like measure?*

**SILAS.** Neither of both: but by finnes and temptations it is often interrupted, as the light of the Sunne is darkened and lessened by mists and cloudes: yet this loue of God shall alwayes endure in them, because God altereth not.

**TIM.** *Whence commeth the feeling of Gods loue?*

**SILAS.** It is the especiall worke of Gods Spirit of Adoption, *Rom. 8. 16.* and it commeth by the free gift of God, who giueth it to all the members of his sonne, *Rom. 8. 9. Ephes. 1. 13.*

**TIM.** *What doth the sence of Gods loue giue them by the Spirit, worke in the faithfull?*

**SILAS.** First, a feruent and vnfaigned loue of God, *2. Cor. 5. 14. 1. Iohn 4. 19.* *We loue him, because hee loued vs first.* Secondly, an hearty loue of our neighbour for Gods sake, *1. Iohn 4. 21.* Thirdly, ioy in the holy Ghost, *1. Peter 1. 8.* Lastly, great encrease of hope in a more full assurance of inioying the glorie looked for, inasmuch as God who loues vs, and holds vs deare vnto him, cannot change nor deceiue vs.

**TIM.** *I pray you tell vs here, is it the nature of hope to be certaine, and to giue this assurance yee speake of?*

**SILAS.** Of hope generally taken, it is the property onely to looke and expect for a thing which wee haue not, *Rom. 8. 24. 25.* but the certaintie and assurance of hope growes from the nature of the things hoped for, which if they be certaine, and haue sure and certaine causes, the hope is certaine and assured; otherwise it is not: for hope of worldly things (which we may call humane or ciuill hope) it is of things vncertaine, which may fall out, or not fall out, because they haue vncertain causes; and this hope hath no assurance, but is ioined with continuall doubting: but Christian hope,

hope, it hath alwayes assurance and certainty ioyned with it. because it is of spiritnall blessings and protections; also of heauenly glory which commeth of a most firme cause, namely the vncchangeable good will and loue of God, as also his most free and firme promise in Christ.

**TIM.** *Whereunto doth this serue?*

**SILAS.** To reprove both the Papist and ignorant prophane Protestants, which seuer assurance from Christian hope, wherein they doe iniury to God himselfe; and shew that they are not such, who haue his loue shed abroad in their hearts.

DIALOGUE VI.

Verse 6.

*For Christ, when wee were yet of no strength, at his time died for the vngodly.*

**TIMOTHEVS.**

**W**hat is the drift and end of this Text?

**SILAS.** To confirme that which he had said, of the loue of God towards vs, by an effect and fruite of his loue, which is, the death of his Sonne Christ Iesus. Heere beginneth the demonstration, which is the second part of this Chapter, as before.

**TIM.** *How is this set forth?*

**SIL.** It is set forth by a double circumstance of time. First, in that the Son of God was giuen to death for vs at that time when we were yet weake, vngodly, sinners, and enemies. Secondly, in that hee died for vs at the time appointed of his Father, called (his time.)

**TIM.** *What bee the parts of this sixth verse?*

**SILAS.** Foure: First, what ones God loued, (weake and vngodly ones.) Secondly, by what guift hee expressed his loue (his Sonne Christ.) Thirdly, at what time the guift was bestowed (at his time.) Fourthly, to what thing hee was giuen, (to death.)

**TIM.** *Now come to the interpretation of the words, and first tell vs what is meant by (weake) in this place?*

**SILAS.** The word here vsed, is applyed sometime to the body; then it signifieth either weakenes, which cometh by some disease or sicknesse, after which, men be feeble; or else it noteth the want of all might, as in that text of **I Cor. I 5. 43.** *The body is sowne in weaknesse:* or it is affirmed of the minde, and then it is either put for small strength, as here in this text. That this is here meant, may appeare by this. That they which are called weake, the same are called vngodly, sinners, enemies; such are voyde of all spirituall and sauing power, to beleeue or repent.

**TIM.** *What doe these termes teach vs?*

**SIL.** That they for whom Christ was giuen to death, were such as had no force of their owne to helpe themselves, but needed all manner of helpe vnto saluation. Secondly, that such as Christ died for, do not onely neede all helpe, but being vngodly, refuse helpe being offered; and being sinners encrease their euils more and more, and which is most of all, they grow in hatred of the remedy, being open enemies to God: heere is a singular gradation to amplifie Gods loue to lost mankind.

**TIM.** *What is the vse to be made of this truth?*

**SIL.** It sheweth the wretched estate which men liue in without faith in Christ. Secondly, it condemneth the madnesse of such as affirme, that the elect being in this estate, were yet iustified, and the sonnes and heires of God: this their madnesse may appeare in this, that the selfe same persons at one time, shall bee actually and indeed both enemies and friends to God, sinners and righteous, vngodly and sonnes, to need all helpe, and yet to haue all helpe; this is to confound heauen & hell, grace and corruption, Sathan and God, death and life together. Thirdly it confuteth the Pelagian and Papist, who ascribe some strength to nature to prepare, at least to dispose it selfe to grace. This the Pelagian sets forth by a similitude of waxe fit

fit for any impression, of white paper, or anaked table ready to take any forme: so is our nature (say they) apt to learne, if it bee but taught vs: also the Papists they expresse it by the similitude of a man sore wounded or much enfeebled, or laden or borne downe with bolts and setters, which with a little helpe of another mans hand, will raise vp himselfe, and make shift to stand vpon his feete. So say they, nature is but wounded, enfeebled, or overburthened, and with litle helpe of grace, can reare it selfe to heauenwards. These their corrupt opinions appeare to bee false, by *Ephes. 2. 1.* where it is written, *that wee are dead in trespasses and sinnes*, and therefore as touching God and godlynesse, we are by nature dead corps; and in this our text, we are said to bee of no strength. Fourthly, it prouoketh Gods children to great humility and thankfulness towards God, to consider what they were before their conuersion; for the more miserable our former estate, the more amiable present grace: also it must moue them to compassionate others, which yet be in this wofull estate, seeing themselves once were such. And lastly, it must stirre vp a seruent loue to God, who in this most pittifull case loued vs, and gaue such a giuft and remedy to vs, and for vs.

**TIM.** *What was that giuft whereby God doth expresse his loue vnto vs, being so sinfull and wretched?*

**SILAS.** No lesse then Christ, his owne and onely begotten Sonne, which is the greatest and best giuft, that the most great & good God could bestow vpon mankind: the reason is, because it is more worth then all the world: for it is himselfe in the person of his Sonne, therefore the greatest. Also through this giuft all other gifts are made good and profitable to vs, which else would bee so many curses. Therefore the best cause that moued him to bestow such a giuft vpon vs, was the good pleasure of his will, which here and elsewhere is called his loue, *Iohn 3. 16. 1 Iohn 4.*

**TIM.** *What did wee learne by this, that God would witnesse his loue by such*

*a fruite of it, and giuft?*

**SIL.** That our loue must bee like the loue of God, that is, an effectuell and fruitefull loue, not in purpose onely and goodwill, but in effect as wee are able to expresse it. Secondly, that as God declareth his great loue, and that to his enemies: so after his example, wee should out of loue do good to our enemies, whereby we are knowne to bee Gods children. *Luke 6.* For euen Infidels, and the most wicked persons, they will loue such as loue them, *Math. 5.*

**TIM.** *What doth this meane, which is added [According to the time, or at his time?]*

**SILAS.** It meaneth thus much: euen that fit and conuenient time appointed of his Father, called, *Fulnesse of time*, *Gal. 4. 4.* and, *His honre*, *Iohn 5. 25.* For God hath his times appointed for all his workes, *Eccles. 3. 1.*

**TIM.** *What followes of this?*

**SIL.** That Christ could come neither sooner nor later then he did. Secondly, it commendeth the more Gods loue vnto vs, to send him at a time when a flood of wickednesse had ouerflowed all. Thirdly, that there is a fit time for euery worke of God, which should teach vs to waite vpon God, *Eccles. 3. 1.*

**TIM.** *Whereunto gaue hee Christ for vs?*

**SIL.** Vnto death, which was a dissolution of his body and soule, ioyned with the curse of God. *Gal. 3. 13.* Of this death there was great neede. For Gods Iustice hath decreed it, his word foretold it, the sacrifices prefigured it, the foulness of mans sinne deserued it, Christ willingly suffered it, man was sufficiently redeemed by it, and God greatly glorified by it.

**TIM.** *What vse hereof?*

**SILAS.** It sheweth vs the greatness of mans sinne, and of Christs loue, of Sathans malice, and of Gods Iustice, and of Popish blindness and corruption, which teach some sinnes so light and veniall, as sprinkling of Holy-water and Ashes will purge them.

**DIAL:**

As God could not sweare by a greater then himselfe so he could not giue a greater then himselfe in the person of Christ.

He suffered the first death & the pangs of the second death.

DIALOGVE. VII.

Verſes 7.8.

*Doubtlesſe one will ſcarce die for a Righteous man, but yet for a good man one dare dye: but God ſetteth out his loue toward vs, ſeeing that while wee were yet ſinners, Chriſt dyed for vs.*

TIMOTHEVS.

**W**Hat is the drift of this Text?

SIL. To ſet forth and extoll the loue of God towards vs, by a comparison of the leſſe with the greater. The ſumme of this comparison is this; There is ſcarſe any mans loue ſo great, as that he will die for a iuſt perſon, though hee bee alſo good and profitable vnto him: how great then was that loue, that moued God to giue his Sonne to death for vs which were ſinners and his enemies? From whence the Apoſtle doth gather, that if Gods loue be ſuch, as our finnes before we did beleue, and whilſt wee were enemies, could not hinder him from giuing his Sonne to die, much leſſe ſhall thoſe finnes which wee doe afterwards, bee able to hurt our ſaluation; therefore the hope which the godly haue in God, cannot make them aſhamed.

TIM. What be the parts of the comparison contained in this Text?

SILAS. Two: Firſt, a propoſition, verſe 7. Secondly, an application, verſe 8.

TIM. What is here meant by righteous?

SIL. Not a iuſt matter or cauſe, but a iuſt man, as is to be ſcene both by the 6. and 8. verſes, where hee vſeth words noting perſons.

TIM. What difference is there betweene a iuſt man, and a good man?

SIL. Some vnderſtand a good man to bee Chriſt, for whom Martyrs died. Others, by a good man vnderſtand one who is profitable to vs: this is moſt probable. Others put righteous and good both for one thing.

TIM. Why doth the Apoſtle ſay,

[It may be one dare dye for a good man?]

SIL. Either for that if any did dye for others, it were more for their owne ſake, then for another mans ſake: or elſe for that hee neuer found nor knew any ſuch example. As if he ſhould ſay, it may bee, but for my part, I know of none that euer did ſo.

TIM. What inſtruction now doe yee gather from theſe firſt words?

SILAS. That a mans life is a deare and precious thing: for ſeeing ſo few are found, that will giue their life for righteous men; this ſheweth that men hold their liues in very great account.

TIM. What doth this put vs in mind of?

SIL. Surely of thus much, that the charity of the beſt men is faint and faulty, becauſe the Apoſtle knew none whoſe loue had carried them ſo farre, as to dye for their brethren, whereas we ought to do ſo, 1 Iohn 3. 16.

TIM. Can ye tell vs of none that haue aduentured their liues for others ſake?

SIL. Yea, the Apoſtle Paul, as hee witneſſeth of himſelfe, 2 Corin. 12. 13. alſo Aquila and Priscilla, Rom. 16. 4. and the Martyrs. This was great charity, but yet not to bee compared with the charity of Chriſt, which hee ſhewed towards vs.

TIM. One would thinke that it did rather exceede his loue, for it is a greater matter for a meeke man to dye, then for him that is more then a man: Chriſt could take vp his life againe, and ſo could not other men reſume theirs.

SILAS. The charity of Chriſt yet far exceedeth that other: for firſt, Chriſt is of more dignity by farre then any man, therefore his life by far more worth then ours. Secondly, the loue towards ſinners is farre more, then that loue which is towards good men; for this is free from all ſelfe-reſpect, and therefore is the more pure loue.

TIM. What inſtructions gather yee from hence?

SIL. That the loue of Chriſt to his Church, far ſurmounteth all the loue of all men towards men.

TIM. What uſe is to bee made of this

this his singular loue?

SIL. First, it serueth for confirmation, that hee will not cast out and condemn such as hee hath thus loued, as verse 10. Secondly, it serueth for imitation, for if Christ so loued vs, we ought also to loue one another, *Iohn 15. 12. 1 Iohn 3. 16*. This is the marke we must aime at, and wherein wee come short, we ought to be sorry and amend.

TIM. But when the Apostle saith, Christ died for vs while wee were yet sinners: hath his death brought this to passe, that we are now no more sinners?

SIL. After wee beleue that Christ dyed for vs, and are regenerate by his Spirit, we haue sinne still, but we are not any longer to be called sinners; because that now our sinnes by forgiuenesse is blotted out, and that which remaineth still in our nature raigneth not, and the denomination of a person or thing, isauer from that which is more excellent and worthy. But here the Apostle meaneth by sinners, such as bee vnder the guilt and dominion of sinne, as all men are before faith.

TIM. What could God see in vs then to moue him to loue vs?

SIL. First, hee saw in vs his owne creation, which he loued with a generall loue, as hee doth all the workes of his hands. Secondly, hee saw in vs much misery through sinne, and this made him loue vs with a pittifull loue. Thirdly, he loued his elect being yet sinners, in that hee purposed in himselfe to call and iustifie them in due time. And now lastly, hauing grafted his elect in his Son by faith, and iustified them, hee loueth them actually, hauing set his owne image in them.

TIM. You hold then that there are severall degrees of Gods loue, even towards his elect?

TIM. There bee so, for hee cannot loue his elect with that degree and kind of loue when they are sinners, as he doth after they are now in his Sonne iustified and sanctified: for now sinne which bred hatred and enmity, is defaced and cast out by remission; and holinesse which God loueth, imprinted

in them, and brought in by renouation.

### DIALOGVE VIII.

Verſes 9, 10.

*Much more then being iustified by his blood, wee shall bee ſaued from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be ſaued by his life.*

TIMOTHEVS.

What doth this text containe?

SIL. It containes a conclusion drawne from the circumstance of time, wherein Christ shewed his loue by dying for vs, while yet wee were sinners and enemies; the summe whereof is thus much: If Christ out of his loue died for vs being wicked, now being through faith in his death and bloodshed iustified, he will much more saue vs from eternall punishment.

TIM. How is this conclusion amplified and enlarged in the 10. verse.

SIL AS. By comparing vs with our selues, and Christ with himselfe according to diuers estates after this sort: Before we beleue we were sinners, vngodly, and enemies, now wee are made friends and iustified. Christ once died, and by his death wrought much for vs; now he liueth an eternall life, and raigneth with his Father, and can doe more for vs; for if Christ by his death could do so much, as when we were enemies to make vs friends, and to iustifie vs being vngodly: now that we are friends, and he is aliue raigning in heauen, hee is much more able to bring vs to felicity and glory.

TIM. Now we haue heard the scope, summe and order of this text, let vs heare the words expounded, and tell vs what is here meant by his blood, and by iustified?

SIL. By his blood is meant, the whole death and sufferings of our Lord, whether they were felt in soule or body; and by being iustified, is to bee acquitted from our sinnes, and to bee accounted

counted perfectly iust with God by Christ death, and obedience imputed.

**TIM.** Doth Christ his obedience to death iustifie vs alone, without any other thing?

**SIL.** Wheresoever iustification is spoken of, there Christ and his blood or death (if faith be not named) are to bee vnderstood with respect to faith, which apprehends and applies it: and on the contrary, where faith is named, and not Christ, it hath reference to Christ. This doth appeare to bee so: First, by those plaine places, where it is said, *Wee are iustified by faith in Christ.* Secondly, by comparing, *Gen. 12.3.* and *Gal. 3.8.* together: also in this present Text, in the particle *Now* which implieth, that before, while they were vngodly and vnbeleeuers, they were not iustified.

**TIM.** What then do ye thinke the meaning of these words to be?

**SILAS.** Thus much: we are iustified, that is; we are freed from the guilt of our sinnes, and accepted for righteous with God by his blood, (that is) through faith, whereby we beleue the blood of Christ to be shed to death for vs, and those other things which he suffered, to be suffered for our sinnes.

**TIM.** What is meant here by wrath?

**SILAS.** Not onely all iudgements heere inflicted vpon the vnrepentant world, but an eternall paine or punishment in the world to come, proceeding from a iust and wrathfull God offended with mans sinne.

**TIM.** What learne we by this?

**SIL.** Not to make light account of sinne, whereby the wrath of God is kindled euen to the euermlasting destruction of his creature; but to feare it more then hell, for Gods wrath and displeasure is the greatest euill.

**TIM.** What is meant by being sau'd?

**SIL.** Two things: First, our deliuey from the gulfe of perdition. Secondly, the keeping or preserving of the faithfull vnto heavenly blisse.

**TIM.** But we are sau'd when we first beleue, and haue our sinnes forgiven vs, and are regenerated by the spirit of Christ, as Christ said by Zacharias his conser-

uon, *This day saluation is come to this house. Luke 19.*

**SILAS.** True: that is the beginning; but Paul speaketh here of the toppe and perfection of our saluation, which is the glorifying vs in heauen.

**TIM.** What learne we from this?

**SIL.** That both the entrance and end, the first beginning and last consummation of our saluation, is from Christ by faith; therefore they rob Christ of his glory, which attribute any part of their saluation to any other, as all sects doe, saue true Christians.

**TIM.** What things were considered in the tenth vers?

**SIL.** A three-fold estate of Gods Children: the first is of corruption (they were enemies.) The second is of grace: they are iustified and reconciled. The third is of glory: they shall bee sau'd. There is a fourth not named heere, to wit; the estate of innocency by creation. Euery true Child of God must passe through all these.

**TIM.** What else is to bee considered heere?

**SIL.** A two-fold estate of Christ, one of humiliation, (he was dead:) The second of exaltation, (he now liueth.) In the former estate, Christ merited for vs, as our High-Priest: in the latter, he effecteth and applyeth vnto vs all his merites as a King, dayly working and bringing vs towards the saluation once merited.

**TIM.** What doe yee gather from this?

**SIL.** This comfort: that true beleeuers which haue their sinnes forgiven them by Christ, they haue good hope that they shall certainly bee sau'd: the reason is plaine, for if Christ by the merit of his death being beleueed in, could set the elect (being enemies) in the estate of saluation: now that he liueth, surely he is able by his power to set them (being friends and reconciled) in the possession of saluation. Secondly, from hence are reproued such as say, that true beleeuers may fall from grace and perish: Also, such as teach, that they ought continually to doubt of thier saluation, as the Pa-

pists doe teach. Lastly, it reproceth Gods Children which doe yeeld to doubtings of their owne saluation. For this is an injury vnto Christ, as if hee were not strong enough to saue them, whom hee was sufficient to reconcile. This is a most excellent place for the infallible (not probable and coniecturall, as Romanists speake) certainty of glory, and perseverance in grace. Lastly, wee are taught by example of our heavenly Father, to make attonement with our enemies.

### DIALOGVE IX.

Verse 11.

*And not so onely: but we reioyce concerning God, by Iesus Christ our Lord, by whom wee haue receiued the attonement.*

TIMOTHEVS.

**VV** *What doth this Text offer vnto vs?*

SIL. An amplification of that which was said before in the third verse of this Chapter, to which it must be ioyned after this sort. He had said verse 2. *We reioyce vnder the hope of glory.* Then verse third, he added a correction; *Not so, but wee reioyce also in tribulations.* Now in the eleuenth verse, hee ioyneth a third member of glorying or reioicing. *And not onely so, but we reioyce concerning God through Iesus Christ our Lord.* The summe whereof is thus much; seeing wee haue God reconciled vnto vs by Christ, euen vnto our certaine and assured saluation in heauen; we reioyce not in our hope of glory to come, nor in afflictions present, but especially in the knowledge and faith of this great grace and fauour of God the father vnto vs through his Sonne.

TIM. *What be the parts of this Text?*

SIL. First, a duty, to reioyce. Secondly, the cause hereof, because God is reconciled and become our Father in Christ. Thirdly, the meanes how wee attaine this reconcilment, in that we receive it, to wits, by our faith in Christ.

This reioicing is a speciall good thing, and it is as it were, the very life of a mans life.

TIM. *How many kinds of reioicings be there?*

SILAS. There is a naturall reioicing common vnto all men when the heart is cheared, either by an in-bred liuelinesse, or by outward occasions, as in the presence of things pleasant or agreeable to our nature. This reioicing is not meant here. Also there is a spirituall and Christian kinde of reioicing, which ariseth from the spirit of God, stirring vp the heart to reioyce in spirituall and heavenly things, when they are present with vs, or certainly hoped for. As first, when the Church flourisheth, Ps. 137. 2. Secondly, when a sinner returneth to the Lord, Luke 15. 10. Thirdly, in the meanes of saluation, Psal. 124. 1. Fourthly, in doing righteousness, iudgement and equity. Fifthly, in the exercising our selues in the praises of God, Psal. 95. 1. Sixthly, in the reconciliation that we haue with God through Christ, when it is beleued or felt. Of this our Text speaketh.

TIM. *What is it to reioyce concerning God?*

SIL. To haue ioy of heart in this respect, that he is become our Father, and loueth vs as his children and sonnes.

TIM. *What difference is there in these speeches concerning God as heere, and to reioyce in God, as 1 Cor. 13. 1. and to reioyce with God, as Rom. 4. 2?*

SILAS. To reioyce in God, it is to attribute all things which be good vnto God, and to render him all thanks for them; this wee may doe. Secondly, to reioyce with God, it is to bring something with vs of our owne, wherein to glory and reioyce besides Gods fauour; and this wee may not doe. Thirdly, to reioyce concerning God, it is to bee merry in our hearts for this, that wee doe vnderstand how God doth loue vs, as a father his children. The like vnto this, wee haue in Ieremy Chap. 9. verse 24. *Let him that reioyseth reioyce before him, that hee knoweth mee, so hee mercifull and righteous: when*

as others reioyce in riches, or pleasure, or honour, or wisdom: the Christian ought to reioyce in Christ.

**TIM.** *Is there great and iust cause to reioyce for such a giift bestowed on vs, as Gods Fatherly fauour through Christ?*

**SILAS.** Yea very great, for here in consistes all mans happinesse, both now and for euer, to haue God reconciled, that hee may bee a father to take vs for his sonnes sake and loue. Such onely doe reioyce; therefore such as weigh these things, and doe inwardly feele them, so as they are affected with them, doe from hence gather exceeding strong hope of enjoying euerlasting life. For God is such a Father, so constant in his loue, as though hee will correct them, yet neuer will he disinherit them.

**TIM.** *By whom is it that God is become a fauourable Father vnto vs?*

**SIL.** By Christ his beloued sonne, who by his death on the Crosse, hath made attonement for our sinnes, being there in our stead by the will of his Father; and by meanes of our receiuing it through faith in the promise of the Gospell, we haue made it ours.

**TIM.** *What things doe yee consider generally in this attonement spoken of in this place?*

**SIL.** First God, to whom wee are reconciled, he louing vs, and giuing his sonne for vs. Secondly, his Sonne coming to worke our attonement by his obedience, passion, and Sacrifice. Thirdly, our Faith embracing this attonement, and receiuing it. Fourthly, a great reioycing of heart in the faith and certainty of this reconcilement with God.

**TIM.** *What doe yee collect from this whole Doctrine?*

**SIL.** That our Christian and spirituall reioycing, it is as our measure of beleeuing is: none, if our faith be none; little, if our faith be little; great, if our faith be great. Therefore, as any doe long for much true Christian comfort, let them endeavour a daily increase of faith, by the humble, sincere, and constant vie of all those holy meanes

private and publike, whereby God vseth to enlarge the beleeve of his children.

DIALOGVE X.

Verse 12.

*Whereas by one man sinne entred into the world, and death by sinne, and so death went ouer all men, in whom all haue sinned.*

TIMOTHEVS.

**W**hat is the purpose of the Apostle in this Text?

**SIL.** Hauing spoken hitherto, of the first part of Iustification, touching remission of sinnes by faith in the sufferings and death of Christ, and laid out the same in the causes and effects: now he proceedeth to handle the other part of Iustification, touching the imputation of Christs perfect obedience vnto vs which beleeue.

**TIM.** *Is there any necessity of this part of Iustification?*

**SILAS.** Yea, very great: for wee were two waies endangered to God. First, by not fulfilling and keeping the Law, (as we are bound) we lost all right and title to heauen. Secondly, by our sinnes done against the Law, we become worthy for euer of eternall punishment in hell, and therefore we haue need of a double remedy from Christ. One, to haue a satisfaction for the deserved punishment, and this wee haue by the death and bloodshed of Christ imputed to vs. The other, to restore vs to the right of our lost inheritance, and this wee haue by the perfect obedience of his life put vpon our faith.

**TIM.** *How may it appeare that Paul doth thus distinguish the parts of our Iustification?*

**SIL.** Two waies: First, by the word reioycing, or glorying, vsed in the former verse, wherein he makes his passage to this Treatise.

**TIM.** *What do yee gather from hence?*

**SILAS.** Thus much : beleeuing Christians cannot fully reioyce and glory concerning God, vntill together with the discharge from the paine due to their sinnes by free forgiuenes through Christs passion, they know and beleue themselves to bee decked and blessed with that absolute obedience and righteousness which the Law requireth, and vnto which by promise of the Law eternall life is due : which seeing they haue not, nor can haue in themselves, therefore they haue it of Christ.

**TIM.** *What is the second way how yee gather this distinction of two parts of Iustification?*

**SILAS.** By the comparison of *Adams* vnrighteousnesse and his disobedience, with Christ his obedience, both communicated to all elect persons, though in diuers sorts and fashions, the which hee doth begin in verse 12. and continueth it to verse 20.

**TIM.** *Wherein be Adam and Christ compared together?*

**SILAS.** Both in things wherein they are like one to the other, and in things wherein they are contrary one to the other. They are alike in this generally, that each of them conueyeth that which is his, vnto such as are theirs, and be of them; particularly, *Adam* sendeth ouer to all that come of him, guilt of sinne, and death by his disobedience imputed; Christ conueyeth ouer righteousness and life to his members, by free imputation of faith. Also they differ in this, that the offence of *Adam*, by which death came vpon all men was but one; but the obedience of Christ imputed to beleeuers, doth not onely couer and doe away that one, but all other offences of the elect. Also his obedience putteth vpon the faithfull a righteousness which meriteth a farre better condition then we lost by *Adams* vnrighteousnesse : this vnlikenesse is pointed at, verse 15. and further laid open, verse 16. 17.

**TIM.** *What bee the profits that will arise of this comparison?*

**SIL.** These : First, it will serue to confirme our minds touching the cer-

tainty of hauing the righteousness of another giuen to vs to make vs happy, this beeing as reasonable as that the vnrighteousnesse and sinne of another should bee deriued to vs to make vs guilty. Secondly, it will serue much to humble Gods Children, to consider well the nature and force of sinne, and what hurt they haue taken by it. Thirdly, the great benefit they haue from Christ will bee better knowne, more hungred after, and esteemed of vs more greatly, by setting before it the contrarye will, as a cure is more commended being compared with the danger of the disease.

**TIM.** *What bee the parts of this 12. verse?*

**SIL.** Two: First, a proposition of the double harme which is come vpon the whole world by *Adam*, through whom all men are vnder sinne and death. Secondly, a reason hereof, in as much as all men were in *Adams* loynes when he sinned, and so sinned in him : (*In whom we all haue sinned.*)

**TIM.** *Now to the words, and tell vs what is meant by that one man beere spoken of?*

**SIL.** *Adam*, as verse 14. vnder whom *Eue* also is contained; for sinne came in by them both, *Psalm* 51. 5. but the man is named, and not the woman, because he being the man, was the more worthy person. Secondly, because hee was more in fault then *Eue*, in regard of his more eminent power and grace. Thirdly, sinne is propagated and deriued to vs, rather by the Father then by the Mother, because he is the principall agent in generation.

**TIM.** *What were wee taught hereby, that Adam beeing but one man, so great and generall a mischiefe came of him?*

**SIL.** Two things: First, the infinite hurt that may come of one person being euill, and the meruailous good that may redound to many, by one being good.

**TIM.** *Whereunto should the knowledge hereof serue vs?*

**SILAS.** First, to admonish Parents very carefully, to looke to the education of euery one of their Children.

Second-

Secondly, that it behooueth the publike state much, what manner of person hee is that beareth gouernment. Thirdly, it behooueth them who haue gouernment, to watch ouer the manners of all men vnder their charge, because one man neglected, may marre all, as *Achan* did, *Iosh. 7.*

*TIM. What was the other thing gathered from hence?*

*SILAS.* An exceeding comfort to great offenders, so they turne and beleeue the Gospell, which may be raised thus: *Adam* and *Eue* which sinned so heinously, and also wrapt their whole kind (euen a world of people) within sinne and destruction, were yet receiued to mercy and saued: therefore let no sinner (how horrible soeuer) be out of hart, if they come to the Throne of Grace for pardon, with trust to haue it.

*TIM. What is further to be observed from this, that it is said [Sinne entred by one man?]*

*SILAS.* Euen this: that God is not to be blamed, as cause and author of sinne, seeing it came in by, and through man. For, whereas *Adam* might haue refused the temptation if he would, hee freely obeyed, and willingly yeilded, and so sinne entred by him, without any fault in God, who had made him righteous, and giuen him freedome of will.

*TIM. Was there not a necessitie herein, that Adam should yeeld?*

*SILAS.* True: there was so, in regard of Gods counsel, who had decreed not to strengthen his will in the temptation, but to forsake him; yea, and further, that being left to himself, he should follow the suggestions, that so there might be occasion of giuing and sending his Sonne to redeeme the world, to the manifestation of his iustice and mercy. But notwithstanding this, yet *Adams* disobedience was voluntary, because Gods decree, tho it ruled the euent and businesse, yet offered no force to *Adams* will, which could not be compelled; and therefore of it owne accord, enclined it selfe to fulfill the motions of the Serpent and his wife; and therefore the whole fault of our fall lyeth vpon *Satan*

and our first Parents, as the proper cause of sinne. For God made man righteous, but they found out sundry inuentions, *Eccles. 7. 31.*

*TIM. What was further learned by this, that sinne entred vpon all by meanes of one man?*

*SILAS.* That sinne is not by creation, but came in afterwards. Secondly, how dangerous it is to hearken to ill counsell; by meanes whereof, *Adam* being depraued, did depraue the whole world.

*TIM. What is meant heere by the world?*

*SILAS.* The men which dwell in the world, whether elect or reprobate, as it is expounded afterwards, Death came ouer all men. The word [World] sometime signifieth that fabricke or frame of heauen and earth, as *Ioh. 1. 10.* The world was made by him. Secondly, it signifieth elect men onely, which are the chiefe part of the world, *Ioh. 3. 16.* And God was in Christ reconciling the world, *2. Cor. 5. 19.* Thirdly, it signifieth the wicked and reprobate onely. *Iohn 17. 9.* Fourthly, the corrupt qualities and fashions of the world, *1. Iohn 2. 15.* Loue not the world. Fifthly, the whole masse of mankind, good and bad, as here in these words, *Sinne entred into the world.*

*TIM. What is meant here by sinne?*

*SILAS.* That hereditarie disease, called commonly originall sin, or birth-sinne, spread ouer our whole kind, as a Leprosie, and hath tainted the whole race of vs. That this only is here meant may appeare: First, because he vseth the singular number; but when he speaketh of the fruites of it, he vseth the plurall number. Secondly, that which he calleth sinne here, he afterwards in *vers. 17.* calleth disobedience of one man, which must needs be the first, or Originall sin. Thirdly, he saith, *vers. 17.* by this sinne many are made sinners; and this is onely by originall sinne. Fourthly, there was no other sinne brought death vnto all men, except that; therefore that sinne is onely meant here. In that I call it hereditary, it is, because as a disease which resteth

resteth in any stocke, and descendeth from father to sonne, so is this sinne; it runneth from *Adam* through his whole progeny, from Parents to the Children, euen to the worlds end, as it is said here; It came ouer all men.

**TIM.** *What may this teach vs?*

**SILAS.** That this sinne is hard to be expelled out of mans nature, as hereditarie diseases are hard to be cured; and therefore must the more bee striuen against. Secondly, that children haue no faults, which they doe not borrow and deriue from their parents, of whom they haue corruption, which is the spawne of all sinne; which should cause in parents commiseration and patience towards their Children.

**TIM.** *How many things are contained in this sinne?*

**SILAS.** These foure things: First, guilt or fault: Secondly, deseruing of punishment: Thirdly, corruption of nature: Fourthly, priuation or absence of Originall integritie, euen of that innocence wherein man was created.

**TIM.** *How prooue yee guilt or fault, and deseruing of punishment thereby?*

**SILAS.** There is guilt or fault, because we are made sinners by it, verſ. 17. and there is deseruing of punishment, because this cannot be seuered from the former. Also, it is expressly said, that by it, death went ouer all.

**TIM.** *How doe yee prooue, that there is corruption of Nature?*

**SILAS.** Because it is written, *That we goe astray from our Mothers wombe*, Psal. 58.3. Again, that, *The frame of mans heart is onely euill continually*, Gen. 8.21. and that *we are borne in sinne*, Psal. 51.5. and, *Man borne of a woman cannot be cleane*, Iob 25.4.

**TIM.** *What do ye call the corruption of our nature, and what be the fruits of it?*

**SILAS.** It is a naughty vicious qualitie in our Nature, whereby it is enclined to all euill naturally, & vndisposed vnto any good, yea, enemy to God, and disposed against all good, as Titus 3.3. Having God, Col. 1. Minds set vpon euill works. The fruites of this our corrupt nature, are all finnes whatsoever, euen all those

finnes reckoned vp, Rom. 1.29, 30, &c. Gal. 5.19. Tit. 3.3. Col. 3.5. or in any other place, euen all manner of finnes, not blasphemy against the holy Ghost excepted.

**TIM.** *By what degrees doth this corruption proceede and goe forward?*

**SILAS.** First, it begetteth lust, which is an euill motion or desire, sweruing from Gods will: this is the spawne of all sinne. The second is, obedience to this lust, Rom. 6.12. which wee call consent, when the will yeelds vnto the euill motions, with purpose and resolution to do it: this is called of *Iames*, the conception of sinne, Iam. 1.15. Then thirdly, there followes an euill action in word or deede: this is called of the same Apostle, the bringing forth of lust (it bringeth forth sinne,) that is, some outward grosse acte in speech or action. Lastly, the going ouer this sinful acte by custome and continuance in it; this is called the perfection or finishing of sin: vpon all this, there succeedeth death, as the terme and last period, or full point of this proceeding and course in sinning, wherein it resteth.

**TIM.** *But how prooue yee, that Originall sinne hath priuation, or absence of Originall righteousness?*

**SILAS.** This is the consequence vpon all the former: for we could not be guilty, deserue punishment, and bee corrupt, if wee had our first perfection. Secondly, except we had lost that, wee should not need to seeke and fetch that from another, euen from Christ, as verſ. 17. Thirdly, when the Scripture saith, *God made man righteous, but they found out many inuentions*, Eccles. 7.31. This prooueth, that the perfect righteousness giuen vnto vs in our creation, is not onely lost, but through our owne fault lost.

**TIM.** *Why is this sinne called Originall?*

**SILAS.** First, because it is from the beginning. Secondly, because it is first in vs before grace. Thirdly, it is the first head and beginning of all finnes. Lastly, it is in vs from our beginning, euen from our very conception.

**TIM.** *What vse of all this?*

**SILAS.**

**SILAS.** First, it consisteth the errors of such, which say, it is nothing but priuation of righteousness. Also such as say, it is nothing but the inclination of our nature to euill. Secondly, it sheweth the most heauy case, in which we are all by birth, we being all ouer-couered with corruption and full putrification, rotten and full of sores; and not so full of euill, as voide of all goodnesse, and so hatefull to God, whose pure eyes cannot but hate vs and abhorre vs; and therefore we are called the children of wrath, Ephes. 2. 3. See Ezek. 16. No Leaper, no leazar, no *lob* to be compared to vs if we saw our felucies, we should loth our felucies. Thirdly, the knowledge hereof, must humble our stomacks and courages. Fourthly, it must stirre vp great care of being washed and clesned from this spot: all the water in the sea is too little to wash this one staine, all care, in the world is not great enough to get it scoured out, Psal 51. 2, 6. either repentance for this sin, or for no sinne. Fifthly, it must stirre vp a desire and a thirst after the pure and holy conception of Christ, which is the couer to hide, the salueto cure this original sore. Sixthly, it may make vs compassionate and mercifull one to another, especially to our children, being all alike infected, and they by vs: and therefore in our chidings and corrections, wee should bee moderate. Seuenthy, it must keepe vs from extolling nature, and the goodnesse of nature; for all natures, euen the best, is poysoned, there being nothing good in vs, till grace come and plant goodnesse in vs: for can one gather figges of thistles, or grapes of thornes? Math 7.

**T. M.** What is meant here by [death?]

**SILAS.** Properly a deprivation of life, vnpoperly all such things as are forerunners and furtherers thereof; all miseries, sicknesses, paines, the harbingers of death.

**T. M.** What life did Adam lose before sinne?

**SILAS.** A twofold life: first, of Grace, being led by the holy Spirit, which moued him wholly to celestiall

and diuine things, this is called spirituall life. The second is of nature, whereby he was moued to follow those good things which tend to preferue nature, and the estate of his body: of both these kind of liues Adam was depriued, and so dyed a spirituall and naturall death: for being before ioyned to God in his fauour, moued by his spirit; he now hauing sinned, was turned from God, lost his fauour and Spirit, and so could not aspire to any diuine thing, but had his heare wholly set vpon euill; and touching his naturall life he was threatened, that to dust he should goe.

**T. M.** Did not his sinne d serue eternall death?

**SILAS.** It did so: but eternall death is nothing, saue the continuance of spirituall death.

**T. M.** Yet naturall death was not inflicted vpon him after his sinne, for he liued still in the world, and that a great while?

**SILAS.** Hee did so: howbeit hee may bee said to bee naturally dead; so soone as hee had sinned. First, because by the guilt of his sinne, he was presently subiect vnto it. Secondly, God streightway gaue sentence of death vpon him, and therefore he may bee said, streightway to haue died, as condemned persons are called dead men, though they be respited. Thirdly, the messengers and souldiers of death, presently tooke hold on him, and arrested him, as hunger, thirst, cold, heate, diseases, daily waiting of his naturall moisture, to the quenching of life: but God did spare him, that the sentence was not presently executed, to commend his patience, and to giue Adam thereby, occasion of saluation: for the promise being giuen, and hee called to repentance and faith, by that meanes attained a better life through Christ, then hee lost through sinne.

**T. M.** What did this shew?

**SILAS.** This God doth not delight in the death of sinners, but rather that they should returne and liue. Secondly, it teacheth vs patience towards such as are offenders of vs, being ready

to receiue them to fauour, whensoever they truly repent.

**TIM.** *How vnderstand yee this, that all men are vnder death?*

**SILAS.** After this sort; first, euery man so soone as he is borne, is euery houre apt to die. Secondly, euery man at his birth is spiritually dead, quite destitute of Gods Grace and holy Spirit, Ephel. 2. 1. till his regeneration. Thirdly, euery person deserueth this death to become eternall, euen euertlasting separation from God, and his presence and felicitie.

**TIM.** *What equity or iustice is there in this?*

**SILAS.** The equity is iust, for that one mans sinne was euery mans sinne: for *Adam* was the root of our kind, and therefore this fault is not personall resting in himselfe, but reaching to all his posterity, which were then in his loynes, as *Leuy* was in *Abrahams* loynes, Heb. 7. 10. For such iuyce as is in the tree, commeth to all the branches; also such as is the water in the fountaine, such it is in the riuer; and some such diseases as be in the parents, descendeth to the children: also amongst vs men, the father being a Traytor, the whole blood is tainted. Lastly, the righteousnesse of Christ the head, is conueyed ouer to the members; so it is here. Again, God who is most iust, so decreed, and would haue it; that the grace which *Adam* had, hee should keepe or loose for himselfe and all mankind, who were to stand and fall with him: thus it appears to bee very equall.

**TIM.** *What instructions learne ye hence?*

**SILAS.** First, it reprooues the vulgar conceit, that God will not punish but for actuall sinnes. Secondly, it reprooues some Papists, which exempt the Virgin *Murie* from this generall condition of sinne and death. Thirdly, it doth admonish vs of our most wofull condition, which we are in without Christ. Fourthly, it puts vs in mind of mutuall compassion, seeing our case is equall, one no better then another, all alike crooked and wretched. Fifthly, it teacheth the necessity of a Saviour, not only to know

there must be one, and who he is, and what hee hath done; but to get him to become ours, by believing the promises of him.

**TIM.** *What are we to be put in mind of, by the connexion and ioyning together of sinne and death?*

**SILAS.** First, that euery one is bound to make account of dying euery moment, hauing sinne, the matter and meanes of death still about him. Secondly, that the damme of such a broode, that is, sinne, which causeth no lesse then death, is most carefully to be auoyded and abhorred, euen to bee fled from, as one would flie from death. Moreouer, thinke that if anothers sinne could doe this, as to make thee culpable of death, what will that sin doe which thou doest in thine owne person? for *Adams* sinne is thine in account, not in act; yet so, as this prooueth *Adams* sinne to be euery mans owne proper sinne, as if hee had himselfe acted and done it, because else he should not die for it: for men in iustice are not to suffer death for any sin, saue that which is their owne by act, or imputation. Christ had wrong done to him, to be brought to death, if sinne had no way belonged vnto him? for death is not inflicted but with reference to sinne.

#### DIALOGUE XI.

Verse 13. 14.

*For vnto the time of the Law was sinne in the world: but sinne is not imputed where there is no law. But death reigned from Adam to Moses, euen ouer them that sinned not after the like manner of the transgression of Adam.*

**TIMOTHEVS.**

**W**hat is the drift of this Scripture?

**SIL.** He proceedeth in his purpose to proue al men (euen to the young Infants newly borne) to be through *Adam* sinfull, by bringing in a secret objection and answering it.

**TIM.** *What is the objection, and how is it answered?*

**SIL.** The objection is this: there could

could bee no sinne nor sinners before *Moses*, ſeeing there was no law; and where there is no law, there is no sinne. This objection the Apoſtle doth answer two wayes; firſt, by a diſtinction betweene being and reputed: sinne was in the world before *Moses* law, yet not ſo reputed and eſteemed ſo vile and foule, ſeeing yet no law was giuen them. Secondly, he prooues there was sinne by the effects of ſin, which is death, whereunto euen before *Moses* law, both old and young were ſubiect; which is a ſufficient proofo, that then all men ſinned, death being the ſtipend of ſinne.

*T I M.* Now expound the words, and tell vs what is meant here by this, untill the time of the law?

*S I L A S.* That is to ſay, all that time that paſſed betweene *Adam* and *Moses*, ſo expounded, verſ. 14. Death reigned from *Adam* to *Moses*.

*T I M.* What is meant hereby, that sinne was in the world till then?

*S I L A S.* That is to ſay, men which liued in this world had ſinne in them, as well before the law, as afterwards.

*T I M.* But how could that bee, ſeeing that yet there was no law, and sinne is the tranſgreſſion of ſome law: and indeed, what law could be giuen to ſome of them, as to Infants which had no uſe of reaſon?

*S I L A S.* Therefore the Apoſtle in affirming, that notwithstanding this, there was sinne in the world; hee meaneth, there was a sinne euen afore the Law, by which ſin, all men were borne ſinners, being both guilty of wrath, and corrupted euen from the wombe. This is the sinne of *Adam*, in whoſe ſinning, all men were comprehended, hee being head and roote of our kinde, as was ſaid verſe 12.

*T I M.* Belike then this is now the ſcope of the Apoſtle, to prooue, That as all men are guiltie by their owne ſinnes; which they doe in their owne perſons, and haue in their owne Nature: ſo there is a sinne of *Adam*, by guilt whereof, all men are obnoxious and culpable of death?

*S I L.* True, this is in very deepe that which is intended, and wherein *Adam* is like Chriſt: the one, being fountaine of

sinne vnto death; the other of righteouſneſſe to life.

*T I M.* What meane ye hereby, in that it is ſaid, Where no Law is, there sinne is not imputed?

*S I L A S.* That afore the Law was giuen, ſin was not ſo thoroughly knowne and reputed; but when the law was publiſhed, it was better knowne and became more grieuous.

*T I M.* But may not theſe words carry another ſence, which may well ſtand with the Apoſtles mind and drift?

*S I L A S.* They may ſo, as thus: that ſuch as liued in the world after *Adam*, though they wanted *Moses* Law, yet they wanted not a Law altogether.

*T I M.* How makes he that appears?

*S I L A S.* Hereby, becauſe that sinne was imputed, and men became thereby guilty of wrath.

*T I M.* What Law might that be?

*S I L A S.* The Law of nature giuen them in their Creation.

*T I M.* What examples can ye giue, that sinne was imputed to men before the giuing of the Law by *Moses*?

*S I L A S.* Sundry and very manifeſt: Firſt, the puniſhment of *Caines* murder, Gen. 4. 11. Secondly, the reprehension of *Abimelech*, Gen. 20. 6. Thirdly, the ouerthrow of the world by a flood, Gen. 7. 10. Fourthly, the deſtruction of *Sodom*, 19. 24. Fifthly, the drowning of the Egyptians, Exod. 14. 27, 28. all which happened for ſinne.

*T I M.* What other examples can ye giue to proue this, that sinne was imputed?

*S I L A S.* The death of infants, as well as of men of yeeres, which plainly prooueth all men to haue been ſinners, and guiltie before the Law of *Moses*.

*T I M.* What learne ye by this, that sinne and death do vnſeparably follow one the other?

*S I L A S.* That death came in not by creation, but by corruption. Secondly, that if men accompt death terrible, they ſhould not thinke ſlightly of ſinne, the breeder of it.

*T I M.* What meaneth this, which is ſaid here, [That death reigned from *Adam* to *Moses*?]

SILAS. Hereby he signifieth the force and power of death to bee exceeding great, bearing all men downe before it, as a mighty King doth subdue such as rise against him.

TIM. *How long doth the reigne of death continue and last?*

SILAS. Not from Adam till Moses onely, but till the end of the world.

TIM. *Ouer whom doth death exercise his power and kingdom?*

SIL. Ouer all, both old and young, none exempted, Infants nor men.

TIM. *Yet the Apostle saith of some, that they shall not dye, but bee changed, 1. Cor 15. 52.*

SILAS. True: yet that change shall bee instead of death to them. Secondly, this is the condition of all men, that through sinne they are subiect to death; God may priuiledge whom hee will, as Enoch and Elias.

TIM. *Whence got death this power?*

SILAS. Through mans sinne, according to Gods decree.

TIM. *What learne we hereby?*

SILAS. That there is a necessity for all men once to come vnto death.

TIM. *But the faithfull haue their sinnes forgiven them, how is it then that they dye?*

SILAS. Yet sinne is still in them, whence cometh death to them, not as a part of the curse for sinne, but as an entrance into heavenly blisse, whither they cannot come but by death; so as they are freed from the hurt which death brings, but not from the necessitie of dying.

TIM. *What should this teach?*

SIL. That all men are so to make account of death, as they doe prepare continually for it, and arme themselves continually against the feare of it, by keeping faith and a good conscience.

TIM. *You said, that Death reigned ouer Infants, tell vs by what words are Infants described?*

SIL. That they sinned not after that manner that Adam sinned.

TIM. *What meaneth this?*

SILAS. That they are free from voluntarie and actuall sinnes, as in re-

spect of their owne persons.

TIM. *What sin then haue Infants to procure death?*

SIL. Their birth-sinne, or originall corruption, which they draw from their Parents by propagation.

TIM. *What is to bee gathered hence for our instruction?*

SIL. That Parents haue cause to mourne for sinne in their young Children, as well as for their owne. Secondly, that in the death of their children, they consider not so much the losse, as the cause, which is sinne; which would keepe them from impatiencie, and serue to humble them. Thirdly, that there is diuers kinds of sinne (to wit) voluntarie, inuoluntary, originall, actuall. Moreouer, that all sinne is equall thus farre, as to deserue death, though in other respects vnequall.

TIM. *What will follow of this?*

SIL. That God is no respecter of persons, young or old, all are one with him.

TIM. *Yet sins are not euery way equal?*

SIL. No: for there is difference in the degree both of the offence, and of the punishment; some more heynous then others, some to be more grievously punished then others.

TIM. *What should this worke?*

SIL. It should be a bridle to wicked ones, to refraine from sinne as much as they can, thereby at least to lessen their paine. Also, a Curbe euen to the godly, whose sinnes howsoever pardoned, so as they shall not dye eternally for them, yet sorer temporall punishments are inflicted, as their sinnes bee greater: as is to be seene in *Dauids* example, who had many smartfull blowes for his very shamefull falles.

## DIALOGUE XII.

Verſes 14. 15.

*Which was the figure of him that was to come. But yet the gift is not so as is the offence. For if by the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man*

man Ieſus Chriſt, hath abounded vnto many.

TIMOTHEVS.

**V** What doth this Text containe? **SILAS.** Two things: Firſt, the ſimilitude or likenesse betweene Adam and Chriſt: (which was the type or figure.) Secondly, the diſſimilitude or vnlíkeneſſe betwixt them (but yet the gift is not ſo.)

TIM. What is meant by him that was to come?

**SILAS.** Firſt, Adams poſterity, as ſome judge, and then the meaning is, all they ſhould bee ſinners as he was. Secondly, Ieſus Chriſt, who in reſpect of Adams ſinning, was to come; this is the truth.

TIM. In what meaning is Adam ſaid to be a type or figure of Chriſt?

**SILAS.** Some take it thus: that as Chriſt is an example to ſuch as willingly obey God, ſo Adam was an example to ſo many as ſin and diſobey willingly: this ſauours of Pelagianiſme, as if ſinne came by imitation, and not by propagation.

TIM. How then doe ye take Adam to be a figure of Chriſt?

**SILAS.** In reſpect of that force and efficacy which was in Adam to propagate and conuey euen into all his progeny, deſtruction by ſinne. Herein he was a figure, or a Type of the ſecond Adam, the man Chriſt Ieſus, in reſpect of the like force in him to deriue into his members eternall life, by his righteouſneſſe imputed to their faith.

TIM. Report vnto vs more plainly, and in few words this analoſie and proportion which is betweene Adam and Chriſt Ieſus.

**SILAS.** As Adam by his ſin was the cauſe of death to all men, though they did not eate of the forbidden tree, ſo Ieſus Chriſt was made righteouſneſſe to beleeuers, though themſelues had wrought no righteouſneſſe. Herein was Adam a figure of Chriſt.

TIM. But it may appeare, that this is rather a difference and vnlíkeneſſe, then a likenesse.

**SILAS.** True: it is ſo if you take it particularly, but not if it be taken generally: that is, that as Adam merited death for his, ſo Chriſt merited life for his, that is to take it generally: him particularly there is great oddes, for grace, righteouſneſſe, and life came by Chriſt: Sinne, death, and damnation by Adam. Alſo Adam by generation of the fleſh powreth euill things into men: Chriſt by faith powreth good things into his members.

TIM. What uſe can ye make of this?

**SIL.** It ſerueth to confute both Jew and Papiſt, the one for thinking that one Chriſt cannot bee the redeemer of the whole world, whereas it is of them confeſſed, that the whole world, was corrupt by one Adam: the other, for denying that we are iuſt before God by the obedience of another, to wit, of Chriſt: yet all men be made vniuſt by the diſobedience of another, to wit, of Adam: and why not that as well as this? *De ſimilibus ſimile iudicium, parum par eſt ratio.*

TIM. What do ye obſerue in the vnlíkeneſſe or diſſimilitude in verſ. 15.

**SIL.** Theſe two things: Firſt, the vnlíkeneſſe ſets down plainly (that the ſin is not as the gift.) Secondly, that wherein it doth conſiſt (for if through the offence of that one, &c.)

TIM. What is meant here by gift [But yet the gift is not ſo?]

**SIL.** The righteouſneſſe or perfect obedience of Chriſt in keeping the Law; now this is termed a gift, to teach vs, that it is free, and becometh ours, not by deſert of workes, or dignity of perſon, but becauſe it is giuen vs of mercy, euen contrary to the merit of our deeds.

TIM. What is meant by offence?

**SIL.** It is as much as fall, and is put here for ſin; Adams ſinne was his fall.

TIM. What learne ye hereby, that ſinne and fall are knit together?

**SIL.** How dangerous a thing ſinne is, which bringeth with it a fall, euen as deep and perillous, as from heauen to hel; from the height and top of all happineſſe, to the loweſt bottome of miſery.

TIM. What followeth of this?

**SILAS.** That seeing such a fall followes sinne, sinne is to bee fled, as one would shun a breake-necked downefall, with all godly care and watchfulnes before it bee committed, and repentance afterward.

**TIM.** Tell vs now wherein consists the unlikelienesse betwene Adams sin, and Christs righteousnesse?

**SILAS.** Herein: the righteousnes of Christ is of more great strength and efficacie to iustifie, then Adams offence was to condemne.

**TIM.** Now open the words, what is this he saith, [*Many are dead through the offence of one?*]

**SILAS.** By one, he meaneth Adam; by many, he meaneth all, it being set against a few: by dead, hee meaneth separated, or cast out from God vnto euerlasting death.

**TIM.** What do ye obserue here?

**SILAS.** This thing peculiarly, that the infinite and Diuine Iustice, is a wonderfull fearefull thing, seeing it being but once hurt in one offence of Adam, yet inflicted extreame and eternall misery on a whole world of men: oh let that Iustice be dreadfull to thee.

**TIM.** What doth he here meane by Grace, and gift by Grace?

**SILAS.** Some thinke Grace doth signifie Gods fauour, and Gift the holy Ghost, and such good things as wee obtaine by him.

**TIM.** But how thinke you these words are to be taken?

**SILAS.** By Grace is vnderstood Christ his righteousnesse, whereof the grace and free fauour of God is the root and fountaine.

**TIM.** What signifieth that gift by grace?

**SIL.** That most blessed condition wherein they be, which haue Christ his righteousnesse of free fauour imputed to them.

**TIM.** What is that blessed condition?

**SILAS.** That they are not onely absolved and quit from all guilt of sin, both Adams and their own, and so from all punishment, temporall and eternall; but also are adorned and cloathed with

Christs perfect iustice and innocency, euen to the obtaining of eternall life.

**TIM.** By what similitude do ye expaine this difference betwene Grace, and gift of grace?

**SILAS.** Of a poore miserable man in bondage for debt to his Prince, who not onely hath his debt freely discharged by his Soueraigne and King, but withall hath a large treasure of many thousand pounds giuen him. The treasure bestowed by the Kings liberality is Grace, because it comes of free fauour; and his happy condition, in that of poore he is made rich, may be called Gift by Grace: so it fareth in the case of a sinner, Christs righteousnesse bestowed vpon him freely, is Gods grace; and the gift by Grace, is that blessed condition wherein hee is set, through that righteousnesse imputed to his faith, beeing of a sinner made perfectly iust, and the child and heire of God, euen heire annexed with Christ. *Rom. 8.17.*

**TIM.** What is meant by this, that grace hath more abounded?

**SILAS.** That the righteousnesse which cometh by Christ, doth in many degrees exceed in excellency & force, the guilt and hurt that came by Adam.

**TIM.** Declare this vnto vs, how grace hath farre exceeded sinne?

**SILAS.** Because by the grace of Christ, wee haue forgiveness of sinne, wee are regenerated and adopted to bee the sonnes of God; wee are become brethren of Christ, his members, heires of his kingdome, yea heires of this world also, for all is ours, *1 Cor. 3.22.*

**TIM.** By what similitude can ye expresse this superabundance of grace?

**SILAS.** Of a Surgeon not onely healing a wound by his medicine, but making one stronger and fairer then before. Secondly, of an Emperour, not only drawing a wretch out of prison, but aduancing him to all manner of riches and dignity: so hath the grace of God abounded, not onely for pardon of Adams sinne, but to many excellent purposes; besides to the ingrafting vs into Christ, to iustification, to reconciliation, to sanctification, to adoption,

to

to preſeruation in grace, to glorification in heauen.

**T I M.** *What is the inſtruction to bee made of this?*

**S I L.** That beleeuers haue gotten more by Chriſt, then they loſt by *Adam*, by whom we ſhould haue had an earthly Paradiſe, and vnconſtant happineſſe. Secondly, that exceeding and vnmeaſurable grace of Chriſt, ſhould ſtirre vp and prouoke vnto exceeding loue, obedience, thankfulneſſe, and praife of Chriſt, who is to bee bleſſed againe and againe, for euer and euer.

### DIALOGVE XIII.

Verſe 16.

*Neither is the guiſt ſo, as that which entered in by one that ſinned: for the fault came of one offence vnto condemnation, but the guiſt is of many offences to iuſtification.*

**T I M O T H E V S.**

**W**hat doth this Text containe?

**S I L.** An explaining of the difference or vnlikenesſe put downe in the former verſe, concerning *Adam* and Chriſt.

**T I M.** *What was that difference?*

**S I L.** That the grace of Chriſt, was of more excellency and force to reſtore vs, then was *Adams* ſinne to hurt vs.

**T I M.** *How is this explained to vs heere?*

**S I L.** *Adams* ſinne that condemned him and vs all, was but one; Chriſts righteouſneſſe couereth that ſinne, and infinite others, which wee haue added to it.

**T I M.** *What ſeueral things doeyes obſerue in this verſe?*

**S I L.** A threefold oppoſition, or three things ſet againſt three, as contraries. Firſt, the guiſt and fault. Secondly, iuſtification and condemnation. Thirdly, one offence and many.

**T I M.** *What is meant heere by guiſt?*

**S I L.** The righteouſneſſe of Chriſt freely giuen, and that moſt happy con-

dition which the faithfull are in, by hauing it allowed to be their iuſtice, being now not onely abſolued from all ſinnes, but made iuſt thereby, and heires of eternall life.

**T I M.** *What is heere meant by that which entered in by one that ſinned?*

**S I L A S.** This is meant by it: Firſt, *Adams* fault in his diſobedience to God. Secondly, that woſull condition wherein all men are wrapt by it, beeing not onely deſtroyed of perfect iuſtice which they had by creation, but covered now with the ſilth and condemnation of ſinne; thus it is expounded in the next words.

**T I M.** *What is ſignified by condemnation?*

**S I L.** The pronouncing of all men for ſinners, and worthy adiudging them to eternall torment; as in ciuill condemnation the malefactor is firſt pronounced guilty, and thereupon adiudged to his puniſhment.

**T I M.** *How came this condemnation vpon vs all?*

**S I L.** By the guilt of one offence which *Adam* did, being imputed and reckoned vnto all his progeny.

**T I M.** *Should this one offence without any more, haue condemned and adiudged vs all to deſtruction eternally?*

**S I L.** It ſhould ſo: for the Apoſtle in the words of truth doth auouch it, and that not without good reaſon; for this is reaſon enough, that it was Gods will to haue it ſo, whoſe will is neuer ſeuered from reaſon and iuſtice; for there is no iniquity with God, *Pſalme 5.4.* and *Pſal. 45.7.*

**T I M.** *What may wee learne hence for inſtruction?*

**S I L.** That ſinne is no leſting matter, and the offence of diuine iuſtice is no light thing, but the moſt dreadfull euill in the world. Secondly, that infinite miſery by due deſert lies vpon euery man that is condemned, not onely for *Adams* fault, but for ſo many thouſand ſinnes as himſelfe hath done in his life time.

**T I M.** *What is meant heere by iuſtification?*

**S I L.**

**SILAS.** An acquitting or absolving of sinners from all their faults, both *Adams* and their owne; and pronouncing them iust from God; adiudging them worthy of eternall life through Christ: whose fulfilling of the Law in his obedience and death, not onely maketh himselfe iust, but causeth also all his members to be absolved from all finnes, and to be pronounced iust, so soone as they are conuerted and doe beleue.

**TIM.** *What doth follow hereof?*

**SIL.** Thus much; that sithence the iustice of Christ freeth vs from *Adams* offence, and all our finnes added to that; and moreouer maketh vs iust before God when wee be sinners; so as wee stand before the tribunall seate of God, not onely without all manner of sinne, but decked with absolute righteousness, according to our estate and degree which we had by creation; therefore it is true that the grace of God hath abounded about the fault of *Adam*.

**TIM.** *But seeing Adam by his offence corrupted vs all, and spoiled both vs and himselfe of perfect innocency, and moreouer that all other finnes come in by him and his one offence, it should appere that the good which Christ hath brought, doth not exceede the hurt we take from Adam, but that they are equal; at the least, as much guilt and hurt by the one, as benefit by the other.*

**SILAS.** It is true, that we haue lost a perfect righteousness in *Adam*, but yet (the person of Christ considered) we haue a more excellent righteousness from him, which bringeth vs to a blessed life in heauen. Secondly, it is also true, that all other finnes do come from originall sinne, yet they are not of necessity knit vnto it: for then all men should haue the selfe-same finnes, euery one should do such finnes as others do. *Abell* should haue done what *ther* as *Cain*, *Jacob* should haue been prophane as *Esa*, *Peter* should haue been a Traitor like *Judas*, &c. which is not so: Therefore other finnes of our life, though they spring from the roote of birth-sinne, yet our selues are to bee

blamed for them, as being done by our owne election and consent. Now Iesus Christ our redeemer absolueth & freeeth vs, not onely from that one sinne of *Adams*, but from innumerable heapes brought in vpon that by our owne deliberation and counsell, and so excelleth it very farre: for to take away many finnes is more then to bring in one offence; and a righteousness which consists of many good acts as Christs doth, is more excellent then one sinfull act, such as *Adams* transgression was.

**TIM.** *But all are made sinners, and condemned by Adams offence, so are not all iustified and saved by Christ, therefore Adams sinne exceeds the grace of Christ.*

**SIL.** The power and force of Christs righteousness about *Adams* offence, respects not number of persons, but worthinesse and number of effects, which are more and also more worthy, from the righteousness and grace of Christ. For first, it blotteth out *Adams* sinne, and all others as touching guilt. Secondly, it breaketh the strength and rage of sinne. Thirdly, it reformeth the heart to new obedience, and giueth interest to perfect glory.

**TIM.** *But for the number, may it not be truly said in some sense, that as many, bee saved by Christ, as perished by Adams?*

**SIL.** It should seeme that it may in this sense; onely Infants which dye in their infancy doe perish by originall sin, and not all they, but such onely as are not elect: such as be men and perish, do perish for their impenitency and continuance in actual finnes, and not onely for their birth-sinne. Whereas all that be saved, whether infants or men, are saved by the grace of Christ onely. Adde heerunto that touching such as doe perish, Christ was sufficient to save them, (as most Diuines affirme) but because God will not save all, therefore his grace hath no effect in them; for being not ordained to life, neither are they ordained to faith, whereby the righteousness of Christ is laid hold on: yet they worthily perish for their finnes which they wil-

*Alia mundi  
redimenta sal-  
tis Christi  
Parau.*

willingly doe. *O Israel, thy destruction is of thy selfe.*

**TIM.** *What is the instruction from all this?*

**SIL.** That the grace of Christ hath overcome sinne as Conqueror ouer it; for else, sinne would overcome all the elect: also, the Scripture witnesseth so much, to wit; that Christ is stronger then Sathan or sinne.

**TIM.** *But sinne shall abide in the regenerate.*

**SILAS.** Yet it cannot hurt them, because it is taken Prisoner, and broken in the strength of it, also the faithfull are commanded to beleue the remission of all their sins by Christ.

**TIM.** *What use of all this?*

**SILAS.** In this necessary Doctrine consists all Christian comfort and assurance of hope: therefore it is, that Paul so much vrgeth it.

#### DIALOGVE XIII.

##### Verse 17.

*For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace and of that guift of righteousness, raigne in life through one, Iesus Christ.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SIL.** A repetition of the former matter, touching the excellency of the grace of Christ, aboue the sinne of Adam, somewhat more fully and plainly set forth.

**TIM.** *What is the substance of this 17. verse?*

**SILAS.** This: that if Adam could powre sinne and death into men, so as they raigned or had rule in them; much more is this to be granted to Christ, that he can giue grace, righteousness, and life, and that liberally and so plentifully, as to make them also euen to reigne in his members.

**TIM.** *What contraries bee here expressed?*

**SIL.** Three: offence and righteousness, death and life, Adam and Christ.

**TIM.** *How is the grace of Christ amplified and set forth?*

**SILAS.** Three wayes: First, it is called (abundance of grace) which is more then barely to say (grace.) Secondly, (guift of righteousness) which is more then to say barely righteousness. Thirdly, (raigne in life) which is more then to obtaine life.

**TIM.** *But what new thing hath this verse differing from the former?*

**SIL.** First, it expresseth the meanes how the righteousness of Christ becometh ours; to wit, by the receiuing it with the hand of faith. Secondly, that this wee get by Christ, that wee shall reigne in life, not onely heere by grace, but be heires of a glorious kingdome in heauen; and so our happinesse by Christ exceeds that which wee lost in Adam.

**TIM.** *What do ye note here, where it is said (sinne and death reigned by Adam?)*

**SIL.** That not only they entred vpon all men, but mightily reigned ouer them, so to haue a predominant power.

**TIM.** *What is it for sinne and death to reigne?*

**SIL.** To rule in men, and (as a King) to subdue them to the lust of sinne, so as they can do nothing but what sin will: neither can they goe a foote from death, but all they doe, euen their goodliest workes, tend to death and condemnation: for all deeds, how glorious soeuer in shew, yet are but gorgeous sinnes in men vnregenerated.

**TIM.** *Is this the condition of all men before Christ be receiued by faith?*

**SIL.** It is so: euen the elect of God are vassals to sinne, and to their corrupt lusts which worke in them to destruction, so as their fairest workes are deadly and damnable. *Eph. 2. 3. 12. Titus 3. 3. Rom. 5. 6.*

**TIM.** *What followes hereof?*

**SIL.** That the elect before they beleue, are so farre off from being iustified, as they be in most miserable case, slaves to sinne and death, in bondage to Sathan;

Sathan; which should worke in such as are vnder the kingdome of sinne and death, to let them see what great cause they haue to looke after a Christ and Sauour.

*TIM. But how shall men know they stick in the power of sinne and death?*

*SILAS.* By these two markes: First, if neuer they felt the bondage of sinne, nor suspected the slavery of it. Secondly, if they doe not taste the sweetnesse of their liberty, and reioyce in it about all things.

*TIM. What should it worke in such as are brought out of this raigne?*

*SILAS.* A continuall thankfulness to Christ, expressed by a care neuer to looke back to the seruice of sinne, from which they are so graciously freed.

*TIM. What is meant by that righteousness?*

*SILAS.* By an excellency hee noteth the righteousness of Christ Iesus.

*TIM. How manyfold is his righteousness?*

*SIL.* Twofold: First, essentiall as he is God, *Iehonah* our righteousness, *Ier. 23. 6.* that is, his Deity or Diuine essence, which is righteousness it selfe, and giuer of righteousness to other creatures. Secondly, accidentall: which belongs to his inanhooide, and is inherent in the man Christ, or in his humanity as a quality: this accidentall righteousness (which is a quality,) is twofold: First, an habite of most perfect vprightness and holinesse, infused into his humane nature, euen from the moment of his conception by the holy Ghost. This is opposed or set against the corruption of our nature: of the imputation whereof, at the eight Chapter is spoken at large. The second is, the most absolute iustice and obedience which hee performed in the actions of his life, and suffering of his death: this is the effect or fruit of the former habit, and it is distinguished of Diuines into actiue righteousness, consisting in the fulfilling the workes commanded in the morall Law; or passiue righteousness in suffering obediently the punishment of death for our breach of the Law. The imputati-

on of this we haue heard of in Chapters foure, and fiue, vnto the 11. verse; and now in this place, hee entreateth of his actiue righteousness, as it commeth instead of that guilt of *Adams* disobedience imputed to his posterity.

*TIM. Why is his righteousness called Grace?*

*SILAS.* To note how wee come by it, that is, by free fauour, and what our condition is by meanes of it.

*TIM. Why doth hee adde abundance of grace?*

*SIL.* To note, that this Grace did ouercome *Adams* offence, for that was but one act, Christs righteousness consisteth of many actions. Secondly, that was but one fault, his righteousness both quits vs from that, and all other sins, and gets vs to be pronounced iust and worthy of eternall life. And besides all this, with that grace of righteousness, there goeth the reforming of our nature, breaking the force of sinne, and framing vs againe to Gods Image, which cannot bee lost, as afore hath beene saide.

*TIM. But how do wee obtaine to this guift of righteousness?*

*SIL.* By our faith receiuing it. For it is the proper Office of Faith to receiue Christ, and belongs to no other grace whatsoever, as *Iohn 1. 12. Rom. 5. 11. Gal. 3. 14.*

*TIM. Is this receiuing necessary?*

*SILAS.* So necessary, as without it, Christ and his perfect righteousness cannot profit vs, no more then cloaths not put on, or meate not taken into the stomacke, or a great guift neuer receiued.

*TIM. Is there in this behalfe any difference betweene Christ and Adam?*

*SIL.* There is so, and very great: for being all in *Adams* loynes when hee sinned, we sinned with him, and so euery one at the instant of our conception, are corrupted by sinne: whereas, though Christ were promised from the beginning, and had suffered death long since, yet it doth not benefit vs, till we do beleue and receiue him.

*TIM. What should this admonish vs of?*

*SIL.*

SILAS. That great neede there is, that euery one labour for this true faith. Secondly, the blessed estate they be in which haue it, for they haue receiued Christ and his rightcouſneſſe vnto life eternall; by which assurance they be armed againſt doubtings.

TIM. *When it is heere ſaide, That ſuch as receiued Chriſt ſhall raigne in life: What is meant by life?*

SILAS. That ſpiritual life of grace, whereby the beleeuing ſoule now liues to God, and which hereafter it ſhall liue with him in glory.

TIM. *What is meant [by raigne] in life?*

SILAS. When the rightcouſneſſe and grace of Chriſt ſo beareth ſway, and ruleth in the ſoule, as though one haue ſtill many finnes, yet he ſtandeth againſt their motions, and feares not the guilt and danger of them, and ſo is brought at laſt to ſaluation.

TIM. *What learne wee now from this place?*

SILAS. That theſe five things are knit together. Chriſt, Rightcouſneſſe, Grace, Faith, and Life; haue one, haue all; lacke one, lacke all. Secondly, that the grace and rightcouſneſſe of Chriſt, hath ſet beleeuers in better condition for happineſſe then loſt by Adams fault. Firſt, becauſe that was challengeable, permanent, this word [*ballraigne*] noting perpetuity and euerlaſtingneſſe. Secondly, that was to be enioyed in earth, euen in Paradiſe, this in the kingdom of heauen, noted in the word [*Raigne*] where God hath his ſeate and throne, and raignes in glory, there ſhall beleeuers raigne like wiſe. For they ſhall ſit on thrones, euen as Chriſt ſhall ſit vpon a throne.

DIALOGVE XV.

Verſes 18, 19.

*Likewiſe then as by the offence of one, the fault came on all men to condemnation; ſo by the iuſtifying of one, the benefit aboundeth towards all men to iuſtification of life. For as by one*

*mans diſobedience many were made ſinners; ſo by the obedience of that one, many ſhall be made Righteous.*

TIMOTHEVS.

VV *Hat doth this Scripture containe?*

SILAS. Firſt, a rehearſall of the compariſon betweene Adam and Chriſt, begun in the twelfth verſe. Secondly, a laying forth the ground of this whole compariſon.

TIM. *Declare the compariſon, as it is rehearſed in the 18. verſe?*

SIL. As by the offence of one Adam, guiltineſſe came ouer all men to make them ſubiect to death; ſo on the contrary part, the rightcouſneſſe of Chriſt imputed to beleeuers through Gods free fauour, iuſtifieth them, that they may become partakers of eternall life. Or thus; as by Adam, guiltineſſe came on all men to death eternall; ſo by Chriſt, rightcouſneſſe is giuen to all beleeuers vnto life eternall.

TIM. *What is the ground of all this compariſon?*

SIL. That Adam and Chriſt, by the decree of God, are not as two particular perſons, but as two rootes or ſtocks or heades of all mankind: that as out of the one, ſpringeth ſinne and death by Nature, ſo out of the other ſpringeth rightcouſneſſe and life by Grace.

TIM. *Whereunto tends all this?*

SIL. To make vs to vnderſtand, that wee are iuſtified not by our owne workes, but by Faith in Ieſus Chriſt. For hauing in ourſelues (by meanes of Adams offence) guiltineſſe and death, how can our workes iuſtifie vs? And if they doe not, then Chriſts his obedience apprehended by faith, muſt be our Iuſtice before God.

TIM. *Now let vs expound the words, and gather inſtructions: What doth hee meane heere by the offence of one?*

SILAS. The ſinne of Adam, which was but one ſinne, as himſelfe was but one perſon.

Z

TIM.

**TIM.** *What learne yee by this, That guiltinesse came on all men to condemnation?*

**SIL.** That there is not one that came of *Adam* by naturall generation, which escaped the condition of sin and death: *Christ* only is exempted, who was conceived by the holy Ghost, and not of the seede of man.

**TIM.** *What doe yee observe heerin?*

**SIL.** This; namely, how dreadfull a thing the offence of Gods iustice is, when but one sinne done in a moment, could wrap a world of men in cuerlasting death and paine.

**TIM.** *What learne yee heereby, That the iustifying or righteousness of Christ is set against the offence of one?*

**SIL.** That as the offence is without vs, which makes vs all guilty, so is the righteousness which iustifies vs, not in vs but in *Christ*. Secondly, that iustifying is an absolving or acquitting vs from guilt and condemnation.

**TIM.** *What meanes he by all men?*

**SILAS.** All the Children of God which belecue, whereof there is an universality, as there is an universality of the Reprobate.

**TIM.** *Why doth hee ioyn life unto Iustification [Iustification of life?]*

**SIL.** Not onely by the custome of speech peculiar to the *Hebrewes*, but to teach that life is knit to righteousness; and heereof it is also, that faith and life are so often ioyned together, because it is by faith that wee take hold on righteousness, which bringeth with it life as a proper and necessary effect.

**TIM.** *What learne yee generally out of the whole 19. verse?*

**SILAS.** That *Adam* and *Christ* are not to be considered of, as other particular persons bee: but as two heades or rootes of all mankind, which depend on them.

**TIM.** *What severall and speciall things doe ye now learne out of the 19. verse?*

**SILAS.** That *Adams* offence was disobedience to Gods word. Secondly, this disobedience ought to bee familiarly knowne, and what hurt wee get by it; therefore by an excellency called

that disobedience, as exceeding all others both for the quality and effects. Thirdly, this disobedience is communicated to all men to the making of them sinners, which is done by an action called imputation, and so it is every mans owne sinne, no lesse then *Adams*. Fourthly, that distrust or doubting is the roote of all sinne, and so to be greatly taken heed of: *Adams* fall began at doubting, that carried him to disobedience. Fifthly, that wherein wee disobey Gods will, therein wee bewray old *Adam*, whose children wee shew our selues to bee by our disobedience against Gods blessed commandement.

**TIM.** *What doe yee call disobedience?*

**SIL.** It is a vice which causeth vs not to belecue God promising or threatening, nor to obey him, forbidding nor commanding, either because the commandements be troublesome, or because wee cannot see the reason of them.

**TIM.** *Now tell vs what was that whereby righteousness and life entred into the world?*

**SILAS.** The obedience of *Christ Iesus*?

**TIM.** *What is obedience?*

**SIL.** It is a power by which a godly man is ready to doe, and to ob.y the will of God, though the reason of it be not vnderstood, nor it appeare to be any way profitable.

**TIM.** *Wherein did Christ shew his obedience to God?*

**SIL.** Throughout his whole life, doing alwaies in all things what his Father appointed without any regard of men; but especially in his death, wherein hee submitted himselfe wholly to the will and pleasure of his Father.

**TIM.** *Is the active obedience of Christ in fulfilling the morall law by doing it necessary unto the iustification of a sinner before God, or his passive obedience in suffering death, doth it alone iustifie vs? For the Scripture ascribeth our purging, remission of sinnes, and salvation, to his blood and death in many places, and it may seeme that Christ kept the Law not for vs, but*

*Christ's obedience active in doing, passive in suffering.*

*The iust shall live by faith, Rom 1. I live by faith, Gala. 2.*

for himſelfe, to make him a meete high Priest.

S I L A S. Iuſtification hath two parts: Firſt, the forgiueneſſe of finnes. Secondly, the making of vs iuſt. For as wee owed vnto God a ſatiſfaction by death for the breach of the Law, ſo we were bound to performe ſubiection to God, with all power of body and ſoule, and all the might of thoſe powers, euen from the time of our being. Therefore as we needed the paſſion of our Lord to diſcharge the firſt debt of paine and puniſhment; ſo the other debt of homage and conſormitie to the will of God, was answered in the obedience of his life; that ſo we might not only eſcape death, but haue an entrance into life eternall, which without perfect obedience to the commandement, might not bee granted, according to the tenor of Law, *Do this and live*, Leuit. 18. 5. By which words it is plaine, that by meere paſſiue obedience wee could not haue poſſeſſion of life, which is promiſed to doing all that is required in the Law: for euen Chriſt himſelfe by his doing the Law, may claime and challenge eternall life, and it cannot be denied him in rigour of iuſtice, becauſe he fulfilled the condition of workes enioyned by the Law: and how ſhould wee thinke to haue life without the Law done? which not being poſſible by our ſelues, therefore Chriſts obedience in his life, muſt be imputed to make vs capeable of life. For ſeeing every iotte and tittle of the Law muſt be done, Mat. 5. 18. therefore the ſumme and ſubſtance much more. Now the ſumme of the Law is to loue God with all our hearts, &c. and this cannot be done by vs which are ſinners; then there muſt be a tranſlation of the Law from vs in our perſons, vnto the perſon of our Mediatur who muſt doe every iot for vs: therefore hee ſaith it behoued him to fulfill all righteouſneſſe, *Maib. 3.* and that he is the end of the Law for righteouſneſſe, *Rom. 10.* and hath made vs iuſt by his obedience, as in our text; and became ſubiect vnto the Law, to redeeme vs which were obnoxious to the Law, *Gal. 4. 4. 5.* And in-

deed ſeeing Chriſt himſelfe was giuen vs, & that he was borne for vs, wrought miracles, ſuffered death, aroſe, aſcended, &c. how muſt not his life alſo be ours? Againe, is it not written that Chriſt was made our ſanctification, as well as our righteouſneſſe; and our righteouſneſſe, as well as our redemption? *1 Cor. 1. 30.* Moreouer, he that continueth not to do all things contained in the Law is accuſed, *Deut. laſt verſe.* Whereof it folloves, that if any will auoyde the curſe of the Law, he ſtandes bound conſtantly from his conception till his death to keepe the Law: which forſomuch as none can doe by himſelfe, therefore all the contents of the law muſt be accompliſhed by our ſurety, or elſe no eſcaping the curſe. Beſides, if the actuall obedience of Adam made vs ſinners, how ſhould wee bee iuſt without the actuall obedience of Chriſt? And it ſeemes that Chriſt ſhould be but halfe a Sauour, ouely ſuffering, and not doing things pleaſant to his Father for vs. What meaneth that, *that Chriſt ſanctified himſelfe for vs?* *Iohn 17.* and who knowes not that it is written of Chriſt, *that hee came to doe his Fathers will?* *Heb. 10.* Whereas Scripture attributeth our ſaluation to his blood, that is a *Synecdoche*, a part put for the whole: likewise where iuſtification is placed in forgiueneſſe of finnes, *Rom. 4. 5. 6.* and the blood of Chriſt ſhed, being his chiefeſt obedience; as it comprehends the reſt that went afore, ſo it excludeth onely legall ſacrifices, as not meritorious.

T I M. Is not this a ſpeciall marke of a good Chriſtian, to follow the example of Chriſt his obedience in our doings and ſufferings?

S I L A S. It is ſo: heereby men are knowne to be Chriſtians, if after Chriſts example they doe endeavour to doe the will of God, & not by their owne profeſſion only, which are in hypocrites.

T I M. Why doth he ſay, many ſhall bee made iuſt, and not in the preſent time: many are made iuſt?

S I L. Becauſe this obedience is giuen to the elect, at what time they ſhall liue in the world and beleue.

## DIALOGUE XVI.

Verses 20, 21.

*Moreover the Law entered thereupon that the offence should abound, neuertheless, where sin abounded, there grace abounded much more. That as sinne hath raygned to death, so might grace also raygne by righteousnesse unto eternall life through Iesus Christ our Lord.*

TIMOTHEVS.

VV *What doe these words containe?*

SIL. The conclusion of the whole Treatise of Iustification by faith.

TIM. *What is the matter of the conclusion?*

SILAS. In the conclusion he doth meete withall, and make answer to a secret obiection made in the behalfe of the Law. The obiection is this, that if the obedience of Christ bee our full righteousness before God, without the works of the Law, then to what end doth the Law serue? To which the Apostle doth first propound his answer barely (verse 20.) and nakedly: that the Law was giuen; First, to encrease our guiltinesse. Secondly, that the grace of Christ thereby becomes more glorious; the which the Apostle doth enlarge by a comparison of contraries, (verse 21.) sinne and death set against righteousness and life, as contrary one to the other; the sum of which comparison is thus much: that as sinne preuailes to make all guilty of death, so the righteousness of Christ beeing freely giuen to the beleeuers, doth preuaile much more to make them partakers of eternall life.

TIM. *Now expound the words, what is meant by the Law?*

SILAS. The morall Law, contained in the ten commandments.

TIM. *In what meaning is it said, it entered thereupon?*

SILAS. The Apostle meaneth that it came in and entered vpon Adams offence, which had made vs guilty of death, that wee might become more

guilty. Some expound and say, it entered beside the promise of grace, as the more principall Doctrine.

TIM. *Was this the purpose of God in giuing the Law to encrease our guiltinesse?*

SILAS. No, not so; the Apostle doth not note the intention of God, with what purpose he gaue it, but the euent that did follow the giuing of the Law, that thereby our offence did more abound.

TIM. *In what respects is offence and sinne said to abound by the Law?*

SILAS. In these respects: First, because a Law beeing giuen, sinne was made more grievous now by the breach of it. Secondly, sinne is more stirred vp and irritated by the Law, our nature desiring the things that are forbidden it. Thirdly, the Law doth afford vs a clearer sight and knowledge of our finnes, which were more manifested vnto vs by the Law, as may be made plaine vnto vs by these comparisons. First, of a Glasse, which makes vs see the spots of our face what they be, and how foule they be. Secondly, of a Candle, which doth discover vnto vs the things in a roome which lye out of order, and could not be espied in the darke. So by the Law wee come to vnderstand what our finnes bee, and how grievous they are.

TIM. *Tell vs now what is meant by Grace?*

SILAS. The fauour of God, in the free forgiuenesse of all finnes by the merite of Christ his obedience.

TIM. *In what sense is it said, that grace abounded?*

SILAS. In respect of vs and of our knowledge: for by the forgiuenesse of our many and great finnes, the mercy and fauour of God in Christ, did appeare most manifestly vnto vs, and is more fully and famously knowne.

TIM. *By what similitude may this be declared vnto vs?*

SIL. Of a skilfull Surgeon or Physician, who by curing and healing great and desperate wounds and diseases, doth not get more skill, but doe more manifest

feſt their ſkill which they had. Secondly, of a moſt kinde Prince or father, who by pardoning ſome great faults of their Children or ſubiect, doe ſo much the more make knowne the clemency, and kindnes, by how much their offence was more heinous: in like manner the more and ſouler the finnes be which bee forgiven vs of God, the more plentifully doth he declare his grace. From whence we learne: Firſt, that wonderfull is the wiſedome and goodnes of God, that can turne ſuch a thing as ſinne is, to the praiſe of his grace; as *Davids* fall, *Pſal.* 51. 1. and *Peters* deniall, *Luke* 22. 32. Secondly, it affordeth a great comfort to great ſinners, ſo as they ſeeie their ſins and beleue in Chriſt; for whatſoeuer their ſins bee, there is mercy with God, more then to counteruaile them: grace in Chriſt is more able to ſaue, then *Adams* ſin to condemne. Thirdly, God ſuffereth men to abound in ſinne, with a meaning not to deſtroy them therefore, but to poure and ſhew forth his goodnes more richly: therefore let none with *Cain* ſay, *my ſin is greater, &c.* but rather with *Paul*, *1 Tim.* 1. 15.

*TIM.* But will not this Doctrine giue ſome liberty to ſinne?

*SIL.* Nay: it is a reſtraint rather and bridle from ſin; for Gods children are made the more carefull not to offend him, by how much the more they feele his mercies to bee great towards them. Therefore if any abuſe this Doctrine to licentiousneſſe, it is a maruailous bad ſigne and a fearefull token that they are growne deſperate.

*TIM.* What are we to learne by the beginning of the 21. verſe, As ſinne hath raigned to death?

*SIL.* Firſt, that ſinne rules as a King in all vnbeleeuers. Secondly, while ſinne beareth rule, whatſoeuer men doe, tendeth to deſtruction. Thirdly, all Gods elect are firſt vnder the raigne of ſin and death. Firſt, Priſoners, wounded, dead; ere they be healed, deliuered and reſtored to life.

*TIM.* When are we to iudge of ſinne, that it raignes as a King?

*SIL.* When the luſts and motions

of our ſinnefull nature, are willingly obeyed and followed.

*TIM.* What are we to learne by this, where it is ſaid, That grace might raigne?

*SILAS.* That as their is a kingdome of ſinne, ſo alſo there is a kingdome of grace; vnder which two kingdomes the elect muſt paſſe. For, they are tranſlated from the raigne of ſinne, to the raigne of grace, as the people of *Iſrael* were drawne out of *Egypt* into *Canaan*: and ſeeing euery one muſt belong to one of theſe kingdomes, therefore our care muſt bee, to examine vnto which we are ſubiect.

*TIM.* What doe ye call the raigne and kingdome of Grace?

*SILAS.* When our Conſcience being aſſured, that our finnes are accompted Chriſts, and his righteousneſſe accompted ours, we begin to leaue and withſtand our finnes, and to liue vnto God, thinking on thoſe things which pleaſe him, with care and ſtudy to doe them.

*TIM.* What is meant heere by righteousneſſe?

*SILAS.* Chriſts obedience imputed to vs, to iuſtifie vs before God.

*TIM.* What is meant heere by life?

*SILAS.* That bleſſed eſtate wherein we are ſet by meanes of this righteousneſſe, whereunto it is annexed as a fruite.

*TIM.* Why is eternall added vnto life?

*SILAS.* To ſhew, that the bleſſedneſſe of the iuſt men ſhall continue for euer in Heauen, as long as God endureth.

*TIM.* Why doth hee mention *Ieſus Chriſt*?

*SILAS.* To teach vs, that it is by him alone, that we obtaine Grace, righteousneſſe, and life.

*TIM.* Wherefore is there no mention of Faith?

*SILAS.* In the matter of Iuſtification, Chriſt is neuer mentioned without reſpect to Faith, which apprehendeth him.

## CHAP. VI.

## Of Sanctification.

## DIALOGUE. I.

Verses 1, 2.

*What shall we say then? Shall we continue in sinne that grace may abound? God forbid. How shall wee that are dead to sinne, liue yet therein?*

TIMOTHEVS.



*What doth the Apostle entreate of vs this first Chapter?*

SIL. Of Sanctification: where by they which are Iustified, and haue their sinnes forgiven them through faith in Iesus Christ, are enabled to walke in a new life, and to doe good workes, so as they cannot licentiously liue in sinne, though through infirmity they do sinne.

TIM. *What may we learne from this order of the Apostle, in teaching Sanctification after Iustification?*

SILAS. Two things: First, that the Doctrine of free Iustification by faith, doth not destroy good workes, but produce them rather. Secondly, the Doctrine of good workes or Sanctification, must follow the Doctrine of Iustification: as an effect the cause, and fruit the roote.

TIM. *What be the differences between Iustification and Sanctification?*

SILAS. Iustification, is an action of God, imputing to vs the perfect righteousness of Christ when wee beleue in him. Sanctification, is a worke of the Spirit, framing in the hearts of the elect, a new quality of holiness. Secondly, Iustification remoues from vs the guilt and curse of sinne, Sanctification remoues and takes away the rule and power of sinne. Thirdly, Iustification is

as the cause and roote, Sanctification is as the fruite and effect, though both done to vs at one time. Fourthly, Iustification is perfect here, Sanctification is vaperfect and encreaseth daily, till at length by degrees it be perfected in heauen.

TIM. *What bee the parts of this Chapter?*

SILAS. Two: the first, entreateth of the Doctrine of Sanctification, prouing that such as bee sanctified cannot serue sinne, vnto the 12. verse. The second, hath the dutie of sanctified persons, who are exhorted to flye the seruice of sinne, and to liue holily, seruing righteousness, vnto the end of the Chapter.

TIM. *How doth the Apostle enter vpon the Doctrine of Sanctification?*

SILAS. By a Prolepsis, wherein hee preuenteth a certaine Obiection against his former Doctrine.

TIM. *Where is this Obiection contained?*

SILAS. In the first verse, in these wordes; *Shall we remaine in sinne, that Grace may abound?*

TIM. *What is it to remaine in sinne?*

SILAS. To fulfill the lusts of sinne, with a purpose to continue in the obedience of sinfull lusts; which is a thing that cannot stand with grace, howsoever grace and sinne may stand together.

TIM. *Tell vs now the obiection made against Pauls Doctrine, what it was, or what is the effect of it?*

SIL. This; that hee had taught men to liue and abide in sinne, that grace might abound.

TIM. *How did they raise this Obiection, and from whence did they gather it?*

SIL. From Pauls words, when hee said, *Where sinne abounds, there grace more abounds.*

TIM. *How did they collect and reason*

*son*

*flow from hence?*

**S I L.** Thus: it is a good thing that Grace should abound; therefore to liue securely, and purposely to sinne, it is a good thing, for by that meanes grace shall abound the more.

**T I M.** But if the encrease of sinne doe cause grace to encrease, why should it not be good to encrease and multiply sinne, seeing it is a very good thing that grace should abound?

**S I L.** This obiection is very faulty and absurd; for first, it maketh sinne, and encreasing of sinne to bee the cause of grace, whereas it is but the occasion onely: as a disease makes a Phisition famous by occasion onely, for his skill in his Art is cause of his fame: so our sins being many and great, are occasions of illustrating and magnifying the grace of God, and not causes to purchase grace for vs; they are indeed properly causes of ire and vengeance. But howsoever sinnes are not, nor can be causes of grace, yet there needed an abundant and infinite grace to take away sinnes, beeing mightily increased: this then is the first fallacy in their reason, that which is no cause put for a cause. The next fault, it is in the ambiguity of the word; for they take this word (*Where*) as if it were as much as (wheresoever sin abounded) which is not so; many being ouerwhelmed with sinnes, as *Cain, Esau, Iudas, Achab, &c.* which had not a drop of grace afforded them. The meaning of the Apostle is this: where sinne abounds, that is, of whom sinne is abundantly knowne and felt, with desire of the remedy, which is Christ, towards them grace is more abundantly shewed and knowne. Lastly, there is a fault about diuersity of time, for *Paul* speaking of sinnes done afore calling, these cauillers did wrest his sayings to sinnes afterwards: that whereas the more our sinnes are afore regeneration, the more abundantly doth grace vtter it selfe in doing them away: yet hereof it followeth not, that therefore one being regenerate should sinne more impudently, and securely.

**T I M.** What other things doe yet ob-

*serue about this obiection?*

**S I L.** How easy a thing it is for them which cauill against the truth, and forsake the grounds thereof, to fall into diuers errours; therefore we should do well when we read or heare Scriptures, to ponder them, ere by way of reasoning we gather any thing from them. Secondly, we may assure our selues, that the doctrine of our Church touching iustification by faith without workes, is a sound doctrine, because such things are objected by Romanists, against our teaching of this truth, as was against *Paul* teaching the same; as that it openeth the window to sinne, and overthrowes all care of good workes. Thirdly, that the teachers and their doctrine, bee subiect to wicked cauillations: and therefore they haue neede of wisdom and patience, and their hearers of charity.

**T I M.** Thus farre of the obiection, now let vs heare what answere the Apostle maketh vnto this obiection?

**S I L.** He doth not answere the argument, but doth performe two things in his answere. First, he detesteth that consequent, that men should continue in sinne; God forbid: wherein hee sheweth how grieuously he taketh it, to heare the Gospell defamed with wicked suspitions and accusations, whose zeale herein for the truth, deserues to bee followed. Secondly, he giues reason why beleeuers ought not to continue in sin; because they are dead to sinne, therefore they ought not, they cannot liue in sinne: It is an argument from contraries, as if ye would reason thus of *Moses*: he is not aliue, because he is dead; or of a man that heareth not, because he is deafe; so the regenerate beeing dead to sinne by mortification, which is the first part of sanctification, it cannot bee that they should liue in the seruice of it, for death doth extinguish life as all men doe know.

**T I M.** What is it to bee dead to sin?

**S I L.** To haue the power and rage of sinne abated by the Spirit of God: this worke of the Spirit is called mortification.

**T I M.**

**TIM.** *What differences betwene those two speeches dead in sinne, and dead to sin?*

**SILAS.** The first, noteth a person vnregenerate, that is, yet vnder the power of sinne, drowned in the lusts and desires of sinne. The second speech, poynteth out a person deliuered from the dominion of sinne, and so hee doth not follow and ferue the wicked sinfull lusts of his corrupt nature, but is as a dead man to them. Looke what difference is betwene one that is vnder the water, ouerwhelmed in a whirlepoole where he hath no footing, and another which is compassed with waters, but hath sure footing, and his head aboue water; such oddes there is betwene one dead in sinnes, being plunged into the lusts of the flesh ouer head and eares, and another that is dead to sinne, being so compassed with infirmities of sinne, as there is a power in the soule ouer them, from the sanctifying grace of Christ.

**TIM.** *What is it to liue in sinne?*

**SILAS.** It is this: in the whole course of ones life, and all the actions thereof, to bee obedient to the motions of sinne; as a mans life is nothing but a continuall act of sinning. From all which wee learne, that seeing euery iustified person is sanctified, and dead to sinne; therefore such as still obey their wicked lusts, and licenciously liue in sin, in vaine doe they professe themselves to bee belecuers, and to haue their sinnes forgiven them: for such as be dead to sinne, are no more to bee perswaded to loue and practise sinne with delight therein, then a man naturally dead is to be moued to feare or ioy, by hauing terrible or pleasant things presented to him: and they which are otherwise, following the seruice of sinne with pleasure in it, therein sufficiently testifie that their sins are not forgiven, and that they are vtterly voyde of faith, because they lacke sanctification, the necessary fruite of faith.

#### DIALOGUE. II.

Verſes 3, 4.

*Know yee not, that all wee which haue*

*beene baptised into Iesus Christ, haue beene baptised into his death? Wee are buried then with him by baptisme into his death, that like as Christ was raised up from the dead by the glory of his Father, so wee also should walke in newnesse of life.*

**TIMOTHEVS.**

**VV** *hat is the purpose and scope of this Text?*

**SILAS.** To proue, that belecuers are dead to sinne, by their communion with Christ and his death, whereof baptisme is a sure and effectuell pledge, the reason stands thus; all belecuers are partakers of Christ himselfe (baptisme being a testimony of their communion with him.) But whosoever are partakers of Christ, are also partakers of his death for mortification of sinne, as well as of his resurrection for quickning to a new life: therefore all belecuers are dead to sinne by the vertue of Christ his death, communicated to them by the holy Ghost, and therefore cannot liue in sinne.

**TIM.** *What doth this text containe as subiect and substance of it?*

**SIL.** The doctrine of sanctification, which is declared and set forth three wayes. First, by the parts. Secondly, by the cause. Thirdly, by the testimony and pledge of it.

**TIM.** *What bee the parts of sanctification?*

**SIL.** Three: First, the death or mortification of sinne. Secondly, the buriall of sinne, which is the progresse of mortification. The third and last part is newnes of life or viuification, which is our quickening to a new and godly life.

**TIM.** *What do yee call mortification or the death of sinne?*

**SIL.** It is that action or worke of the Spirit, whereby the tyranny and power of sinne is weakened and taken downe, that though sinne doe still liue in the faithfull, and tempt them to euill; yet it is truly saide to bee dead, because in mortification, the strength and vigour of

of ſinne is ſo broken and abated, as it can neuer recouer his old force againe, but waſteth dayly till it be conſumed; as wee ſe to ſay of one that cannot recouer his health, that hee is a dead man, though yet he breath and liue.

**T I M.** Tell vs now which is the ſecond part of Sanctification?

**S I L A S.** The buriall of ſinne, which is a new worke of the Spirit, whereby ſinne already mortified, doth ſtill more and more conſume and moulder (as a dead body waſtes in the graue :) the buriall of ſinne being the proceeding of the death of ſinne, till it be aboliſhed and brought to nothing; as the buriall of the body is the progreſſe of naturall death.

**T I M.** What is the third part of Sanctification?

**S I L A S.** It is newnes of life, whereby the ſoule is quickened and enabled to leade a new life, that is; to liue godly and iuſtly.

**T I M.** What is meant heere by the glory of the Father?

**S I L.** The power of God, which was then chiefly declared to his glory, when Chriſt was raiſed from the dead; and in vs it is ſhewed manifeſtly, when caſting away ſinne, wee liue vncorruptly and holily.

**T I M.** What is ſignified by newneſſe of life?

**S I L.** The blameleſſe life of Chriſtians, or pureneſſe of liuing.

**T I M.** By the word [*Walking*.] what doth he teach?

**S I L.** That of a pure and blameleſſe life there be certaine degrees, as in walking there is going forwards to a certaine place; ſo there muſt be a profiting in Chriſtianity more and more.

**T I M.** Thus farre of the parts: now tell vs the true and proper cauſe of our Sanctification.

**S I L.** Our communion with Chriſt Ieſus, dead, buried, and raiſed againe, or our fellowſhip with the death, buriall, and reſurrection of Chriſt; which is meant by thoſe phraſes of being baptiſed into the death of Chriſt, and of being buried with him; hereby ſignifying

vnto vs thus much: both that Chriſt when hee died and was buried, was in our ſtead as our ſurety; and alſo ſtill communicateth the merit and vertue of his death and reſurrection to ſuch as are one with him, for the deſtruction of ſinne, as well as for remiſſion.

**T I M.** Shew vs this more plainly what your meaning is?

**S I L A S.** They which are the members of Chriſt by faith, there is a power and vertue deriued and conueyed into them, from his death and buriall, for the beating downe and conſuming the ſtrength of ſinne; and from his reſurrection, to the quickning and raiſing vp their minds and wils to the ſtudy and loue of godlineſſe.

**T I M.** Tell vs now diſtinctly and particularly, how doth the death of Chriſt anſweare to the mortifying and killing of ſinne?

**S I L A S.** Thus: Chriſt Ieſus conſiſts of two Natures, he is God & Man, as Man he dyed. Now the power of his Godhead did in his death, yphold his man-hood from ſinking, and gaue merite to his death; and the ſame Diuine power workes in his members, for mortifying ſinne through his death.

**T I M.** How doth his buriall profit to the buriall of ſinne, or to progreſſe of mortification in vs?

**S I L A S.** Chriſts body buried, was by his Diuine power kept from corruption in the graue, and that very power of Chriſt buried, workes the continuall waſting of ſinne. that it may dye by little and little in his people.

**T I M.** Shew vs now how our raiſing to a new life is effected by Chriſt his reſurrection?

**S I L A S.** That Diuine power that raiſed the dead body of Chriſt out of the graue, worketh in the elect the reſurrection of their ſoules, from the death of ſinne to the life of rightcouneſſe.

**T I M.** What doth follow of all this?

**S I L A S.** Firſt, that Chriſt is a Sauour, not by merite onely, but alſo by vertue and efficacie. Secondly, euery Chriſtian that deſireth to partake in the merite of Chriſts death for Iuſtification,

must labour to haue fellowshipe with him in his death for mortification, and to feele the vertue of his resurrection vnto newnesse of life. Thirdly, such as haue fellowship with his death, for the leauing of sinne, with a hatred of it; and with his resurrection for the leading of a godly and a iust life, out of a loue vnto God and to his Law, doe thereby declare, that they are one with Christ himselfe grafted in them.

**TIM.** *How is our Sanctification made knowne to a mans selfe, and vnto others?*

**SILAS.** By two pledges and testimonies: the one inward, the other outward: the inward, is the change of out affections, when the heart loatheth the finnes it was wont to loue, and striueth against them; and loueth such vertues and duties as once it did abhorre, endeavouring to doe them with a desire to please and glorifie God. The outward pledge is baptism, which is no empty and bare, but a powerfull pledge and instrument thereof. Therefore it is saide, *We are baptized into his death*, that is to say, it is an effectuell pledge of our fellowship with Christ in his death, as well to sanctification, as to iustification.

**TIM.** *Declare how Baptisme is a pledge of our sanctification in all parts of it?*

**SILAS.** The holy Ghost by the water of Baptisme (being sprinkled vpon the childe) as by an instrument, not onely sealeth but worketh sanctification, by linking and knitting the elect neerer vnto Christ, from whom they draw vertue and power, not onely for the mortifying and burying of their finnes, but for the pleasing of God in a new course of life. Or thus: the death of sinne is effectually represented by the water cast on vs at our baptism; and buriall of sinne, by our being vnder the water: and by our coming out of the water, is signified our arising out of our finnes to a better life, through the power of the holy Ghost, applying Christ his death and buriall for the beating downe of our corrupt nature; and his resurrection for our quickning to godlinesse of liuing.

**TIM.** *Then the power of Baptisme dependeth not vpon the Element of water, or on the Minister, or actions performed in the ministratiō?*

**SILAS.** No surely, but vpon the ordinance of Christ, appointing it to bee a pledge of remission of finnes and repentance: and vpon the Spirit and diuine power of Christ, working by his ordinance a straighter coniunction betwene himselfe and the elect beleeuers.

**TIM.** *Whereof should this put vs in minde?*

**SIL.** That such parties as are baptized, are much beholden to God for such a testimony and instrument of his grace; and in this regard, stand bound to depart from sinne, and to liue godlily, especially hauing made a solemne vowe and couenant in their Baptisme, that they will not serue sin in the lust thereof, but God in keeping his word, and doing his will therein reuealed, to the utmost of that grace which they haue receiued.

### DIALOGVE III.

#### Verse 5.

*For if we be planted with him to the similitude of his death, so shall wee be to the similitude of his resurrection.*

#### TIMOTHEVS.

**W**hat is the drift of this Text?

**SIL.** To make it manifest, that the power and grace of dying to sinne, and walking in a new life, is deriued and borrowed from Christ Iesus.

**TIM.** *How is this declared and made plaine?*

**SILAS.** By a similitude or comparison of planting. For as it fareth with a grist translated from an old stocke into a new, so is it with elect beleeuers. As the grist liueth, groweth, and fructifieth by the iuyce drawne from the new stocke into which it is planted: so the elect being taken out of the old rotten stocke of Adam, and planted into that Noble stocke Christ Iesus, they participate

pate of his heauenly Spirite, by whose vertue (applying the death and resurrection of Christ to them) they receiue power to dye to sinne, and to liue to God.

**T I M.** *What is meant by the similitude of his death and resurrection?*

**S I L.** Thus much, that what was done in Christ by nature, must be likewise done in vs by Analogie or proportion, as thus: Christ dyed naturally, so wee must feele in our selues a dying of our sinfull desires, as he rose againe out of the graue, so we must rise out of sinne to liue a godly life. And the power whereby wee can doe this, is deriued from the death and resurrection of our Lord, as the graft liueth by the life of the stocke, to which it is ioyned.

**T I M.** *What doth this similitude of planting teach vs?*

**S I L A S.** Sundry things: First, that naturally wee are strangers from Christ, being in the stocke of rotten *Adam*, whence we must be taken that we may be one with him. Secondly, that whilst we remaine in *Adam* out of Christ, we can no more do any good, then a graft can bring forth fruite being alone, and severed from the stocke. Thirdly, to the end we may liue spiritually to God, we must first be vnited to Christ, as the plant or graft is vnited to the Tree, into which it is planted. Fourthly, whatsoeuer power is in vs to doe good, or to leaue sinne, it is all from Christ, not from ourselues. As the graft set in a stocke, taketh now no life from it selfe, but from the stocke into which it is ingrafted. By this is quite ouerthrowne the concurrence of nature and grace.

**T I M.** *What are wee to learne from hence, that the resurrection of Christ is here annexed and ioyned vnto his death, and mentioned after it?*

**S I L.** These two things: First wee learne, that as Christ had no way opened vnto his resurrection but by death; so till we depart from sinne, wee cannot bee raised vp and renewed to a righteous life. Secondly, as Christs death and resurrection be ioyned together: so our death to sinne is ever ac-

companied with a new and vnblameable life, which can no more be severed from mortification, then the resurrection of Christ can bee severed from his death: and therefore our Apostle hath truly affirmed before, that such as bee dead to sinne cannot liue in it, verse 2. for now they lead their liues according to God.

**T I M.** *I haue heard you speake of the likenesse betwene a graft and the elect, and what we are to learne by it, shew mee now in this likenesse what dissimilitude and vnlikenesse there is?*

**S I L.** It is a sure truth, that no similitude doth hold in all things, it is sufficient to holde in that for which it is applied; as in this present similitude which is brought to shew, that as a slip passeth from one tree to another, and hath life from that stocke into which it is last planted, so the elect passing from *Adam* to Christ, are partakers of his Spirit: but as in euery other similitude there is a dissimilitude, so in this likenesse there is an vnlikenesse, and it doth consist in two things. First, the slip or graft is taken from a good tree and fastened to a wilde. Secondly, it retaineth still his old nature though it bee planted into a new stocke: now it is not so in this spirituall planting of men into Christ. For we are plucked from an vnfruitfull tree and wilde Oliue, euen from the corrupt nature of *Adam*, and are ingrafted into Christ as a most noble stocke, a tree of righteousness, whose very leaues are wholesome: also we put off our old nature which we had before, and leaue the affections which spring of our birth-corruption, and are partakers of the spirit of Christ, whose nature and properties we put on. *Rom. 2:14.*

**T I M.** *When may we be saide to learne off our old nature and affections of sinne, and by what means are we best furthered to it?*

**S I L.** When we be ginn to know our selues, that whatsoeuer cometh of our nature and is in vs without Christ, is naught and vicious, and are moued to be displeased with it, and to abhorre it, with an earnest and

constant endeouour to leaue and forsake whatsoeuer is from our corrupt nature : whereunto wee are much furthered and holpen by the faithfull and fruitefull meditation of Christs painefull death ; when we do consider the shame and bitterness thereof, to bee occasioned by our owne finnes, it will cause a mans heart to rise against them, as a mans heart riseth against his enemy, prouoking vs speedily to shake and cast them off, which cast our beloued and blessed Sauiour into such a bloody agony, and hell of sorrowes : for who can beleue that Christ was made a curse for our finnes, and yet still liue in the loue and seruice of sinne?

**TIM.** *When may it be said of vs, that we haue put on the nature and properties of Christ, into whom wee are newly planted ?*

**SIL.** When we doe feele wrought in vs by his Spirit such feelings and affections as hee had, putting on like mercy, loue, faith, meekenesse, patience, long-suffering, ioy, goodnesse, temperance, and kindnesse, as the man Christ had; beeing meeke and lowly as hee was, &c.

#### DIALOGVE IIII.

Verſes 6.7.

*Knowing that this our old man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne, for hee that is dead, is freed from sinne.*

**TIMOTHEVS.**

**W**hat is the substance of this Text?

**SIL.** It rehearseth the principal argument to proue that beleeuers are dead to sin, taken from their Communion with Christ and his death, [with him.] Secondly, it mentioneth the kinde of death by which he merited for them the spirit of sanctification, by the death of the Crosse, [Crucified.] Thirdly, it layeth forth the end of our sanctification, which is the destruction of sinne, [that

*the body of sinne might bee destroyed.] Fourthly, the duty of sanctified persons, [that henceforth they serue not sin.] Lastly, a reason thereof, because they that are dead, are freed from sinne, verſe 7.*

**TIM.** *What is meant here by the old man ?*

**SIL.** The vniuersall corruption of our nature as wee are conceiued and borne in sinne, whereby we are prone vnto all euill, and vndisposed vnto any good, the which corruption is therefore called old, because it hath bene in mans nature euer from our first parents *Adam.* Secondly, because it is in euery child of God, before that new quality of holinesse, for which they change their old deformity at their new birth. And for other two respects the name of [Man] is attributed vnto our sinfull corruption. First, to shew how neerely the euill and poyson of sinne cleaueth to vs, being as it were a mans selfe. Secondly, to note how men are addicted vnto it before they be sanctified, they doe not thinke themselves to bee men without it, so struiuing for the maintenance of their darling finnes, as they would doe for the safety of soule or body : one were as good plucke out a mans heart as seeke to pull him from his beloued finnes, as good kill the man himselfe as his sinne.

**TIM.** *In what sence is our old man said to bee crucified?*

**SIL.** To haue our old man crucified, is to haue the strength of our sinne enfeebled, weakened, and broken by little and little, as Christs body was weakened vpon the Crosse till hee dyed.

**TIM.** *What may this word Crucified put vs in minde of?*

**SIL.** Of the kinde of death which Christ suffered ; namely, the cursed death of the Crosse, by which death hee deserued the holy-Ghost for vs, to crucifie, that is, to pull downe the strength of sinne, that though it bee, yet it may not rule in vs.

**TIM.** *But how may wee vnderstand this, where it is written [that our old man is crucified with him,] sithence the death*

of

*of Christ was past long before this, how then crucified with him?*

SIL. We are to vnderstand it thus: that when Christ suffered vpon the Crosse, the corruption of our nature was imputed to him as to our surety, who once bearing the punishment of it, doth not onely for euer take away the guilt from vs; but doth daily by his spirit (which by that death hee merited for vs) kill and crucifie that our old man, that it may not reigne in his members: therefore it is here written in the present time, that our old man is crucified with him, to teach vs, that howsoeuer his death was but once suffered, yet the merite thereof and efficiency is euerlasting in all those which are one with him by faith, therefore he is said in Hebrews to haue purchased eternall redemption.

TIM. *What instruction for manners and amendment of life, will arise from hence, that our old man is crucified with Christ?*

SILAS. First, we can neuer sufficiently abhorre our corrupt nature and the lusts that spring from it, sithence it was that which nayled Christ to the Crosse. Secondly, wee must labour to feele the vertue of Christ crucified in the mortifying of sinne, and then wee may assure our selues of the benefit of Christ crucified, in the forgiuenesse of sinne. Lastly, as Christ gaue himselfe wholly to the Crosse for our sakes, so ought we to strue against all and euery sinne, not bearing nor nourishing any one sinne, but keeping vnder one as well as another; seeing Christ spared none of his members and parts of his body, which were all and euery one pained for our finnes, euen from his head to his feete.

TIM. *What doth this word (body of sinne) signifie?*

SIL. The whole man (body and soule) as he is borne of his parents, and comes into the world corrupted by sin; and albeit not the body alone, but the whole man throughout, in his minde, will, affections, and all be infected with sinne: yet for good reason doth the Apostle liken sinne to a body, calling it a

body of sinne, (that is, sinne which is as a body.) First, to teach vs that sinne is a thing subsisting and of force in vs. Secondly, because it hath innumerable lusts, as it were so many members annexed to it. Thirdly, though sinne bee seated in the soule, yet the desires of sin are executed by the members of our body, as by instruments. Lastly, because sinne is conueyed into the soule at the first by meanes of the body.

TIM. *What is it to destroy the body of sinne?*

SILAS. Quite to abolish it, and to take it out of our nature that it should not bee at all; but this thing is not performed during the time of this life, it is still in doing, and certainly shall be perfected in the end of our life; therefore it is said to be destroyed, as if it were already done: and this is the end and marke that Christ aymes at, in the worke of our sanctification, which wee are still to strue toward, though we cannot attaine it while we liue, hauing sinne still abiding and dwelling in vs: howbeit the spirit of sanctification so farre preuaileth against our sins, as that they cannot rule in vs, and make vs henceforth to serue sinne, as we were wont to doe before our sanctification.

TIM. *Declare vnto vs now what it is to serue sinne?*

SIL. It is to do that willingly which sinne would haue done, when men doe freely and readily execute by the members of their body, that which sinne desireth and lusteth: and on the other side, the not seruing of sinne, is, when the motions and desires of sinne, are not obeyed either in will or worke, but bee cast out of our thoughts, words, and deeds, as much as may be.

TIM. *What is the difference betweene the hauing of sinne, and the seruing of sinne?*

SILAS. Such as is betweene the hauing of a naughty seruant, and the suffering him to rule all in the family. Euery godly man hath sinne, but he keepeth it vnder, as a seruant or slave, not suffering it to command or beare rule in them. The wicked, they both haue sin,

and

and serue sinne, because they resist it not, but suffer it to beare rule in them; as a Lord or King carrying all the powers of body and soule after it mightily.

**TIM.** *Seeing some men doe fulfill some motions of sinne, which yet doe not serue sinne, and others doe abstaine from some acts of sinne which yet doe serue sinne, how then may it bee knowne who serue sinne, and who do not?*

How many waies the seruice of sinne is knowne.

**SILAS.** The seruice of sinne is manifested by the obedience to the desires and lusts of sinne; as it is written, *His seruants wee are to whom wee obey*; and this obedience is manifested by yeelding vnto sinfull thoughts, in consent of our will, and in practise of our life. Also by struing for our lust, and defending of them: by hating and disliking them which reprove vs; by louing such as soothe and flatter vs in our euill wayes; by vpholding and maintayning sinne in others; by giuing fauours and appointing rewards vnto sins and vices.

**TIM.** *But some there are which outwardly yeeld obedience vnto the word, who yet are seruants of sinne, how shall they bee discerned of themselves and others?*

How Hypocrites bee discerned from true Christians.

**SILAS.** They are to be discerned and knowne by these marks following. First, though they do in their outward actions yeelde obedience to the word yet they doe still retaine the yoke of sinne, for they loue not those duties which yet they doe for sinister respects of profit, or praise, or pleasing themselves or others: and those sins which they leaue vndone, yet they still like them in their hearts, as the people of *Israel* being deliuered from the bondage of *Pharaoh*, looked backe into *Egypt* in their thoughts, wishing themselves there againe; so it is with these men, they leaue the outward act of sinne, and yet loue sinne, hauing their hearts set vpon it. Secondly, the seruants of sinne, though they forsake many sinnes, yet not all their sinnes, they still keepe some beloued sinne, either of their trade, or of nature which they serue as their *Mistresse*: and though they do sundry du-

ties touching the outward deede, yet they leaue vndone some duty, as necessarily as any which they doe, because it crosseth their lusts. Thirdly, those sinfull actions which they do forsake, and those good duties which they doe performe, they do but for a time; for they are soone weary of well doing, and returne to their sinnes as a dog to his vomit. Lastly, they that be the seruants of sinne, both in the good which they doe, and in the euill which they would do, they are ledde and driuen by corruption, that is the ground-woke and beginning of all their actions, they walke after the flesh, not after the spirit: the flesh (that is their sinfull nature) is the pipe after which they dance, and the guide which they follow.

**TIM.** *But tell mee what are wee to learne by that word (henceforth) in the 6. verse?*

**SIL.** That the Gospell doth looke forward to the time to come, it respecteth not what beleeuers haue bene before their repentance and turning to God: but requireth that henceforth, that is, from the time of their conuersion forward, they should carefully serue God by doing his will, forsaking the seruice of their sinfull lusts: see the like place in *Acts* 17.30. and *Ephe.* 4.17. *1 Pet.* 4.2. Which affords a great comfort vnto those which mourne for sinne, and a speciall admonition vnto such as bee yet secure: it will bee sufficient to either of these, if henceforth they looke vnto it, mourning and loathing that which is past, being carefull hereafter no more so to sinne.

**TIM.** *What bee the reasons which may dissuade all men from the seruice of sinne?*

**SILAS.** Very many and forcible: First, because the seruice of sinne is a spirituall bondage, the end of which seruice is shame and euilllasting death. Secondly, if wee serue sinne, wee cannot serue Christ, for no man can serue two such contrarie maisters. Thirdly, it is contrary to our vow in baptisme, where we promise that wee will forsake sinne, and serue God. Lastly, we are by mortification

tification dead and freed from sinne, and therefore we are not to serue it.

**TIM.** *How do yee make plaine this last reason?*

**SILAS.** By a comparison of naturall death and the effects thereof, which our Apostle doth touch in the seauenth verse; when hee saith, [*they which are dead are freed from sinne,*] the meaning whereof is this; as they which are naturally dead, cease from their sins, which they were wont to do whilst they liued: so beleeuing Christians which are spiritually dead by mortification, must resolve to cease from their former finnes.

**TIM.** *But we cannot be so free from sinne as men that are dead, for they sinne not at all, whereas there is no man liuing that sinnes not.*

**SILAS.** True, it is so; yet the godly Christian is free from sinne in a twofold respect. First, because the guilt and punishment of finnes is forgien him by Christ. Secondly, because hee doth no more follow the impulsions or motions of sinne, but as a bondman deliuered and ransomed from some cruell Lord, doth not now any thing at the commandement of that Lord, whose yoke he hath shaken off. So it is with true beleeuers, being once deliuered from the dominion and rule of sinne, they are no more vnder the gouernment and becke of sinne, and though they bee not free from the corruption of sin, which cleaueth to their nature, as skin to their flesh, or as the flesh to their bones: yet they are free from the command and compulsion of sinne, not any more to be ruled and led by it, but by the Spirit of Christ.

**TIM.** *By what tokens may it bee knowne to our selues and others, when wee be thus freed from sinne?*

**SILAS.** By these tokens: First, a person freed from sinne, hath not any purpose to sinne, but is determined in all things to please God so farre as grace shall enable him, and frailty suffer him. *I am determined to keepe thy righteous iudgements, Psal. 119.* Secondly, hee feares sinne as the greatest euill, as it is said of *Efra*, *That he feared God greatly,*

*Efra 7. 10.* Thirdly, he is very watchfull ouer himselfe, resisting the very motions in euill. Fourthly, he shunneth euery occasion of sinne. Fifthly, hee prayeth heartily and continually against the power of sinne. Sixthly, if hee sinne at any time, it is with godly griefe, which causeth fresh repentance, neuer to be repented of, *2 Cor. 7.* Seauenthly, he laboureth to pull others out of the bondage of sin, and to keepe from sinning, such as are set free there-from, especially such as be vnder his charge. Eighthly, hee is ioyfull and heartily thankfull for his owne liberty in Christ, and for the freedome of others, *Rom. 7. 24.* Lastly, hee loues Christ which hath freed him, and tenders the glory of Christ his deliuerer, about his owne saluation, *Rom. 9. 2.*

How and by what signes our freedome from sinne is manifested.

#### DIALOGVE V.

Verses 8,9, 10 11.

*Wherefore, if we bee dead with Christ, we beleue that wee also shall liue with him. Knowing that Christ being raised from the dead, dyeth no more; death hath no more dominion ouer him. For in that he dyed, he dyed once to sinne: but in that he liueth, he liued vnto God. Likewise thinke yee also, that yee are dead to sinne, but are aliue to God, through Iesus Christ our Lord.*

TIMOTHEVS.

**VV** *Hat is the drift and purpose of this Text?*

**SIL.** To admonish all Christians, that they may in no wise liue licentiously in sinne, sithence they receiue this mercy from God, to haue communion both with the death and life of his Son, both for mortification of sinne, and for newnesse of life; and this to be the drift, appeareth by the twelfth verse, *Let not sinne therefore raigne, &c.*

**TIM.** *What is the summe and substance of this Text?*

**SILAS.** It sets forth the doctrine of sanctification, by comparing Christ and his

his members together in these foure things, wherein they are like the other. First, as Christ dyed once for sinne, so all his members are once to die to sinne. Secondly, as Christ being dead did liue againe, so all his members are quickned by him to liue a new life. Thirdly, as the life which Christ now liueth is perpetuall and can neuer bee againe extinguished by sinne or death, so all his members shall perseuer to the end in newnesse of life. Lastly, as the end of Christs death, was to take away sinne, and as the glory of his Father was the end of his life; so it is in his members, their mortification shall quite abolish sinne at the last, and the vprightnesse of their life, tends to the glorifying of God, who takes himselfe much honoured, when his be holy, as he is holy.

**TIM.** Tell vs now the meaning of the words, what is it to be dead with Christ? and also what it is to liue with him?

**SILAS.** To bee dead with Christ, it is to haue communion or fellowship with his death, for the mortification of our finnes, by the vertue and power of his Spirit, which his death merited for vs; and to liue with Christ, is to haue communion with his life, to be partakers with his life, whereof there bee two degrees. The first degree is the life of grace in this world, whereby beleeuers are enabled to thinke and doe in some measure pleasing vnto God. The second degree is the life of glory, which they shall haue and liue in heauen in all perfection, louing God, his Angels, and Saints, with all their heart, soule, and strength.

**TIM.** What are wee to learne from hence, that such as die together with Christ, shall also liue with him?

**SILAS.** Two things: First, an instruction, that dying to sinne, and newnesse of life are inseparable. For he that hath the first, cannot but haue the latter. Secondly, a consolation; that the life of Christ is annexed to his death & for they are sure to haue part with him in his life, both of grace and glory; that haue part with him in his death. So the Apostle saith, *we be assured*; that is, wee are

certainly perswaded of it, that the life of Christ belongs to vs, if we be dead to sinne; it is no matter of opinion or conjecture, but of faith.

**TIM.** What things learne we out of the ninth verse?

**SILAS.** First, that Christ was dead to take away sinne, touching guilt and dominion. Secondly, that he was raised from death to life againe. Thirdly, that his life is no more subiect to death, for it cannot againe bee quenched with sinne and death; whereupon doth follow these two most comfortable things. First, those finnes of ours, which were imputed to him, he hath wholly abolished and freed himselfe from them. For if any one of our finnes were not taken away by him, either hee must not rise from the dead, or being risen, hee must returne againe to dye: for where sinne remains vnremoued, there of necessity death hath power, because it is the stipend of sinne. Secondly, that as Christ hath freed himselfe from our finnes and death, so he will free his members wholly, from them both. For he tooke our nature vpon him, to that end, to chate sinne and death out of it, as it is written, *He came to destroy the workes of the devil*, 1 Iohn 3. Also in his death and resurrection he bare our persons, & for vs and in our behalfe ouercame sinne and death, as if we our selues had done it.

**TIM.** Vnto what vses will the knowledge of these things serue vs?

**SILAS.** This knowledge must serue vs to these vses. First, to prouoke our thankfulness vnto Christ, who hath wrought our liberty from sinne and death, the two maine enemies of our saluation. Secondly, to increase our hatred of, and our strife against sinne, in a ioyfull hope of full and perfect freedome from it by Christ.

**TIM.** What other thing is there to be learned out of this ninth Verse?

**SIL.** That Iesus Christ was once not onely dead, but vnder the dominion and power of death; not as one constrained as if hee could not haue kept himselfe from the power of death, but willingly because hee would obey his

Fathers

Fathers decree, who had appointed that death (for our sinne) should seaze vpon him and hold him as prisoner in the house of death for a time: and this is the lowest degree of Christs humiliation, containing the true meaning of that article of his descension into hell: hell signifying the graue, according to the phrase of scripture; and descending into the graue, was the putting of his body vnder the dominion of death for a certaine space. The vse of this is to teach vs humility, that the same mind be in vs which was in Christ; who as he abased himselfe to such a vile condition for our good, so ought wee in humblenesse of minde to serue and profite others, though they be our inferiours, and though wee should put our selues to do very meane or hard things for their sakes.

**T I M.** *What is contained in the tenth verse?*

**S I L A S.** The end of Christ death, which was to abolish and wholly take away sinne, both touching the punishment and the power of it: therefore it is said, he dyed once to sinne, that is, to take away sinne from his members, by that one death, which he once suffered. Also it contains the end of his life, which he now liueth in heauen; to wit, the glory of his Father: therefore it is written, *that he liues to God*, that is, to the praise God, and in his glorious presence, on most gloriously.

**T I M.** *What are wee to learne from this, that Christ is said to dye once to sin?*

**S I L A S.** First, that our sinne was the cause of his death. Secondly, that sinne in the elect shall be destroyed and taken away by the merite and vertue of his death: the time will come (to wit after this life) that the children of God shall be as free from sinne, as Christ himselfe is. Thirdly, that for the destruction of sinne, it was sufficient for Christ once to dye, and therefore the sacrifice or offering of Christ in the Popish Masse to take away sinne, is absurd and abominable: it is absurd because it implies a taking away of sinne, without death, and a sacrifice for sinne without blood, or else an iteration of his death,

or often shedding of his blood, all which is most absurd; it is abominable, because it is directly against the Scripture, which speaketh of Christ as of one once dead, and once offered. Secondly, because it doth derogate from the all-sufficiency and perfection of Christs onely sacrifice in his death; for if his sacrifice bee sufficient for this purpose to take away sinne, their sacrifice of the Masse is superfluous; if this bee needfull, then Christs is weake.

**T I M.** *What other thing learne wee from hence, that Christ dyed but once?*

**S I L A S.** That it is sufficient for vs, once to be mortified, and once to dye to sinne, from whence we may gather that they are in an errour, which thinke that the grace of mortification and repentance, may bee wholly lost; for then Gods Children must twice dye to sinne: howbeit, though the grace of sanctification is but once giuen, yet Christians must labour to cherish and preserue that grace, yet with purpose neuer to returne againe to the seruice of sinne, as Christ neuer returns vnto the Graue.

**T I M.** *Why is it said that Christ raised from the dead, liues to God, seeing hee alwayes liued vnto God, euen afore his death?*

**S I L A S.** Christ after his resurrection from the dead, doth otherwise liue vnto God, then hee did before his death. For though it be true, that alwaies euen before his death as well as after, he was led by the Spirit of God, and did all things to the praise of God; yet before his death he so liued to God, as hee had in him as in one who was a true man, the infirmities of our nature, wearinesse, hunger, thirst, cold, &c. and vpon him as vpon our surety all our sinnes charged and imputed; but after his resurrection hee so liued to God as his manhood is wholly freed from all infirmity of nature, and imputation of sinne, being most perfectly glorified.

**T I M.** *What is contained in the 11. verse?*

**S I L A S.** It is the conclusion of the comparison betweene Christ and his

members: the effect and summe whereof is this, that what thing was done in Christ, the same thing ought to be done in his members. For as Christ once dying doth euer liue to God, so his members are once to dye to sinne, and perpetually to liue to God.

**TIM.** *What is meant heere by our liuing vnto God?*

**SILAS.** When not sinne, but the Spirit and the word of God, bee the grounds of all our thoughts, wordes, and deeds.

**TIM.** *How is this spirituall life whereby we liue to God, to bee preserved and maintained?*

**SILAS.** First, by the meanes of spirituall nourishment, the flesh and blood of Christ, spiritually eate and drunke by faith. Secondly, by recreation, to wit; singing of Psalmes with ioyfulness. Thirdly, by exercise of prayer, repentance, and good workes. Fourthly, by sleepe, euen by meditation of the word, Law, and Gospell. Fifthly, by physicke, and good vse of afflictions, both vpon our selues and others. Sixtly, the auoyding of hinderances, as namely of sinne, euill company, euill example, euill counsell. *Plal. 1.1. and 26. and 119.*

1 Food.

2 Recreation

3 Exercise

4 Sleepe

5 Physicke.

6. Remouing impediments.

**TIM.** *What further instructions are we to take out of this 11. verse?*

**SILAS.** First, the death and life of Christ is not for himselfe, but for vs which beleue in him; therefore as Christ dyed and liued for vs, so let vs thinke our selues bound to liue for the good of others. Secondly, whatsoeuer good things beleueurs haue, which concerns the spirituall and heauenly life, they are beholden onely vnto Christ therefore: which must helpe vs; First of all to beate downe the pride of our heart, and to make vs humble, seeing wee can neither dye to sinne, nor liue to God, nor doe the least good thing but through Christ. Secondly, to quicken our loue and thankfulness more and more toward Christ, by whom wee haue all our grace, and looke for all our glory. To Christ therefore which hath sanctified vs and giuen vs fellowship

with his death and resurrection, both for remission, and for mortification of sinne, bee thanks and praise for euermore, Amen.

## DIALOGVE. VI.

## Verse 12.

*Let not sinne reigne therefore in your mortall bodies, that you should obey it in the lusts thereof.*

## TIMOTHEVS.

**W**hat is the drift of this Text, and what doth it containe?

**SILAS.** To perfwade those which are sanctified, not to suffer the grace of the Spirit to bee idle, but to let it on worke, for the suppressing of sin which remaineth in our nature. These words of our Apostle, containe an exhortation to that purpose, and heere beginneth the second part of this Chapter; the first part was doctrinall, this latter part is parneticall or hortatory.

**TIM.** *What bee the parts of the exhortation contained in this 12. verse?*

**SILAS.** Three: First, the substance of the exhortation, [*Let not sinne reigne in you.*] Secondly, the reason why wee should not suffer sinne to reigne in these wordes, [*Therefore*] and [*Mortall.*] Thirdly, the meanes how to hinder the kingdome of sinne, [*By not obeying the lusts of sinne.*]

**TIM.** *Now expound the words, and tell vs what doe wee call [Sinne?]*

**SIL.** The corruption and pronenesse of our nature to all euill, this naturall corruption is heere called sinne: First, because it is the punishment of the sin of our first parents. Secondly, the matter and caule, roote and fountaine of all other sinnes. Thirdly, because it hath the proper nature of sinne.

**TIM.** *How prone wee that it hath the proper nature of sinne?*

**SIL.** First, it is the transgression of the Law, *Rom. 7. 7.* Secondly, it striueth and rebelleth against the motions of the Spirit, *Rom. chap. 7. ver. 23.*

*Est peccatum licet non imputetur Sin. August.*

*Beatus tollit in Baptismo, non corruptione & macula. Idem.*

*I see a Law in my members rebelling, &c.*  
Thirdly, because it engendreth death, which is the fruite of that which is properly sinne. Rom. 5. 14. and 6. 23.

**T I M.** *When may sinne bee said to taigne?*

**S I L A S.** When the lusts and motions of sinne are consented vnto, and followed without resistance, or when it is done readily, which sinne willeth and commandeth to be done.

**T I M.** *What is meant heere by the body?*

**S I L A S.** The whole man consisting of soule and body; now he doth rather name the body then the soule, because sin is first conuayed into the soule by the body, and afterward executed and fulfilled by the body, as an Organ to the soule in committing of sinne.

**T I M.** *What are the instructions that wee are to learne from this exhortation thus expounded?*

**S I L.** First, though sinne cannot but still bee in the regenerate; yet it ought and may be kept from reigning, else this exhortation were vaine. Secondly, that it behooueth euery child of God, to do his part and endeour that sin may not raigne. Thirdly, where this care is not taken to resist sinne, there it will reigne as a tyrant, or rather as a King.

**T I M.** *What reasons may stirre vp Gods children to a care of hindering the kingdome of sinne, so much as euer lyeth in them to doe?*

**S I L A S.** First, seeing Christ hath put into them the grace to mortifie their sin, it is their part not to suffer it to bee idle and vnfruitfull; but to labour more and more to keepe vnder and maister that enemie which Christ hath already begun to slay and destroy. Secondly, because wee are mortall and subiect to death, therefore our resistance of sinne must bee the stronger, seeing it will shortly haue an end. Thirdly, if we strue against the kingdome of sinne to hinder it, we are sure to conquer it, otherwise it will ouercome vs to our euerlasting shame and destruction.

**T I M.** *But what needeth this exhortation to the faithfull, in whom sinne can-*

*not haue any kingdome, because Christ is their King, and ruleth them outwardly by his word, and inwardly by his Spirit?*

**S I L A S.** It is very needfull, because by their owne care and endeour in resisting sinne, it is kept from exercising any rule or kingdome ouer them. God who will not haue sinne to rule in his children, the same God willeth his children not to be secure, but to doe what they can to stoppe and hinder the power and course of sinne in themselves: God workes by meanes.

**T I M.** *Tell vs now what is the speciall meanes to hinder the kingdome of sinne?*

**S I L A S.** Not to obey it in the lusts thereof; where by this word [lusts] is meant not corruption of nature, but the first stirrings thereof, euen all the euill desires and motions that spring from it, which may appeare to bee so by these reasons. First, because he doth distinguish sin from lust, as the roote & cause from the fruite and effect. Secondly, because he speaketh of lusts in the plurall number, saying lusts and not lust; this shewes that hee meant not naturall corruption, which is one entire thing dispersed into the whole man; but those diuers and many wicked motions and desires which come of it: whereof wee may reade the particulars, Romanes 1. 29. 30. 1 Corin. 6. 9, 10. Galat. 5. 19 20. 21. Colos. 3. 5. and Titus 3. 3. Such an heape, sea, or world of euill lusts there be lurking in our nature, as so many enemies to fight wihall.

**T I M.** *Now yee haue told vs what is meant by lusts, tell vs what it is not to obey these lusts?*

**S I L.** Neither to practise them in our workes, nor so much as to consent vnto them in our wil, with great watchfulness and continuall prayer to withstand all motions and occasions of sinne.

**T I M.** *What is the doctrine we learne from hence?*

**S I L.** That such as will keepe sinne from reigning, must keepe downe the first motions thereof, which may be declared by these similitudes; first of woundes & diseases in the body, which being

*Obsta principia  
si ferro medici-  
na paratur,  
cum mala per  
longas commo-  
uere moras.*

Original  
concupiscence  
is sin formally,  
and not  
the matter or  
matter of  
sinne.

Every sin ori-  
ginal and ac-  
tual reigneth  
in the vine-  
generate, not  
so in the god-  
ly.

Therefore.

Mortal.

being lookt vnto at the first, bee more easily cured, whereas being let run too long, they grow desperate and curelesse: And of Fields and Gardens wherethe weedes being neglected too long, will ouergrow the corne and good hearbes. Lastly, of warriors, who set vpon their enemies, where they finde them feeblest; so sinne being in time resisted, ere it get hold on our will, or breake forth by the members of our body, is kept from bearing rule ouer vs, and held vnder as a slaue and vassall.

**TIM.** *What other meanes are there by which sinne must bee kept from reigning?*

**SIL.** This forenamed meane, hath other subordinate meanes as helpees thereunto, when God will worke by them. First, meditation on the word read and heard. Secondly, exercise of priuate prayer, and daily confession of knowne finnes. Thirdly, admonition of the golly. Fourthly, Christian fasting. Fifthly, auoiding the occasions of sinne, and the company and counsell of wicked men. *Psal. 1. 1. and 26. 4 5. Prou. 1. 10.*

#### DIALOGUE VII.

Verse 13.

*Neither giue ye your members, as weapons of vnrightheousnesse vnto sinne: but giue your selues vnto God, as they that are alive from the dead, and giue your members as weapons of rightheousnesse vnto God.*

**TIMOTHEVS.**

**W**hat is the summe of this Text?

**SIL.** It hath an illustration or further setting forth of that which was taught in the former verse, by a borrowed speech from warriors or souldiers, which beare weapons of defence of those Kings or Lords vnder whom they serue. Whereby the Apostle giueth vs thus much to vnderstand, that as Kings are maintained in their Kingdome by the ready obedience of their subiects in

peace, and by their willingnesse to fight for them in time of warre: so the raigne of sinne is furthered by the same meanes, and hindered by withdrawing these meanes; that is, by not obeying nor fighting for the lusts of sinne, as a King must needes fall and come downe when his subiects will not obey him, nor beare weapons against his enemies.

**TIM.** *What is meant by [Giue?]*

**SILAS.** It is as much as to exhibit and voluntarily to present our selues before sinne, to doe the lusts of it; as souldiers of their owne accord shew themselves in presence of their Lords and Generals, to take commandement from them. Whereby wee are put in minde that wee are so ready and prone to goe after the motions of sinne, as no seruant is more ready to doe his maisters will. Wee doe naturally offer our powers of body and minde to receiue commandements from sinne, as from a Generall and Commander.

**TIM.** *What is meant by [Members?]*

**SILAS.** It signifieth all faculties and powers of body and soule, euen our whole selues (as it is expounded in the next part of this verse,) and the reason why the Apostle doth call our members [*Weapons,*] it is to aggrauate the matter, enen to teach and shew thus much vnto vs, that when we put forth that strength and force that is in vs, to strue for the lusts of sinne, to execute them, therein we doe fight against God, and in Giant-like manner beare weapons against heauen (though sinners thinke not so,) as if hee would prouoke the Almighty vnto battaile: as the Philistims waged warre against the Israelites, so our peruerse rebellious nature with her faculties fighteth against God.

**TIM.** *What is meant by sinne, and why is rightheousnesse ioyned with it?*

**SIL.** By sinne is meant the naughtinesse of our nature, springing from the first sinne of our parents, wherewith the Apostle doth yoke vnrightheousnesse in this place, to teach vs, that we can do no sinne but that therein we shall deale vnrighteously with God, whom we disobey and dishonour; with our selues, whom

As weapons may be used by a good Subiect, or a Rebell, so the body is an indifferent thing. Theophylast.

whom we defile and destroy; with our neighbour, whom wee hurt in body, soule, name, or goods, or with all three.

**T I M.** Now that yee haue expounded vnto vs the words, tell vs what wee are further to learne, out of the former part of this verse?

**S I L A S.** These two things: First, what all men would doe naturall, if wee were left to follow our owne corruption; namely this, wee would breake out into open rebellion, to make warre against God in defence of our sinfull lusts, as mutinous souldiers and subiects beate weapons against their lawfull Captaine or Soueraigne. And this indeed is the estate of all naturall vnregenerate men, howsoeuer they perceiue it not, all the powers that bee in them do fight against God, not a sinew nor a veine of theirs but it warres against their Creator, as *Ach: b* sold himselfe to do wickednesse, and the *Ephesi-ans* sinned with greedinesse: which is a most perillous estate, wherein a man (if he could chuse) would not liue a minute of an houre for a million of worlds. For if it be a dangerous matter for a subiect to rise vp in armes against an earthly King; how extreemly dangerous must it needes bee to wage warre against the King of Heauen, who in one instant can destroy both body and soule in hell fire? Secondly, wee learne hence what it is that euery Child of God by grace may doe and ought to doe, to wit, to strīue and fight most willingly, not for the lusts of sinne, from the tyranny whereof they are deliuered, but to doe the will of Christ Iesus their new Lord; to whom they are subiect in respect of creation, redemption, conseruation, and dominion.

**T I M.** Come now vnto the latter part of the sentence, and tell vs what is meant [by your selues, and by gining your selues vpr to God?]

**S I L A S.** Body and soule with all the faculties of both, which we doe giue vnto God, when wee are ready to take knowledge what is the will of God, and to liue thereafter, fighting now as much against sinne, as wee were wont to

strīue for it.

**T I M.** But how can we gine our selues to God, seeing wee our selues can doe nothing? it is God must doe all in vs.

**S I L A S.** This text speaketh to regenerate persons, and these are said to doe that which Gods grace makes them able to doe. Secondly, Gods grace and mans inducōur agree well together, as efficient and instrument; here our endeouour is called for, that wee strīue vp the grace that is in vs, and not suffer it to lie still and be idle.

**T I M.** What is meant by the [dead] and what is it to bee [aline from the dead?]

**S I L.** By [dead] hee meaneth those which were spiritually dead in sinne: these are said to bee made aliue when they are rayled vp by Christ from their sinnes to liue the life of grace hauing the spirit of Christ put into them to mooue and leade them to doe good things vnto his glory, in the obedience of his will.

**T I M.** What instructions are wee to learne from hence?

**S I L A S.** We learne from hence our duty, and the reason of it; our duty is this: that being regenerate we must be as prompt and forward to serue God, as other men to serue sinne, while they bee vnregenerate. The reason hereof is equall; that seeing God hath made vs now aliue by grace, that once were dead in sinnes, therefore wee are bound very readily to obey him, by whom wee are translated from the death of sinne vnto the life of righteousness.

**T I M.** What are we to learne further, by the last words of this Text?

**S I L.** That when we once come to God, wee must contend and fight for him against our owne sinfull lusts, as before wee fought for our lusts against him.

#### DIALOGVE VIII.

##### Verse 14.

For sinne shall not haue dominion over you, because ye are not vnder the law, but vnder grace.

**T I M.**

Not I (saith Paul) but the grace of God in me 1. Cor. 15. 2.

Eph. 2. 5.

Helpe the pore with those hands with which we oppressed the pore: let those feet run to Church which once ran to Idols: let that tongue &c. Ga. 5. 27.

TIMOTHEVS.

**H**ow is this Text denied?

SIL. The parts of this text be two reasons; one subordinate to the other, the latter to the former.

TIM. What is the drift and purpose of this Text?

SIL. To encourage men to strue and make resistance against sinne, by a reason of great force and waight: this reason is taken from the certaine hope of victory; if wee strue lawfully against sinne wee shall overcome it in part at least, it shall not overcome vs wholly or finally; for among all other things, these two ought most to preuaile with Christians, to make them stoutly and manfully to fight against sinne. First, that our quarrell or cause is good; for wee stand with Christ our redeemer, with his word and glory, against sinne, both his and our mortall enemy. Secondly, that of our strife there will come a good and happy issue in the end, even the conquest of sinne; therefore we are to quit our selues like men and to bee strong; for if David fought most valiantly against Goliath, because he was assured of the victory; and if worldly souldiers bee animated and whetted on to fight, when they haue but a likelihood of victory: how much then ought Christians to strue against sinne, being certaine of the victory? The Apostle in the word of truth assuring vs, that if wee fight, sin shall not haue dominion over vs; it may and must remaine in vs as a mutiner, but shall not reigne over vs as a conquerer.

TIM. What other thing is to bee learned from the first words of this text?

SILAS. That sinne will exercise dominion and rule, where it is not resisted; for it is certaine that sinne must either be kept vnder as a slaue, or else it will be aboute as a tyrant to domineere, which is an exceeding great and harmefull matter. For better it were to bee a slaue vnto the most cruell tyrant in earth, then to be vnder the dominion of sinne; because earthly tyrants can but hurt and kill the body: but this tyrant

sinne, if it bee suffered to rule and haue dominion, will destroy both body and soule for euer; For the wages of sinne is death. Rom. 6. last verse.

TIM. Let me heare now how ye proue that sinne shall not haue dominion, so wee strue against it?

SIL. Because we are not vnder the law, but vnder grace.

TIM. Expound the words, and tell vs what is meant by Law?

SIL. Not the ceremoniall, nor the iudiciall law, but the morall law, which in ten Commandements teacheth our duty to God and our neighbour. That this law is meant, may appeare by these reasons. First, there is no reason to speake of any other law, for it is besides the Apostles purpose. Secondly, it appeareth by the 7. verse of the 7. Chapter, where an instance is giuen out of the morall Law. Thirdly, it is the morall Law which by forbidding of sinne doth encrease sinne, and stirreth vs more to goe after sinne, and so makes it more hard to be overcome.

TIM. What is it, not to be vnder the Law, shew vs this somewhat plainly and distinctly.

SIL. Thus much: to bee deliuered and set free from it, as the wife is deliuered and set free from her dead or diuorced husband: so Christians are no more subiect to the Law. For howeouer Gods children after their regeneration, are still subiect to the regiment and doctrine of the Law, and are still bound to yeeld obedience to it as to the witness of Gods will, and the rule of our life; yet belecuing persons are freed from it, in sundry other respects. First, they are freed from the Law, as touching the curse and malediction, whercof in the former Chapter. Secondly, as it is a Schoole-maister to compell and inforce vnto duty, 1. Tim. 1.9. Thirdly, from the rigor of the Law, as it doth exact perfect obedience, but giues and brings no helpe to performe any thing towards it. Lastly, they are freed from it as it is the vigor and strength of sinne, more and more encreasing and stirring it vp by forbidding and prohibitions;

for

I Part.

Goodnes of the quarrell, and hope of victory, the two whetstones of a Souldiers courage. 1 Sam. 17. 36.

2 Part.

For our corrupt nature is more bent vnto that which is forbidden.

How still subiect to the Law.

How free from it.

Suber, non suber.

*Timon in  
positum, cupi-  
mus ſemper  
que argata.*

for this is the naughtineſſe of our croo-  
ked nature, more earnestly to runne vp-  
on ſuch euils as wee are moſt reſtrained  
from, and in this laſt reſpect are we ſaid  
in this place not to be vnder the Law.

**TIM.** *What is it that we may learne  
from hence?*

**SILAS.** That the godly being freed  
from the Law, as it is the vigor and  
ſtrength of ſinne, ſinne now will bee the  
more ealie to be maſtered, ſo they ſtrive  
againſt it; euen as a woman by the lack  
of her husband is much the weaker, and  
ſooner ouercome: ſo it is in this caſe,  
ſinne without the Law to ſtrengthen  
and ſtirre it vp, is as a wife without her  
husband, as in Chapter, 7. 1. 2. 3.

**TIM.** *Tell vs now what is meant by  
grace, and what it is to be vnder grace?*

**SIL.** Grace ſignifieth the free for-  
giueneſſe of our ſinnes through the me-  
rite of Chriſts death: in this ſence the  
Apoſtle vſeth the word Grace in the  
former three Chapters, wherein hee in-  
treateth of Iuſtification. Secondly, it ſig-  
nifies the gracious helpe and aſſiſtance,  
or the worke of Gods Spirit, for the  
mortification and killing of ſinne; and  
ſo it is vſed in this Chapter, where he in-  
treateth of Sanctification. Now (to bee  
vnder this grace) is to bee in ſuch an  
eſtate, as to haue the ſpirit of ſanctifica-  
tion to reigne in vs, and rule ouer vs, as a  
husband ouer his wife, and a King ouer  
his ſubiects.

**TIM.** *What inſtruction gather ye  
from hence, that we are vnder Grace?*

**SILAS.** That the faithfull need not  
feare that ſinne ſhall conquer them if  
they ſtrive againſt it, becauſe the grace  
that ruleth in their hearts, is ſtronger  
then ſinne: as if the Apoſtle ſhould ſay,  
Be ſtrong, quit your ſelues like men and  
fight valiantly, and ſuffer not ſinne to  
reigne; for hee that is with you, to wit,  
the Spirit and grace of God, is mightier  
then your enimie ſinne that is againſt  
you, you are both graciously pardoned  
your ſinne, and graciously aſſiſted. The  
Prophet *Elizem* when his ſeruant was  
in feare vpon the fight of the *Aramites*  
army, did thus comfort him, ſaying;  
*Feare not, for they that are with vs are*

*more then they that are againſt vs.*  
2 Kings 6. 15. 16. In like manner muſt  
true beleeuers encourage themſelues a-  
gainſt ſinne, to thinke that a ſtronger  
then it, is on their ſide; for though ſinne  
bee ſtronger then nature and naturall  
ſtrength, yet grace is ſtronger then it.

DIALOGVE IX.

Verſes, 15, 16.

*What then? Shall we ſinne becauſe we are  
not vnder the Law but vnder Grace?  
God forbid. Know ye not that to whom  
ſooner ye giue your ſelues as ſervants to  
obey, his ſervants ye are whom ye obey;  
whether it be of ſinne vnto death, or of  
obedience vnto righteouſneſſe?*

TIMOTHEVS.

**W**hat doth this Text containe?

**SIL.** An aſſwer of the Apo-  
ſtle *Paul* vnto a cauſling obiection,  
made againſt his former doctrine.

**TIM.** *Fiſt of all tell vs what he mea-  
neth by ſinne, when he ſaith, What then?  
Shall we ſinne? verſe 15.*

**SILAS.** By ſinne is meant heere,  
not one act of ſinne, but a continuall  
courſe of ſinings, and it is as much as if  
it had bene ſaid; Shall we liue or leade  
our liues in ſinne, as before verſe 2. or  
ſhall we ſerue ſinne, verſe 6. or ſhall we  
obey ſinne? This then is the meaning  
of the obiection: Shall we giue ouer our  
ſelues licenſiouſly to ſinne, becauſe wee  
are not vnder the Law but vnder Grace?  
Which obiection did ariſe from the ill  
vnderſtanding of the Apoſtles words.  
For his words were ſo taken of ſome as  
if hee had meant (by not being vnder  
the Law) our freedome from the go-  
uernment and doctrine of the Law; and  
ſo the bridle being caſt looſe in our  
neckes, wee might haue liued as we liſt;  
which was very farre from the Apoſtles  
meaning.

**TIM.** *What may we learne from this  
Obiection?*

**SILAS.** Our fiſt inſtruction from  
this Obiection, is to learne how ready  
and

1 Part.  
Obiection.

and prone sinfull men be to snatch vp all manner of occasions which may nourish liberty in finne, perverting holy doctrine to this end: therefore all men must watch over their owne hearts, being naturally bent to these crooked shifts, annoyding the company of sinfull men which affect such naturall licentiousness. Secondly, that the ill understanding of things well taught, breeds errors and cauillings, and therefore wee must take heed of mistaking good doctrine. Thirdly, that there is no doctrine so sound, but one or other will carpe at it and wrest it: therefore Teachers must arme themselves with patience. Fourthly, that Ministers of the word, must haue skill not onely to teach the truth, but how to meete with, and conuince such game-layers.

**TIM.** Now tell vs what answer the Apostle makes vnto the former cautions, and how the Obiection is wiped away.

**SILAS.** It is first to be noted, that the Apostle doth not directly answer their caulling argument which is Sophisticall, being a fallacy from the ambiguity of the speech, (of not being vnder the Law) which the obiectors tooke as being meant of a freedom from the obedience of the Law; whereas the Apostle vnderstood it of the rigorous exaction of the Law, forbidding euill things, and giuing no strength to forbear them; but rather prouoking our lusts more after such euils as it forbids. Our Apostle therefore contents himselfe to answer the consequent of the argument: namely, that which was vntuly concluded and gathered from his owne doctrine; to wit, (that we might freely sinne:) this consequent hee answereth two wayes. His first answer is, by words of detestation [God forbid] in ver. 15. heereby teaching vs that all wicked and false things inferred from the word, must bee abhorred of vs. In the second part of his answer, hee proues the quite contrary to the obiection, namely that such as bee not vnder law, but vnder grace, ought not to serue sinne, but Christ their Lord.

**TIM.** How doth hee proue this, by

what argument?

**SILAS.** By these two reasons: the first is taken from the condition of seruants, in the beginning of the 16. verſe. This reason standeth thus; It is meete that euery one obey him whose seruant he is: but all true beleeuers are the seruants of God and not of sinne: therefore are they bound not to obey sinne, but God, in doing his will. Which the Apostle doth confirme and backe by the testimony of euery mans conscience: know yee not that a seruant must obey him that is his Lord, and that Christ is your Lord, and not sinne? ye all know this; by the light of nature the one, and the other yee know by the light of the word.

**TIM.** What things are we to learne out of this first reason?

**SILAS.** First, that it is wisdom in the Ministers of the word, to build their doctrine vpon knowne and receiued principles, of which euery one is conuicted, that they are true. Secondly, we must iudge of our seruice, either to sinne or to God, not by our profession, but by our practise and obedience: if we do fulfill and obey the leſſes of sinne, then are we the seruants of sinne, whatsoever we professe or say to the contrary. Thirdly, that it stands with great reason, that a Christians life should be a continuall obedience to Christ, because he is our Lord, and hath admitted vs to be his seruants; who by nature through Adams fall, were wholly captiues to Sathan and sin: but Christ by his death hath freed vs from this captiuity, and addicted vs to himselfe, to this end that we should not now serue sinne our former Lord, but Christ our new maister, who hath deliuered vs from sin and Sathan; as seruants which passe from one maister to another, doe euer please and serue the latter maister. 1. Cor 6. 20. Luke 1. 74. 75.

**TIM.** What is the second reason whereby he proues that wee ought to obey Christ, and not sinne?

**SILAS.** The second reason of this Text, is taken from the effects which follow the seruice of Christ and of sinne, which

TITUS. 1. 9.

2 Part.  
Answers

which be death and life; (whether it be of sinne to death, or of obedience vnto righteousness.) This second reason, hath two branches, and may bee thus framed: Such as obey and serue in sin, must haue death for their reward; therefore we ought not to serue sinne, least we dye for it. Again, such as obey Christ by doing righteous things, shall haue eternall life for their reward; therefore we ought to obey Christ, and renounce the seruice of finfull lustes, that we may liue for euer.

**T I M.** *What instructions do ye gather from hence?*

**S I L A S.** First of all, that sinne and righteousness be two contrary Lords, as fire and water, as God & Mammon; loue the one, and hate the other. Secondly, that all men must do seruice to one of these two Lords, no man can serue both at once, because they command contrary things. Thirdly, we learn here the nature of sinne, that it is repugnant to the obedience of the Law or vnto righteousness, therefore a filthy, vn-righteous and bitter thing. Fourthly, that the seruice of sinne is to be auoided as a damnable or deadly thing, bringing to destruction in hell, and deseruing it. Lastly, that a righteous life that yeelds obedience vnto God, shall end in eternall life, though it cannot merit it.

**T I M.** *But our Apostle hauing saide [Whether of sinne to death,] why did hee not likewise say, [or of righteousness to life?] But saith thus, of obedience to righteousness. What are we to learne by this kinde of phrase and stile?*

**S I L A S.** These three things: First, that this is the righteousness of works, to liue obediently vnto the will of God reuealed in his word, as the righteousness of faith is to haue sinne forgiven by Christ. Secondly, that this is the beginning of eternall life, to leade heere a righteous life, which is the entrance of it, and the way to it. Thirdly, because he would haue none to thinke that life eternall is due to obedience, in such sort as death eternall is due to sinne. For this is due as merite, the other by the promise of mercy: the one is a debt and

stipend of sin, the other is of grace, and a fruite of righteousness, depending on Gods meere goodnesse, and not on mans desett. For how can Creatures and children, make their Creator and father indebted?

#### DIALOGVE X.

Verse 17.

*But God be thanked that ye haue bin the seruants of sinne: but ye haue obeyed from the heart the forme of Doctrine wherunto ye were deliuered.*

**T I M O T H E V S.**

**W** *Hat doth this Text containe?*

**S I L A S.** A new argument or reason to perswade the Romanes, and in them all Christians, to resist the motions of sinne, that they may serue God. Which reason is fetched from the benefit of their deliuerance from sinne. For which, it behooueth them to become thankfull, by auoyding that which might offend, and doing that which may please such a Benefactor. Their deliuerance is declared and set forth, first by the Soueraigne cause and worker of it, to wit; God himselfe [*I thank God.*] Secondly, by the contrary, to wit; their former estate, [*Ye were the seruants of sinne.*] Thirdly, by the meanes whereby it was wrought, to wit; the doctrine of the Gospell, which is like a forme, stampe, or mould. Fourthly, by the effect of their conuersion, which vvas willing and sincere obedience to God. Lastly, by the vse or end wherefore this benefite was bestowed, verse 18. that henceforth they should not serue sinne, from which they were freed; but righteousness, vnto which they vvere now become voluntary seruants.

**T I M.** *What instructions do ye gather from the first words, [I thank God?]*

**S I L A S.** First, whoeuer bee deliuered from sinne, may heere learne, that their deliuerance is not in their owne power, but is the worke of God, and they are beholden to him for it. Hence

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it is, that all regenerate persons are called the workmanship of God, Ephes. 2, 10. Secondly, in this example of *Paul* we learne to reioyce and be thankfull, aswell for the conuersion of others, as for our owne. And this is indeed a note and a marke of one truly conuerted, to bee vnspecially glad for the worke of Gods grace in others. Thirdly, this teacheth, that the end of our freedom from sin in respect of God is his owne praise, that he might be acknowledged, prayed, and thanked. Lastly, the Apostle would shew, what a great benefite it is to be deliuered from the tyranny of sin, for which God cannot bee sufficiently thanked. Also he bewrayes the afflictions of a godly Pastor.

**T I M.** *In what estate were they before God conuerted them?*

**S I L A S.** They were the seruants of sinne, which is the common estate of all the elect before their new birth; they all and euery one of them, are first the seruants of sinne, before they are the seruants of God, Rom 5, 6, 8, 10. Acts 26, verse 18.

**T I M.** *What is it to bee the seruants of sinne?*

**S I L A S.** To be held vnder the dominion and rule of sinne, being wholly obedient to the lust thereof. No slaue or seruant is more subiect to the will of his Lord, then we are vnto lusts and desires of sinne: so that we can wil, think, speake, or doe nothing, but what sinne will or commands. And this is a most fearefull and dangerous estate, much worse then the cruell tyrannicall bondage and slavery of Egypt. For first, that bondage was of the body onely, but the seruice of sin is of the whole man, body and soule. Secondly, in the bondage of Egypt they serued men; but here in this bondage, seruice is done to sin & satan, most vile Lords, which command most base and filthy workes. Thirdly, in the bondage of Egypt, the most harme was temporall, losse of liberty, smart and paine of body: in this seruice of sinne, the losse is eternall, euen destruction in hell for euer, without the infinite mercy of God. Fourthly, in this bondage vn-

der *Pharaoh*, they had a sence of their thralldome, and desired libertie: in this seruice of sinne, men doe not so much as suspect themselves to bee bound, but thinke themselves to be free, & despise liberty, Reuel. 3, 17. Lastly, in all outward bondage, they which bee bound, can helpe themselves, as by running: away, or by entreaty, or by rapine: in this bondage we ly stil as it were bound hand and foote, til God by his mercie deliuer vs; not so much as the least thought of releuing our selues.

**T I M.** *Tell vs now to what purpose the Apostle puts them in minde of their former bondage?*

**S I L A S.** First, by the remembrance of it to humble them, and to keep them from being puffed vp with their present graces, when as they shall call to minde what they were once, worse than beasts, yea worse then nothing. Secondly, to prouoke them to a great thankfulness vnto him, who freed them from so heynous a yoke. Lastly, to moue them to withdraw their hearts further off from that vile seruice of sin, which they haue so well escaped; as no slaue will returne to that tyrant from which hee is deliuered; so neither ought sinners to looke backe againe. Remember *Lots* wife.

**T I M.** *What other thing may we obserue in this, that he saith; Wee were the seruants of sinne, not, That ye are the seruants?*

**S I L A S.** That such as be freed from sinne, though they still haue sin in them, yet they are no more seruants to sinne. For they haue changed their Master and their Liery, and are become seruants to a new Lord, to wit; Christ Iesu their Redeemer.

**T I M.** *Shew vs now by what means our Conuersion was wrought?*

**S I L A S.** By the doctrine of the Gospell, which in this respect is in Scripture called the Arme of God, Ely 53, 1. An immortall seed, 1 Pet. 1, 23. The saour of life, 2 Cor. 2, 16. The power of God to saluation, Rom. 1, 16. A forme or a mould, as in this Text fitly. For, as a mould or forme vseth to leaue behind it such a print or image as it selfe hath, vp-

on ſuch things as are put vpon it, or in-  
to it; ſo doth the Goſpel, it altereth the  
mindes and hearts of men, and maketh  
them like it ſelfe, that is to ſay, full of  
heauenly wiſedome and holineſſe. And  
herein conſiſts the difference betweene  
the Doctrine of the Law, and the Do-  
ctrine of the Goſpell. The Doctrine of  
the Law forbiddeth vs euill, and com-  
mandeth vs good, but putteth no kinde  
of ſtrength in vs to forbear the one, or  
to do the other; and therefore it is cal-  
led the Miniſtery of the letter: whereas  
the Doctrine of the Goſpell teacheth vs  
Faith, Loue, Hope, Repentance, Pati-  
ence, &c. and withall, imprinteth the  
ſelfeſame graces in vs; giuing vs power  
to be that which it would haue vs to be.  
Therefore, is it tearmed the Miniſterie  
of the Spirit, and of righteouſneſſe, 2.  
Cor. 3. 8, 9.

**T I M.** *What are we to learne by this,  
where it is ſaid [That we are deliuered in-  
to this forme?]*

**S I L.** Two things: Firſt, that in our  
conuerſion and freedome from ſin, wee  
our ſelues do nothing towards it at all,  
but ſuffer God to worke vpon vs; as the  
waxe or clay receiue the print of the  
ſeale or mould, themſelues dooing no-  
thing, but ſuffering the impreſſion one-  
ly of the Seale or mould. Secondly, we  
haue continuall neede to haue the ſtamp  
of heauenly doctrine put vpon our  
ſoules, becauſe the image or forme of  
godlineſſe which we haue from that do-  
ctrine, receiues continuall decay by our  
owne negligence, and Sathans malice.  
Hence it is, that the Apoſtle ſpeaking  
heere of the godly Romanes, faith in the  
preſent time that they are deliuered; to  
teach, that the worke of our ſanctificati-  
on, is not a worke of a day or a yeere,  
or to be perfected by one or two, or a  
few Sermons, nor till death come.

**T I M.** *What may this put vs in mind  
of, that the Doctrin of the Goſpel, is the  
effectuall instrument, both to begin, and  
to perfect our deliuerance from ſin?*

**S I L.** It ſerues to ſtirre vp a great  
loue vnto the doctrine of the Goſpell,  
ſeeing it is the means of our conuerſion.  
Secondly, it ſhewes of what great effi-

cacie that Doctrin is: when G O D is  
pleaſed to worke by it, it can pull our  
hearts from ſinne, and knit it vnto God;  
and can make vs be like vnto God, who  
before did beare the image of Sathan.  
Thirdly, we ought to haue thoſe which  
bring this doctrine in reuerence & loue,  
acknowledging them, and hauing them  
in ſingular reputation for their worke  
ſake, 1 Theſſ. 5, 13. Their ſecte (euen  
their baſeſt and ſouleſt parts) ought to  
be beautifull vnto vs, Ro. 10, 15. What  
is the eſtate then, or what will bee the  
end of ſuch as hate and riſe vp againſt  
*Lewi*, deſpiſing prophetic?

**T I M.** *What manner of obedience is  
this that the Goſpel uſeth to worke?*

**S I L.** It is from the heart, that is  
to ſay, ſuch as is both voluntary and vn-  
feigned, not compulſory and hypocriti-  
cally. And this is a ſpecial mark where-  
by to try the truth of our owne conuer-  
ſion, when wee finde that wee can wil-  
lingly, and in a good vp-rightneſſe, apply  
our ſelues to doe theſe things which be  
commanded in his word, being contra-  
ry to our luſts. This alſo muſt encour-  
age al men which be conuerted, to ſtick  
to the ſeruiſe of Chriſt, without looking  
backe, ſeeing they willingly put them-  
ſelues into it, being by his grace, of vn-  
willing made willing.

#### DIALOGVE X.I.

##### Verſes 18. 19.

*Being then made free from ſinne, ye are  
made the ſeruants of righteouſneſſe: I  
ſpeake after the manner of men, becauſe  
of the infirmity of your fleſh; for as ye  
haue giuen your members, &c.*

##### T I M O T H E V S.

**W**hat doth this Text containe?

**S I L.** Three new reaſons to  
diſſwade from liuing in the ſeruiſe of  
ſinne.

**T I M.** *What is the firſt reaſon?*

**S I L.** Becauſe Chriſt hauing ſet  
them free from the bondage of ſin, they  
are not now bound to obey the luſts of

it; as bondmen and seruants do giue obedience to their Lords, whiles they are their seruants, but being once free, they do not serue them any more: nay, now they ouer-rule sinnefull lustes, or else in vaine they professe Christianity; it is to no purpose to put on the purple Kingly Robe, if there be no man to command; so in vaine to professe thy selfe a Christian, if thou hast no commaund ouer thy passions and lusts.

**T I M.** *What is the second reason?*

**S I L.** They are made the seruants of righteousness, therefore they must not serue nor obey sinne but God. This reason may be declared two waies: first, by comparison of bodily seruants, who are carefull to please their maisters, so bought Christians to be, being Gods seruants, Rom. 14. 4. Secondly, by consideration of his goodnesse and bountie, whom wee serue, declared both in the manifold good things, spiritual and corporall which we haue from him; and in those which we further hope for, to wit, the preservation and sustentation of our liues in this world, & eternal life in heauen with God and his Angels.

**T I M.** *Let me heare of you what wee are to learne by this, that he calleth them [the seruants of righteousness] which be the seruants of God?*

**S I L A S.** It helpeth vs to distinguish the true seruants of God from the counterfeit: for such as truly serue GOD, haue care to please him by dooing the righteous things which he commandeth in his word. Whereas false Seruants, neglecting his righteous precepts, doe yet professe themselves to bee his seruants, and therefore bee his seruants in name onely, and not in truth and deed.

**T I M.** *What is the third Reason?*

**S I L A S.** The third reason is taken from things which be like or equall, as thus: The elect before their conuersion diligently serue sinne in doing the lustes thereof; therefore being conuerted, they must with like diligence serue God in doing his will revealed in his word.

**T I M.** *What do ye consider in this third reason?*

**S I L.** First, the preface or entrance.

Secondly, a similitude with his parts, which setteth down two parts of Gods seruice, 1. subiection, 2. Warre vvith sinne.

**T I M.** *Now shew vnto vs in what words the preface is contained, and the meaning of the words.*

**S I L A S.** The preface is contained in these words [I speake after the manner of men] This phrase hath sundry significations, one is this: I require no hard matter, but such as men are able to performe. The second is this, I require no vniust thing, but such as any that hath the reason of a man, would graunt to be equall and iust. Thirdly, I speake plainly and familiarly, as euery man may easilie vnderstand mee, fetching a similitude from common matters knowne to all men, because ye should the better perceiue what I say. Of all these expositions, the last is best to be allowed of, because of that that followeth in the verse, where hee borroweth his comparison from the worldly affaires of men, such as all men by reason and common experience knew, and were well acquainted with.

**T I M.** *What is the cause why the Apostle would teach the Romanes after such a plaine manner, by comparisons from easie and homely things?*

**S I L.** Because of the infirmities of their flesh, by which is meant their carnall and corrupt vnderstanding, which hindereth that they could not receiue heauenly things, being taught them in profound and exact manner, as appeareth by the example of *Nichodemus*, and also by the words of our Saviour to him, John 3. 12.

**T I M.** *What were the instructions gathered from hence?*

**S I L A S.** Three-fold: First, it concerns Ministers, that they apply themselves in their teaching, to the capacitie and rudenesse of their hearers; which being rude, therefore the plainer wee speak, the better it is. The second concerns hearers, for whom it is safest to bee taught with the greatest plainnesse that may be, because of the weakenesse of their vnderstanding; which euen in rege-

regenerate persons is more carnall then spirituall; their blindnesse & ignorance being farre more then their light and knowledge. Lastly, it reprooves such Ministers, which teach darkely and covertly, affecting obscurity in matter & in manner of teaching; and such people as loue to be so taught, loathing simplicity.

**TIM.** Now come to the similitude it selfe, and tell vs whence it is fetcht?

**SILAS.** From worldly matters; wherein it is visuall for seruants to serue their seuerall Masters with like promptnesse and diligence; which the Apostle doth thus fit to his purpose. It is meet that Christians should bee as willing, forward, and cheerefull in seruing God, now they are regenerate, as they were in seruing sinne before they were regenerate, seeing bodily seruants equally please their Lords.

**TIM.** What be the parts of this similitude or comparison?

**SILAS.** Two: First, a proposition, contained in these words [*As ye haue giuen, &c.*] In which words, is containd the conditions of that seruice which the elect yeelde vnto sinne, while they are naturall men.

**TIM.** What conditions do ye obserue in their seruice to sinne?

**SILAS.** These foure: First, they wholly serued sin [*Your members,*] that is to say, your selues. Secondly, they serued sin with all readinesse, and with their whole strength [*Tee haue giuen, &c.*] that is, ye haue willingly presented your selues before sin, as a seruant before his Lord, to do his will. Thirdly, they did and fulfilled not one, but all manner of sinne, which is meant heere by vncleannesse and iniquity. Fourthly, they proceeded and went forward from one degree of sinne to another [*To commit iniquity*] whereby is meant the outward worke of sinne, and that they rested not in the inward lust and consent of sinne.

**TIM.** What doeth vncleannesse and iniquity signifie?

**SILAS.** Vnder vncleannesse is contained sinnes that tend to our commo-

dity and pleasure; and vnder iniquitie, such sinnes by which wee are iniurious and hurtfull to our neighbors.

**TIM.** What is the second part of this similitude?

**SILAS.** It is an application of the former proposition, containd in these words [*S. now giue your members, &c.*]

**TIM.** What things do ye obserue out of the second part of this reason?

**SILAS.** These foure things. First, the elect being conuerted, are bound to serue God with the whole man, [*Your members,*] that is your selues. Secondly, they must doe it with great readinesse and alacrity, [*Now giue.*] Thirdly, they must serue GOD in euery dutie, [*Righteousnesse, which hath our duty to man, and Holinesse which hath our duty to God.*] Lastly, they must goe forwards, and profit daily in godlines, and in the seruice of God, as they did before in the seruice of sinne and wickednesse. For there is no standing at a stay: Men go backward, which go not forward in goodnesse; and the nature of sanctifying grace, is to grow and encrease vnto perfection, as Scripture and all experience teach vs: wherein men may take a true triall of their selues, whether they be led by the Spirit of Sanctification.

*Iustitia seruandam et liberantem. 2. vigiliantem. 3. celestis. 4. potentem. 5. ardentem. 6. indefinitam.*

*Non progredi, sed regredi, & desine t. qui non proficit.*

## DIALOGVE XII.

Verses 20, 21.

*For when ye were the seruants of sinne, ye wer free from righteousness. What fruits had ye then in those things whereof ye are now ashamed? For the end of these things is death.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SIL.** Two things: First he declareth the cause why they did so diligently follow the lustes of sinne before their conuersion, verse 20. because they were free from righteousness. The second part is argumentatiue, giuing reason why sin ought not longer to be seruued, but resisted rather.

**TIM.**

**T I M.** *What is meant by righteousness?*

**S I L A S.** Not the righteousness of Christ imputed to beleaguers (yet they were free from that also) but the righteousness of works, which is a quality infused into the soule, to conforme or frame it after the will of God in their desires & actions; and it is Gods image after which man was made in his creation, and restored in his regeneration.

**T I M.** *What is it to be free from this inherent righteousness?*

**S I L A S.** To be utterly without it, and void of it, and a stranger from it. As before verse 17. to be free from sin, signifieth a cleane riddance and deliverance from all sinne, touching guiltines and rule of sinne: so heere, to be free from righteousness, is to want it, and to be without it wholly; but yet not so, as if vnregenerate persons had no kinde of righteousness, for they haue a ciuill righteousness, which consistes in outward workes before men. Thus we read of *Paul*, that as touching the righteousness of the Law hee was vnblameable, euen then when he was a Pharisee, Phil. 3. of which our Saviour saith in the fifth Chapter of *Matthew*, *That except our righteousness exceede that which Pharisees haue, we cannot enter into the Kingdom of heauen.* The righteousness then which vnregenerate men are void of, it is Christian righteousness, which is not in externall duties and obseruation before the world, but in purenesse and cleanness of heart before God.

**T I M.** *What is the instructions from hence?*

**S I L.** First, it teacheth a true cause, why naturall men doe so greedily strue for the fulfilling of the desires of sinne: the cause is, for that they are utterly without righteousness or grace, which should hinder or stop their studie and course in sinning. As an untamed Col runnes headlong, hauing no Rider or Bridle to stay him, or as Children grow rude and wanton, being without tutors or guides; so they which are free from righteousness which should bridle their nature, must needs sinne lustily and hor-

ribly. Secondly, it sheweth the miserable condition of naturall and vnregenerate persons, in that they are stript of all grace, and so are wholly bound to sin, and kept vnder the heavy yoke of corrupt lustes. The darkest night hath as much light as they haue grace, the veriest vassall and Gally slave hath as much freedome as the seruants of sinne haue; which should breed in all naturall men, a desire to be out of this estate, & a thankfulness in such as are pulled out. Thirdly, it serues to confute two sorts of men: First, such as stand for liberty and freedome of will without grace, because we being before our regeneration altogether bondmen to sinne: there cannot be therefore in vs any freedome of will vnto goodnesse. Secondly, such as hold workes preparatiue in naturall men, disposing them vnto grace: whereas they being free from righteousness, cannot do any workes but sinfull; and sinnes (seeing they merit death) cannot dispose them vnto grace and life.

**T I M.** *What is the other thing contained in this Text?*

**S I L.** It is an argument to dissuade and draw the godly from the seruice of sinne, taken from the fruite of sin in this life, which is shame; and from the end of it after this life, which is eternal death. The argument may be thus framed; All Christians stand bound to auoide that which is filthy, bringing them shame, and that which is harmefull, breeding their death; but sinne if it be serued & obeyd, it will engender both shame and death; therefore the seruice of it is of all Christians to be carefully auoyded.

**S I L.** *What be the generall instructions from this 21. verse?*

**T I M.** First, where sinne goes before vnrepented of, there of necessity by the ordinance and iustice of God, shame & death will follow after: these bee the fruites which sinners must reape, euen as they sowe. Secondly, we are to learne from hence, that howsoeuer men are not ashamed whiles they are in the acte of sinne, yet afterward, though they haue repented, as these Romanes had, the memory of their sinne doth breede shame

If vnregenerate men be free from iustice, then they haue no inclination at all vnto it, saith Beza.

Homo semp. liber est a conscientia, non ab inclinatione inquit Agui-  
nas.

Voluntas gra-  
liber est con-  
scientia, non  
est libera in  
bono, quia non  
liberatur a  
conscientia, inquit  
Agui-  
nas. Multi habent  
libertatem  
culpabilem  
Agui-  
nas.

shame and trouble of minde. Lastly, the children of God, because they haue much flesh and corruption remaining in them, had neede to be awed and held to their duties, by fearefull threatnings, whereof there is vse, euen for the most godliest to helpe to subdue their sturdie nature.

**TIM.** Now expound the words of the 21. verse, and tell vs what is meant by fruited?

**SILAS.** Commodity, gaine, or profit: This speech of the Apostle hath a mocke in it: for hee well knew, that there came no fruite of such things, but by this meanes he thought to presse and vrge their conscience more forcibly, when they should perceyue that they had spent the time in things whereof there came no credit or profit, but both shame and losse, euen eternally. This must cause euery one to examine himselfe in euery act, whether he serue sin or righteousness.

**TIM.** What are the things whereof the Romanes had cause to be ashamed?

**SILAS.** Two things generally: first, vnpurenesse of life and conuersation, see Chap. 1. 24, 25, &c. Secondly, vnpurenesse of their Religion, they being both worshippers of Idols, and prophane in their manners, Rom. 1. 20, 21, 22, &c. These things were accompanied with shame (that is to say) with greefe and perturbation in minde and conscience in the sight of God, vpon remembrance of these their offences against him: for the shadow doth not more necessarily attend the body, then shame doth sin, which maketh conscience blush within, as well as red cheekes without.

**TIM.** How many wayes is shame taken in Scripture?

**SILAS.** Two wayes; first properly, that affection so called, which appears in the countenance by blushing. This is naturall shame, which commeth to one for greefe of some dishonestie already done. This kind of shame is common both to good and bad, and bringeth forth in them both certaine common effects, as to cause them to change their minds, to be loath to come in pre-

sence; to doubt least they do not please others; to discourage them in their duties, and some-what to disquiet them; finally, touching this affection of naturall shame, this counsell is to be giuen, that it bee so cherished in all (as young folkes, especially, to be made a bridle to keepe from filthy things) as care be taken least it grow vehement & excessive. Secondly, shame is vnproperly taken, for trouble or greefe of conscience, being cast downe and abased before God; the former may be called shame of face, and this latter shame of conscience, when no shame-faced man is so dashed out of countenance before men, for offending against common honesty and ciuility, as the soule and conscience is ashamed for some sin wittingly committed against Gods law. This shame considered in it selfe, and as it is in the wicked, is a part of the torment of hell, but as it is in the godly it is blessed, as a meanes to keep them from running into hell, being a fruit and consequence of their repentance; as in these Romanes, who now after their conuersion, had shame for things done afore.

**TIM.** What things doth this shame of conscience worke in the children of God, and in the wicked of the world?

**SIL.** First, it causeth the godly to come into the presence of God with reuerence and feare; but it maketh the wicked to shun his presence, as Adam, who after he had sinned, hid himselfe in the thicket of trees; and Caine, who hid himselfe after he had murdered his brother. Secondly, it maketh the godly to blame and accuse the sinnes which they haue done, with detestation & forsaking them; as it is written of Ephraim, Hee was ashamed; but it hardeneth the wicked in their euils. Thirdly, it prouoketh the godly more vnto dutie, but from the wicked, it taketh away all heart of doing any good duty. Fourthly, it helps the godly vnto true peace at the last, whereas it is but a torment vnto the wicked, and beginning of their hell. Lastly, the godly are ashamed of God that he should know their sinnes; but the wicked are more troubled that the world

This is meant in the Text: Some at all are not ashamed of their sins, as Sodomites, Ier. 13. Some haue shame without repentance, as Cain, Iere. 26. Some shame & repent, Ier. 31, 19.

world doeth take knowledge of their finnes. This is it that vexeth them.

**T I M.** *What aduice is to bee giuen, concerning this shame of conscience?*

**S I L.** A double aduice vnto Gods children. First, that it should serue to stay them from committing sin, seeing shame and greefe wil follow it. Secondly, when they feele this godly shame & greefe, after any sin vnheedfully done, let them thanke God for such a mercie. Also, vnto the wicked this aduice is to be giuen, that it moue them to hasten their repentance, as they desire to auoid confusion of conscience for euer in hell, whereof their shame of sinne heere is both a part and an entrance, if it bee not looked vnto.

**T I M.** *Seeing all euill is the fruite of sinne, wherefore doth the Apostle mention shame onely?*

**S I L.** The reason is, because shame doth alwayes follow sinne. so doth not other euils. Secondly, shame followes vs in euery place, but we do not in euery place meet with afflictions and other euils. Lastly, if as often as we sin, God should strike vs with some euill, wee should neuer abide it; therefore, it is best for our profit to haue such a gentle monitour as shame is, to plucke our Conscience by the eare, and to iogge vs on the elbow, that we may be stayed from doing euill when wee are tempted, or from going on, if we haue yeelded.

**T I M.** *What is the next reasons to hold vs from sinne?*

**S I L.** It is taken from the end of sin, which is death; by which is meant the second death, which is called eternall death; in which we may consider two things. First, a separation of the whole man from heauenly glorie. Secondly, a destruction of the whole man in hellish paine.

**T I M.** *What is meant here by [End?]*

**S I L A S.** This word signifies either the cause for which a thing is done, or it is put for the last terme of any thing; so it is vsed heere. For men do not sinne for this cause, that they may dye eternally; yet eternally death is the terme of the seruice of sinne, which doth deter-

mine in fearefull and endlesse destruction. The reason whereof is this; First, because in sinne eternall iustice is offended. Secondly, wicked men if they might liue alwayes, they would sinne eternally, and therefore are worthy at the last, to be punished with death eternall.

**T I M.** *Now tell vs the instruction that we are to learne from hence.*

**S I L.** It would serue to keep vs from yeelding obedience to sin, if we would often and earnestly thinke of the end of sinne. He that desires to bee preserued from the seruice of sin, had great neede to remember foure things. First, his owne end. Secondly, the end of the world. Thirdly, the end of wel doing. Lastly, the end of sin, which is most bitter woe and paine, without all end.

#### DIALOGVE XII.

##### Verse 22.

*But now being freed from sinne, and made seruants to God, you haue your fruit in holinesse, and the end euerlasting life.*

#### TIMOTHEVS.

**W**Hat doth this Text containe?

**S I L A S.** Two reasons to perswade the seruice of God. One, because the fruite of it is in holinesse in this life: the other, because in the end it brings vnto life eternall. These reasons are set downe in forme of a comparison; three contraries being compared together. As first, God is set against sinne. Secondly, holinesse against shame. Lastly, eternall life against death. The summe of all is this; As the seruice of sin brings forth shame heere, and destruction for euer: so holinesse and life eternal, are the fruits which follow the seruice of God: therefore we stand bound to embrace godlinesse, and to eschew vnrighteousnesse and sinne.

**T I M.** *What is it to be freed from sin?*

**S I L.** To be deliuered from the tyranny of sinne, that it should haue no power to rule ouer vs. For heere he en-

treateth of Sanctification.

**T I M.** *What learne we by this, that he saith [Now ye are freed from sinne?] and wherefore doth he use the Verbe of the passive signification [being made seruants of God?]*

**S I L I A S.** We learne, that there was a time when as they were the seruants of sinne, but are now at this time escaped out of that bondage. And he vseth the Verbe of the passive signification (saying, we are freed, and we are made seruants to God) to teach vs that of our selues we are prone to sinne, but not to serue God, without a speciall and effectuall working of God in our hearts; making vs to be that by Grace, which by Nature we could neuer be. For wee are not borne, but made the seruants of God; wee are not the seruants of God by our owne endeauours, but wee are made such by Gods Spirit: wee are borne the seruants of sinne, but wee are made the seruants of God: and that we are the seruants of God, it may appeare by our hearty obedience vnto the will of God in all things, as the seruants of sin are manifested by obeying the lustes of sinne throughout.

**T I M.** *What is meant heere by holynesse?*

**S I L I.** Praise by encrease of holines, as appeareth by this, that it is set against shame: howbeit the Apostle chooseth rather to mention holynesse then praise; because though praise be due vnto the seruice of GOD, yet such as exercise themselves in doing the will of God, do often liue vnder reproach; whereas encrease of inward holynesse to the prayse of the godly in the eyes of God & good men alwaies follow well dooing, as a wholesome fruite for Gods Children, when they haue serued God. They be indeed worthy of praise, but they may and do misse of it, at the hands of this vnthankfull world; yet they are sure of this, that the more paines they take in seruing God, the more holy they shall be, and their conscience more vndefiled: also they shall reape praise amongst all good men; and with God their Father; and this is no small encouragement, to

make men more earnest in the seruice of God, to consider that they shal be blessed of God, with greater puritie before him, and more praise among his Children. For though Gods children are to doe well, not onely nor chiefly for gaining praise or holynesse vnto themselves, yet these things which will follow of their owne accord by the ordinance of God (as the shadow doth the body) put some heart and cheerefulness into them.

**T I M.** *What other thing do we learn from this, that we haue our fruite in holynesse?*

**S I L A S.** That the full reward of seruing God, is not altogether laide vp in the world to come; but there is much giuen vnto them in this world, both in corporall and spirituall blessings. For, as the children of Israel tasted of the fruite and good things of the Land of Canaan before they entred into it: so it pleaseth God to giue vnto his seruants, euen heere in this life, some fruit of their obedience to him, to confirm their hope of that reward which they shall haue in the life eternall: hence their graces are likened to first fruits, Rom. 8.

**T I M.** *What vse is to be made of this?*

**S I L.** It reproveth those that say that there is no profit in the seruing of God. Secondly, it serueth to whet the hearts of Gods children more obediently to please and serue him, when they shall by good experience perceiue, that their seruice prooueth fruitfull in spirituall respects, as well as in outward regards.

**T I M.** *Rebearsenow the second reason to encourage our selues vnto the seruice of God?*

**S I L A S.** It is the same which was vsed in the 17. verse, namely, that this seruice will end well, euen in life euermlasting: and therefore we must giue our selues carefully to serue God; for men haue reason to follow that hard, which is sure to end well.

**T I M.** *What doth the Apostle here vnderstand by [Life?]*

**S I L A S.** Heauenly happynesse and glory, which is therefore shadowed out and signified by this terme of life, because

cause of all earthly things, life is most delightfull and precious. This life or heavenly happinesse consistes in these two things; first, in the absence of all euill both from soule and body. Secondly, in the presence and perfection of all good, both bodily and spiritually.

**T I M.** *What are we to learne hereby that this life is called euertlasting?*

**S I L.** Thus much, that our heavenly happinesse is not for dayes or yerres, but endures for euer, euen as long as God endures, without any limitation of time, or measure of greatnesse.

**T I M.** *In what sence doth the Apostle say, that this life euertlasting, is the end of Gods seruice?*

**S I L A S.** In a threefold sence; first, that it is a cause mouing vs to labour in good duties. Secondly, because it is the terme or end wherein our seruice shall determine. Lastly, because it shall bee giuen vs as a free reward vnto all our trauailes in godlinesse, at the end of our life; euen as rewards vs to be giuen vnto labourers at the end of the day, when the worke is done. For our short and meane seruice is not worthy of that lasting and glorious blessednes: but God of his goodnesse (according to his free mercy) hath promised and ordained, that such as serue him soundly and constantly, should liue for euer in celestially glory.

**T I M.** *What profit are we to make of all this?*

**S I L A S.** It should preuaile with all Christians to make them serue God, not onely more diligently, but cheerefully and constantly, considering their labour in seruing God shall not be in vaine, but shall haue such a great recompence of reward. As souldiers endure much in hope of victory and spoile, & Merchants vpon expectation of a commodity in the end. Also husbandmen labour hard for a good haruest; so should Gods children doe, to attaine eternall life at last: yea, so much the more and rather, because of such an excellent and eternall glory in the end, Math. 5, 12. Romanes 8, 13. 1 Cor. 9, 25. 2 Tim. 4, verse 13.

1 Cor. 15, 9. v.  
last.  
Heb. 6, 7 8.

### DIALOGVE XIII.

Verse 23.

*For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

**T I M O T H E V S.**

**W**hat doth this Text containe? and what is the scope and summe of it?

**S I L.** It proues that death followes sinne, because it is the wages which is due vnto it; and it also proues that life doth follow good workes; yet not so, as death comes after sinne: for this followes by way of iustice, but the other by free fauour.

**T I M.** *What is meant heere by sin, by wages, and by death?*

**S I L A S.** By sinne is meant the corruption of nature, being the matter and mother of all sinnes, and it selfe a sinne: and by wages is meant properly victuals, paid by the Romane Emperours to their souldiers (as their wages) in recompence of their seruice: and by death is meant both naturall, violent, and spirituall, but especially eternall death. All which in diuine iustice be as due to sin, as wages to souldiers.

**T I M.** *Why is this death called the spend or wages of sinne?*

**S I L.** Because it is rendered as a due, and paid worthily to the merite of such as fight for their lusts; euen as souldiers which warred for their Emperours, deserved their stipend in that behalfe.

**T I M.** *What consider yee in eternall death?*

**S I L.** Two things, the substance and circumstance. The substance of eternal death hath two parts; First, separation from Gods presence, blisse, and glory, which is called in Scripture, the casting out of his kingdome. Secondly, destruction of body and soule, each to haue severall torments. The circumstances be fix; first the place, a pit, a dungeon, a prison, a lake. Secondly, companions be the Diuels and his Angels, and the whole rout of the Reprobate. Thirdly, darke-

He meant  
death in ge-  
nerall, of  
what kind so-  
euer.

darkenesse, blacker and thicker then that of Egypt, there shall be a continuall night. Fourthly, eternitie, euen as long as God endureth, for the worine neuer dyeth, nor the fire neuer goeth out. Fifthly, sinfull concurrences, as hatred of God, blasphemy, despaire, &c. Lastly, weeping and gnashing of teeth. This wages though it bee due to all sinne, yet it is not rendred to all sinne and sinners, because this payment was exacted of Christ, in behalfe of all elect beleeuers, who are discharged from it in their owne persons.

**TIM.** *What are the instructions that doe arise from hence?*

**SILAS.** Three : The first whereof doth concerne the vnrepentant, who still serue sinne, to warne them that betimes they shake off such a Lord as sinne is, which renders such deadly and damnable wages. For the performance whereof, let them consider these foure things : First, that in respect of their sinnes past, it may moue in them a great grieefe to thinke that they haue earned and worthily deserued such a stipend. Secondly, a searching out, and particular confession of such sins as haue raigned in them, and made them worthy of so deepe punishment. Thirdly, great care and endeavour to refrain on occasions of such wickednesse in time to come : and lastly, to aske earnestly of God forgiveness through Christ, and the grace of true repentance. The second instruction doth concerne such as haue repented, and left the seruice of sinne ; they are first to be thankfull to Christ, who hath freed them from such a wretched wages due to their sins, himselfe taking the whole punishment vpon him. Secondly, it prouokes them to humbles, to remember what misery they haue escaped. Thirdly, it doth admonish them neuer to returne againe vnto the seruice of sinne, but to study rather how to please such a redeemer, which hath forgiven them such a debt : after the example of the woman, Luke 7. 47. who loued much, because much was forgiven her. Now the third and last generall instruction, is, that which concernes all

men both good and bad, who may learn from hence what a dangerous thing sin is, to which such wofull wages of due doth belong. Secondly, what a terrible thing Gods iustice is, which doth repay such bitter recompence to such as offend against it. Thirdly, what cause there is for all Christians to tremble at the least motion of sinne in themselves, and to auoide all occasions of sinning with all their power. Finally, this proueth all sinnes in their owne nature, to be mortal and none to be veniall, for he speaks of sins generally, that death is their wages.

**TIM.** *Tell vs now how be doth proue that eternall life doth belong to good workes?*

**SILAS.** Because the gift of God is eternall life through Iesus Christ our Lord. The which words do afford vs this reason: God doth freely giue eternall life to such as liue well, and Christ Iesus hath merited it for them, therefore they must at the last be brought to it.

**TIM.** *But why doth not the Apostle say, that eternall life is the wages of righteousness, as hee saide before, that euen all death is the wages of sinne?*

**SILAS.** If wee had perfect righteousness, eternall life should be rendred vnto vs as wages, because God hath said, *Doe this, and liue*; but we haue it not: for our owne righteousness is vnperfect, and therefore in rigor of iustice deserues rather death then life.

**TIM.** *But are wee goe any further, satisfie mee I pray you, how these words ought to be read.*

**SILAS.** They haue these two seuerall readings : First, Eternall life is the gift of God, and then they teach vs this lesson ; that eternall life doth follow our good workes and holy life, as death folloves sinne, yet not as a due debt, but as a free gift. The second reading is thus: The grace of God is eternall life ; and then it hath this meaning, that true holiness which God of his grace and free gift giueth vs, is eternall life ; (that is to say,) leadeth and bringeth vnto eternall life, as a way bringeth a man to the place where he would bee ; and as one must passe through the running place to

To the beleeuing penitent sinners, all sins be veniall, & all be mortal to the vbelievers.

2. Part.

Leuit. 19. 5.  
Gal. 3.  
Rom. 10. 5. 6.

the goale, so by holinesse must all true Christians passe vnto life eternall: that latter is the fitter and better reading, more agreeing vnto the phrase and scope.

**TIM.** *What doe ye call eternall life?*

**SILAS.** The full fruition of celestiall ioyes, without any possibility of loosing them, so long as God himselfe liues. And therefore they are called eternall; because there is no end of them: and they haue the name of life put vpon them, to teach of what great value and price they be; of all earthly things, life being most pleasant and precious.

**TIM.** *What instructions are wee to learne from hence?*

**SILAS.** First, we learne, that our saluation is Gods free giift, both as touching the beginning and end of it, and comes not by our merites eyther in whole, or in part. Secondly, Christians must encourage themselves to leade a godly life; notwithstanding all hindrances in their way, from themselves, from the world, and Sathan; because a holy life being continued in, will at the length bring to a life eternall. Thirdly, seeing godlinesse of life doth by the ordinance of God necessarily leade vnto eternall life, and they which do liue godly, may know that they doe so: hereof it followeth, that all the godly haue certainty and good assurance of their owne saluation; if one may know that hee liueth holily, thereby hee may know that he shall liue happily,

**TIM.** *Wherefore are these words added, [Through Iesus Christ our Lord?]*

**SILAS.** To teach vs, that all merite is to be sought out of our selves; and to bee found onely in the person of Christ Iesus, who by that which hee himselfe hath suffered and done, hath fully deserued life eternall for all beleeuers which liue vprightly; to whom therefore all praise, honour, and glory is due. Amen.

For further clearing of this Scripture, I haue thought it not amisse, to set down what our Diuines haue cited out of Antiquity for the sence of this latter clause, that to the vnlearned it may appeare, what consent is betweene vs and the Fathers in the doctrine of grace. When we finde life eternall to be called *Grace*, (saith *Augustine*) we haue Saint *Paul* a magnificall defender of *Grace*. Again, he calleth *Death, the wages of sinne*, because it is due, it is worthily payde, it is rendred as a merite.

But least *Iustice* should lift vp it selfe, he saith not, *Eternall life is the wages of it*, but termeth it the *Grace of God*, and he addeth, *by Iesus our Lord*, least life should be sought any other way, but by our Mediator. *Chrysost.* Life eternall is not a retribution of labours, but the free giift of God; not deserued by vertue, but giuen freely. *Ambros.* Such as follow Faith shall haue life euerlasting. *Theodorets* he saith, *Grace*, and not reward: not by workes saith *Photinus*, but by *Grace*.

CHAP.

# CHAP. VII.

## DIALOGVE I.

Verſes 1,2,3.

*Know yee not Brethren (for I ſpeake vnto them that know the Law) that the Law hath dominion ouer a man as long as he liueth? For the woman which is in ſubiection to a man, is bound by Law to a man while he liueth: but if the man be dead, ſhe is deliuered from the Law of the Man: ſo then, if while the man liueth, ſhee take's another man, ſhe ſhall be called an Adultereſſe. But if the man bee dead, ſhee is free from the Law, ſo that ſhee is not an Adultereſſe, though ſhe take another man.*

TIMOTHEVS.



*What parts may this ſeuenth Chapter bee diuided into, and what take you to be the purpoſe of the Apoſtle therein?*

**SIL.** The purpoſe of *Paul*, is to confirme and illuſtrate that Paradox or ſtrange Doctrine propounded in the former Chapter, of being not vnder the Law, but vnder grace, which haply ſome of the Iewes might haue taken: as if the Apoſtle had bene an enemy to the knowledge and obedience of the Law: therefore now he ſheweth, how our freedome from the Law is to be vnderſtood, and vpon what grounds and reaſons it is founded. This is ſhewed and declared by the ſimilitude of ciuill marriage, wherein the woman during naturall life, is obliged to the Husband, 1. To be his, or to him onely. 2. Not to depart from him. 3. Not to marry with another; but the Husband being dead, ſhe is free, being, 1. his no more; 2. and may (without guilt of Adultery) marry to another. 3. to bring forth fruit to another, the ſecond man.

So all the elect before new birth, are in bondage to ſinne, to which they bring forth Children, that is euill workes by the force of the Law, but after regeneration, the vigour and coaction of the Law ceaſeth (in part at leaſt) and they 1. are free, being dead to the Law, and 2. married vnto Chriſt, 3. do now bring forth good workes (as children) to God. *Paul* exemplieth in the woman, rather then in the man, becauſe her Obligation and bond is ſtraighter toward the man, then of him toward her (for by the Law the man was ſuffered to giue a Bill of Diuorce to the woman, ſo was it not on the contrary: ) alſo becauſe his meaning was to compare vs to the wiſe.

The Chapter conſiſteth of three parts. The firſt, ſetteth out our liberty from the Law, and proueth it by three reaſons, in verſe 1, 2, 3, 4, 5, 6. Secondly, hee answereth certaine obiections made againſt the Law, which he excuſeth and commendeth by the manifeſt and neceſſary effects; alſo by the properties and nature of the Law, and all this in his owne perſon. Thirdly, the ſpirituall combat betweene grace conſenting to the Law, and fleſh or corruption reſiſting the Law, is deſcribed in his owne example, both touching the fight and battell, and the iſſue or end of it.

**TIM.** *What be the parts of this ſimilitude?*

**SIL.** They be two: Firſt, a propoſition in three verſes. Secondly, an application in the fourth verſe. The propoſition is thus; that the Law bindeth a man ſo long as he liueth, the which is amplified two wayes. Firſt, by the teſtimonie of the *Romanes* themſelues, of whom hee ſaith, they knew the truth of it.

**TIM.** *What are we to learne from the firſt prooſe of the propoſition?*

**SILAS.** Firſt, the wiſedome of the Apoſtle, in preuenting the offence of the conuerſed Iewes, to whom hee wrote not onely by a louing Title in calling Bre-

Of this freedome there be three reaſons in ver 4.

Verſe 1,2,3, 4, 5, 6.

From verſe 6. till 14.

From verſe 14. to the end

Brethren, but by attributing the knowledge of the Law to them, and by taking vpon him the defence of the Law. Secondly, Gods people ought not to be ignorant of Gods Law; for it doth both helpe the teachers to speake to a people endued with knowledge, and the people to know those things whereof their teachers speake.

**T I M.** *What is the use of this?*

**S I L A S.** It reproveth such as lacke knowledge, and labour not for it, as being injurious both to themselves, and to their teachers. Secondly, it must stirre vp all men to endeavour to encrease in knowledge, as they do desire their owne profitting, or the ease and comfort of their teachers. Lastly, it warneth Ministers by *Pauls* example, in their teaching, to prevent offences, and to speake wisely.

**T I M.** *What is the other way by which he doth explaine the proposition?*

**S I L.** By the example of marriage, whereby the wife is linkt vnto her husband, and is not free till death: so as if she marry another while he liues, shee commits adultery; but hee being dead, there is free to marry to whom she will, that shee may bring forth to her new husband. Euen so our first husband, to wit; sinfull corruption (by the Law irritating and prouoking it) brought forth euill workes as children to death: but our corruption being mortified by the death of Christ, wee are dead to the Law, and it is dead to vs, as the vigour of sinne, hauing now no force to engender or encrease sinne in vs; so as wee are free to passe ouer and to marry our selues to Christ, as to a new husband, by his Spirit to bring forth good workes (as fruites) to God.

**T I M.** *What things are wee to learne from this example of Marriage?*

**S I L.** First, that the bond of marriage is exceeding strickt, which nothing but death can dissolue and breake. True it is, that Adultery doth both breake the knot of marriage, and the Iewes gaue vnto their wiues, bills of diuorſe by permission, to auoid an inconuenience; yet the Apostle doth truly say of the wife,

that she is bound till death, because hee speaketh of a marriage well ruled and rightly gouerned, wherein nothing hath force to loose the knot, saue death. Marriage by God institution (which *Paul* heere respecteth,) was to continue so long as life lasteth, Gen. 2.

**T I M.** *Whereof should this put vs in mind?*

**S I L.** Of the exceeding great care that both Parents and Children should haue about the entring into this estate of marriage, which doth oblige and tie persons euen till death: that which is but once to bee done, and lasts for the space of life, carrying continuall weale or woe with it, had neede long to bee thought of before it be done; rashnesse is the mother of late repentance in marriage especially: therefore be wise.

**T I M.** *What other thing is to be learned out of this example?*

**S I L.** That the woman being married, hath not power ouer her owne body, which by the Law of marriage is subiect to her husband, for lawfull begetting of Children. Therefore if shee withdraw her body from her husband, and giue it to another man, shee committeth that most odious and most dangerous sinne of Adultery. So doth the man likewise, if hee giue the power of his body for generation to any other saue vnto his wife; but if so bee that Adultery bee committed by either partie, seeing the offending partie by Gods Law ought to dye, and is ciuilly dead, therefore the innocent party by vertue of the Law is free to marry where they will, the knot of marriage being loosed. Mat. 5. 32. and 19. 9. Also here we learne the lawfulnessse of second marriages. Lastly, that the law doth rule ouer the liuing onely, not at all ouer the dead, because the liuing can keepe or breake it, so cannot the dead.

#### DIALOGVE II.

Verse 4.

*Euen so yee also (my Brethren) are dead as concerning the Law by the body of Christ,*

Verse 1. 2. 3.

Verse 4.

By the Law is meant neither Law of Gospell, or of Nature, or of Romances, but *Moss* doctrine.

The bond of marriage by Law diuine & naturall, is indissoluble vntill death, & adultery is a sinne.

*Quod facimus nisi si met delibemus dum diu,*

A woman is three wayes bound to her liuing husband, first she is the mans power, secondly she may not depart from him. Thirdly, she is an Adulteresse if she marry to another.

*Chriſt, that ye ſhould be coupled to another, euen vnto him that is raiſed from the dead, that wee ſhould bring forth fruits to God.*

TIMOTHEVS.

**W**Hat doth this Text containe?

SILAS. An application of the former example, contained in theſe words [*So ye my Brethren are dead vnto the Law.*] The ſumme whereof before being deliuered more at large, may be contracted into theſe few words. As the wife is free to marry to another, her former husband being dead: ſo the Law and ſinne being dead, through the death of Chriſt, the beleeuers are free to ioyne themſelues vnto Chriſt, raiſed vp againe, (as vnto a ſecond husband) by his Spirit to bee made fruitfull in good workes, as before they had bene full of ſinnefull workes, while they were ſubject to the coercion and prouocation of the Law.

TIM. *What be the parts of this application?*

SIL. Foure: Firſt, the freedome of beleeuers from ſin, their firſt husband. Secondly, the meanes thereof, (to wit,) the body of Chriſt crucified. Thirdly, the end of this freedome, that they may marry vnto Chriſt being raiſed from the dead. Fourthly, the effects of this marriage, the bringing forth fruits to God.

TIM. *Now expound the wordes, and tell vs why hee calleth the Jewes his brethren?*

SILAS. Firſt, they were his kindred according to the fleſh, and ſuch are called brethren in Scripture. Secondly, they were of the ſame profeſſion and Religion, being common worſhippers of one true God.

TIM. *What meaneth this, when hee ſaith, ye are dead to the Law?*

SILAS. Thus much: as if hee had ſaid, ye are mortified or dead to ſinne, or ſinne is extinct, as touching the dominion and power which it was wont to haue ouer you, in regard whereof, the Law cannot now exerciſe his force either to condemne vs as guilty, or to

conſtraine vs vnto ſinne. Therefore ye are dead in reſpect of the Law by the mortification of your ſinnes, ſo as the Law cannot bee the vigor and ſtrength of ſinne, as heretofore it was wont to doe.

TIM. *Why doth hee not rather ſay, the Law is dead to you, and you are dead to the Law?*

SILAS. Becauſe of the infirmity of the weakelieues which dwelt at Rome, who attributing too much vnto the Law, would haue bene offended with that ſpeech: yet he ſaith, that which is all one; for it is ſinne by which the Law hath force to condemne men, and which is encreaſed and ſtirred vp in vnregenerate men, by the prohibitions of the Law. Therefore ſin being mortified, and we ſpiritually dead to it, the Law hath thereby loſt all his force, both of accusing vs, and prouoking vs vnto ſinne. Either party being dead, man or woman, the bond of marriage is diſſolved alſo: ſee verſe 6.

TIM. *But while we live here, ſinne doth ſtill line in vs, and wee ſhall ſtill haue uſe of the Law; why then doth the Apoſtle ſay, wee are dead in reſpect of the Law and ſinne?*

SILAS. The Apoſtle in this phraſe hath reſpect vnto that which one day Chriſtians do hope ſhall be; to wit, that their ſin, which is partly mortified and dead in them, ſhall be perfectly dead and pluckt vp by the roots: in the meane ſpace, there are ſtill in the beſt men many things to be reprov'd by the Law, to be lamented for, and to be amended and reformed according to the rules of the Law: but the Law as it is the force of ſinne to encreaſe it, ſo it is taken away; as alſo touching the curſe, it is aboliſhed to the beleeuers, & concerning the ſtrict obſervation, whereupon followeth malediction.

TIM. *What inſtructions are wee to learne now from the firſt words of the text, thus opened and declared?*

SILAS. Two: Firſt, they ſet before vs the marke that all our life long wee are to ayme at; that is, carefully to ſuppreſſe and mortifie our ſinfull luſts, for this

which, Chriſt hath freed the elect. *Imberitum iudaicum rationem habuit et eorum offensa non vitanda tanquam in iustis inueteratorem.* (alium.)

Moral law is in force ſtill in reſpect of obedience: for Chriſt came to confirme the law, and not to deſtroy it. Math. 5.

Heere bee three reaſons to proue vs free from the Law. 1. becauſe we bee dead to the Law. 2. we be married vnto Chriſt a ſecond husband. 3. wee muſt fruſtify & bring children to this husband.

1. Part.

The ſeruitude of the Law ſtood in theſe three things: 1. declaration of ſin. 2. in the condemnation of it. 3. in increaſing of it. From all

this is a worke not of one day or one yeere. Secondly, as any Christian gets power to mortifie his lusts, and goes on still so to doe, let him assure himselfe that hee is so much the further off from the condemnation and rigour of the Law, and so much neerer to Christ and heauenly blessednesse.

2. Part.

**TIM.** By what means are the faithfull dead to sinne, and to the Law?

*Per corpus Christi dum crucis afflictio est militant pro nobis per sanguinem Oremus. An pro nobis trans-*

**SILAS.** By the body of Christ crucified and raised againe from the dead; for wee are said to be dead to sinne, by the body of Christ dead and crucified, in as much as the body of Christ fastened vpon the crosse, hath merited and obtained for beleeuers, remission of all their sins, and the holy Ghost also, by whose vertue in dwelling, sinne is daily mortified and mastered in them, till it bee quite abolished and extinct utterly at their naturall death.

**TIM.** What doth this teach?

**SILAS.** That the death and mortification of sinne, as well as the forgiveness of sinne; is the fruite and effect of Christs death.

**TIM.** Whereunto should this serue vs?

**SILAS.** To a twofold purpose: First, to stirre vp in Christians a great care to subdue and kill their finnes, least Christs death be made voide vnto them; for it neuer profits any vnto forgiveness, whom it doth not profit vnto mortification. Secondly, such as feele sinne die and loose strength, may bee perswaded thereby, that they haue a sauing part in the death of Christ, it being made effectuell to them for mortification of their lusts.

3. Part.

**TIM.** What is the end of our liberty and freedom from sinne and the Law?

**SILAS.** That it may bee free and lawfull for Christians to passe ouer a second marriage, to be ioyned to another husband; that is, to Christ being dead and raised againe: and for very good reason it is, that the Apostle after the death of Christ, doth make mention of the resurrection of Christ. First, because vpon his resurrection dependeth the force, efficacy, and fruite of his death,

which had no whit benefited the Church, if he had not bene raised from the dead. Secondly, because Christ being now raised againe to life, and reigning in glory, hee is able to do towards his Church, and euery member of it, all husbandly duties of protection, supporting, enstructing, blessing, enriching her with graces and gifts of all sorts. Lastly, to teach that as Christ dyed and rose againe, so it is not enough for vs to crucifie sinne, but we are to rise to a new life, as well bound to liue godly and righteously, as to cease from euill.

**TIM.** What are wee to learne from this that you haue saide?

**SILAS.** First, such as haue not sin mortified in them, are strangers to Christ: for we cannot at once be vnder the Law as the seruants to sinne, and yet bee ioyned to Christ as a wife to an husband. Secondly, the great dignity of euery true Christian which hath his sins taken away touching the guilt, by forgiveness, as touching power and tyranny, by mortification; such a one is the spouse of Christ, and is one with him and with all his graces, and liues by his Spirit, which enableth him to doe good workes acceptable to God, as sweete fruites are acceptable to men; or as children which are the fruites of the wombe, be gratefull to their parents. A most happy estate, to bee fruitfull in good workes through the Spirit of Christ, to whom wee are ioyned in spirituall marriage.

**TIM.** Is not this the effect of our being ioyned in marriage with Iesus Christ, that wee may abound in the fruites of the Spirit?

4. Part.

**SILAS.** It is so, as the chiefe effect of naturall marriage is the begetting of Children, whom the Hebrewes call, *The fruit of the wombe*, Psal. 127. and 128. So the maine fruit of our spirituall marriage, is the bringing forth such fruites as are commanded in the Law. This doth first of all encourage vs to labour in euery good worke, because God will accept it as a pleasant fruit. Secondly, it reproveth such as are either utterly and wholly, or partly vnfruitfull in the workes

Note that Christ dead and raised, is called God absolutely.

workes of righteousſeſſe : for as the barrenneſſe of the wombe was a reproach amongst the Iewes ; ſo barrenneſſe in good workes is much more reproachfull to a Chriſtian who is elected, redeemed, called, ioyned and eſpouſed to Chriſt, ſanctified alſo to this end to gloriſie God by fruites of new obedience.

DIALOGVE III.

Verſes 5, 6.

*For when wee were in the fleſh, the affectiones of ſinne which were by the Law, had force in our members to bring forth fruites to death. But now ye are delivered from the Law, heeing dead in whom ye were holden, that we ſhould ſerue in newneſſe of ſpirit, and not in the oldneſſe of the letter.*

TIMOTHEVS.

**W**Hat is the drift of this Scripture?

SIL. To confirme the exhortation of bringing forth fruites to God by compariſon of contraries, wherein our old and firſt marriage with ſinne, is compared with our latter and new marriage to Chriſt. The ſumme whereof is this : If in our firſt marriage ſinne was effectuell in vs by the Law to bring forth euill workes, as fruites to death ; now that wee are freed from ſinne and the Law, and be married to Chriſt, let his Spirit bee effectuell in vs to bring forth good workes as fruites to God : if before we brought forth euill fruites vnto deſtruction, much more now let vs bring forth fruites pleaſing to God, and wholeſome to our ſelues.

TIM. What then bee the parts of this Text?

SIL. Two : the firſt hath the condition of our firſt marriage with ſinne, in the 5. verſe. The ſecond part hath the condition of our ſecond marriage with Chriſt, in the ſixth verſe.

TIM. Now expound the word, and tell vs what is meant here by the fleſh, and by being in the fleſh?

SILAS. By the fleſh is meant our

finfull corruption, ſuch as we bring with vs into the world, through carnall generation : and by being in the fleſh is meant to remaine or abide ſecurely in the eſtate of corruption, our ſin and our nature being vnited together as husband and wife. And this is here to bee noted, that it is one thing to haue fleſh in vs, & another thing to be in the fleſh. For the regenerate hath fleſh, that is, ſome finfull corruption in them, becauſe their ſanctification is vaperſect ; but they are not in the fleſh, becauſe their finfull nature is mortified and reformed : before their new birth they are in the fleſh, being euery way obnoxious vnto ſinne : after new birth the fleſh is in them, becauſe ſinne ſtill dwells in them.

TIM. What are we to learne from this kind of ſpeech?

SILAS. That all the elect before their conuerſion, are ſo neerely linkt to ſinne as they and ſinne are but one, euen as the woman coupled in marriage vnto the man, they are no more twaine, but one. And note here, that in this compariſon ſinne answereth the Husband, and we our ſelues the wife, married firſt vnto ſinne, and then to Chriſt.

TIM. What is meant here by affectiones, and why are they called the affectiones of ſinne?

SIL. The word ſignifies paſſions, which with great force affect the ſoule, and generally all euill motions. But more particularly by affectiones, is meant not onely the luſtes which be in the inferior part of our ſoule, as in our will, but they comprehend our reaſon and mind, as it is corrupt by ſinne ; and ſo our euill thoughts, counſels, purpoſes, deuifes, imagination, diſcourſes, are all contained vnder this word affectiones. And they are called the affectiones of ſinne, becauſe they 1. come from ſin, 2. they are themſelues finfull, and 3. eggers vnto finfull workes, begetting in vs thoſe workes of the fleſh mentioned, Gal. 5. 19. 20.

TIM. How are theſe finfull affectiones, ſaid to bee by the Law, ſeeing euery man by Nature, hath them engrafted in him, before euer hee heare or know the Law?

Ee

SIL.

To be liue, and walke after the fleſh here & Rom. 8. 12. 3 Cor. 3. 15. To follow carnall luſts greedily as vnregenerate perſons doe.

Compariſon  
between a con-  
traries. Parabol.

1. Part.

**SILAS.** It is true, we haue these affections by Nature, before we heare the Law, for they are borne with vs, yet they are said to be by the Law. First, because thereby they are laid open, and made more knowne vnto vs. *Rom. 3. 20.* Secondly, by it sinnes are accused, condemned, and made more greuous, *Rom. 7. 7.* inasmuch as he that offends against the will of God once knowne, hath the greater sinne. Thirdly, by the Law our sinnefull affections are more irritated. *Rom. 7. 8.* For the Law (as a let in the way) forbidding and withstanding them, making them become more fierce and vehement, through the fault of our corrupt Nature, which endeauoureth to do that which is forbid vnto it, and to rebell when it is crossed by prohibitions and comminations of the Law.

**TIM.** What are wee to learne from hence?

**SILAS.** That sinfull lusts are most venomous and paysonfull things, being encreased by the Law, which God appointed as a meane and remedie to restraime them. Secondly, the vse of the Law towards all vngodly men, is to encrease and manifest their sinnes, to cause them to know their sinnes, and more eagerly to run after them.

**TIM.** What vse hereof?

**SILAS.** It admonisheth all, what cause they haue to bee humbled in regard of their accursed Nature, which causeth so good a thing as the Law, to be occasion of more sinnes.

**TIM.** What is meant here by members?

**SILAS.** The powers and faculties of soule and body; in which, sinnefull affections worke mightily by an inward secret force, not onely in the eares, eyes, hands, mouth, &c. but in senses, appetite, will, and in the vnderstanding, and minde.

**TIM.** What are wee to learne from hence?

**SILAS.** That the affections of sin are no weake and feeble things, but mighty and forceable to engender wicked workes: which may bee declared by comparison of that force which

mans seed hath in generation, which all see to be operative, and fruitfull; and by that seed which is cast into the earth, which also is effectual and full of force. Secondly, by the example of Gods children, after their new birth, in whom their lustes had force to effect fearefull things, as in *Sarah, Rebecca, Noah, Lot, David, Peter.* Thirdly, by the example of men vnregenerate, who by the force of their lustes, haue become carried vnto monstrous iniquities, as *Caine, Esau, Ahab, Iudas, Seminarie Priests, Iesuites, Gunpowder Traitors.*

**TIM.** What profit is to be made here of to our selues?

**SILAS.** By consideration of the strength of sinne, men should bee much moued to get all the strength they can, to resist such a mighty enemy. Secondly, it reproues secure Christians which strue not against it, because they neuer thinke nor know how forcible a thing it is; and by their security, are miserably oppressed by the tyranny of sinne, which keepeth them vnder like vassals.

**TIM.** What is meant here by fruit to death?

**SIL.** Sinfull workes, which do deserue death, and leade to death; without repentance, all sinnefull desires, thoughts, words, and workes, bee in their owne nature mortall, and become veniall by grace onely.

**TIM.** What bee our Lessons from hence?

**SIL.** First, that sinne hath eternal death yoked to it. Secondly, that vnhappy estate of men vnregenerate; all whole workes are mortiferous and deadly: and this is the condition of our first marriage with sinne, that all the fruits that come of this marriage, be as Children dead-borne. Lastly, this should moue vs in an earnest desire and care to be diuorced from the flesh, that we may passe ouer vnto Christ, as vnto a new husband. For howsoeuer carnall secure sinners doe not directly intend destruction as the end of their course, yet Satan intendeth it, and the sinners themselues can reape no other fruit, as

*Lucrum tunc  
facit mors  
quando peccatur. Ambrosius.*

As the Sunne  
on a Dunghill  
maketh a  
greater  
stench, by  
faute not of  
Sunne but of  
the dung.

DI. OGVE IIII.

Verſe 6.

But now yee being deliuered from the Law (hee being dead in whom yee were holden,) that ye ſhould ſerue in newneſſe of Spirit, and not in the oldneſſe of the letter.

TIMOTHEVS.

What doth this Text ſet forth?

SIL. The condition of our new and latter marriage to Chriſt, whole Spirit is effectuell in the faithfull to bring forth fruites to God.

TIM. What things conſider ye in this ſecond marriage?

SILAS. Two things: Firſt, the freedome from the Law, and alſo from ſinne, our former husband. Secondly, fruitfullneſſe in good workes, by the Spirit of Chriſt their ſecond husband.

TIM. What is it to be deliuered from the Law, and what meaneth the Apoſtle, by him that is dead?

SILAS. Here is meant deliuerance from it, as it is the ſtrength and vigor of ſinne, to irritate and enrage it, and not as it is the rule of a righteous life: alſo (by him that is dead,) is meant ſinne, which in the regenerate is ſaide to be dead, though ſinne ſtill liue in them: as we ſee to ſay of one ſicke to death, that hee is dead becauſe hee cannot recouer: or of one that hath his braine pan broken that he cannot liue: ſo is ſin dead, it can neuer recouer that ſtrength and power it was wont to haue before new birth.

TIM. Why doe yee rather thinke the Apoſtle meanes ſin by that which is dead, then the Law?

SIL. Becauſe it doth not agree with the nature of the Law to be dead, it being a word of life coming from the liuing God; but our finnes are mortified and dead, and then the Law ceaſeth to compell or to prouoke vnto euill: notwithstanding this, there is ſtill vie of the Law towards men which be mortified, becauſe mortification is vnperfect, there-

fore there is much in euery godly perſon to be repented of, and reformed by the Law.

TIM. In what ſenſe may wee be ſaid to haue bene held of the Law or ſinne?

SILAS. Becauſe our corruption, is as a ſtrong bond or cord, which holds all the faculties of our ſoule and body faſt tyed and linked to it, as wee cannot ſtirre one inch from it, till we be converted. And albeit regenerate perſons haue ſinne abiding in them, by which they are hindred in their courſe, and in ſome ſort are held (that is, held backe with it;) yet they cannot bee ſaid to bee held in their finnes, as when they were naturall men, becauſe ſinne (that bond that held them) is now broken by the grace of mortification, whereby the power of nature and in-bred corruption, is greatly weakened.

TIM. If the godly be held of ſinne otherwiſe then naturall men bee, ſhew vs where is the difference?

SIL. A naturall man, is as one whom the Tyrant keepeth ſtill in his owne hand and poſſeſſion, hauing the full power ouer him: a regenerate perſon is as one that hath eſcaped the bondage of a Tyrant, and yet is ſtill troubled and aſſaulted by him. Take another compariſon: A naturall man, is as one lying in priſon, faſt bound hand and foote, held faſt in bonds and chaines, at the pleaſure of his keeper; but a regenerate perſon is as one that hath broken out of the priſon and is at liberty, yet ſtill cumbered and clogged with ſome peece of his fetters hanging about him.

TIM. But how is it that men vn-regenerate, doe ſinne freely and voluntary, ſeeing ſinne doth hold and detaineth them ſo violently in his bonds?

SILAS. Euery naturall man ſinneth freely and willingly; for ſinne cannot offer any force to the will, whatſoeuer the will doth, it doth it freely, and without constraint; yet it is true that ſinne doth exerciſe tyranny ouer the vngodly, and holds them bound ſo, as they cannot but fulfill the luſtes of it. For as it ſaith with a priſoner that is for debt kept and held by his Tylor in priſon, ſo

as hee cannot get out, yet for some respects he is more willing to be in prison then to be abroad. So it is with all sinners before regeneration, they sin freely because their will cannot be compelled, and yet they cannot but sinne, because they are the seruants of sinne, *John 8.44.*

**TIM.** *Whereof doth this admonish vs?*

**SILAS.** First, of the miserable estate of all men before their new birth. Secondly, it teacheth that in our new birth, God must vtter his whole power to pull vs out of the bands wherein the tyrant sin violently held vs: a stronger then hee must come, or else wee cannot be freed.

**TIM.** *What is the end of our freedom from sinne and the Law?*

**SILAS.** Not to liue as wee list, but to serue God who hath beene so gracious to vs, as to set vs free from such tyranny; which we all stand bound to do in these two respects. First, as hee is God our Creator, full of Maiestie hauing dominion ouer vs. Secondly, as he is our mercifull and mighty redeemer, hauing freed vs from the cruell bondage of our sinnes, he hath paid a price for vs, so as we are not our owne, but his, to serue and glorifie him in body, and Spirit. *1 Cor 6.* and last verse. As prisoners taken in warre, and afterwards ransomed, are bound to serue their redeemer: so elect ones are obliged to Christ their ransom, and also their husband, to bring forth godly workes, to the honour and glory of his name.

**TIM.** *How will this God be serued?*

**SIL.** Not in the oldnesse of the letter, but in the newnesse of the Spirit; that is, in such a new and holy life, as is wrought in vs by the Spirit, and not as wee were wont to serue him before our calling.

**TIM.** *What doth the Apostle signifie vnto vs by these words, when hee saith, [That they are to serue God in newnesse, &c.]*

**SILAS.** By newnes is meant here a new life, or a pure and vnblaineable life, led according to the will of God,

which doth consist in a two-fold change: the one is inward of the minde and will, when of foolish and peruerie, wee are made wise, to discerne what pleaseth God, and obedient to follow it: the other is outward, when wee which haue our soules thus inwardly regenerate, do shew forth in our manners, new and vnwonted words and workes, speaking and doing farre other wise then we were wont to doe, while we were vnregenerate and naturall men.

**TIM.** *In them that are thus changed and renewed, is all become new in them?*

**SILAS.** Yea, all both within and without, but not wholly and perfectly new: for in those that are renewed, there sticketh much corruption, which is daily to bee mortified; but they are saide to serue God in a new course of life, because though sin remaine in them, yet they do not now obey the motions of sinne as before, but resist and strue against them; obeying and following for the most part new and holy desires and motions, doing good duties out of the loue of God, and of their brethren, whom before they respected not, but themselues altogether. Example hereof we haue in these Romans, and in *Paul* the Apostle, *Rom. 6.16.* and the conuerted Thiefe, and sundry others. *Linke 23.*

**TIM.** *What is the lesson and doctrine from hence?*

**SIL.** First, that it is not possible we should serue God and doe things pleasing to him, till wee bee changed and renewed. The reason is, because we are not sufficient to thinke a good thought of our selues: and secondly, because God doth not allow any workes, but such as come from one ingrafted into his Son; for it is faith that purifieth the heart. *Acts 15.9.*

**TIM.** *What is the vse of this?*

**SIL.** To reprove Papiſts, and such blind Protestants which thinke to please God with good intents, and a ciuill life, without new birth. Secondly, to moue all men to labour for renewing in holynesse.

**TIM.** *Now tell vs why newnesse is attributed here vnto the Spirit?*

**SIL.**

*Seruire deo nouo et spontaneo spiritu: et interna cordis obedientia. vs. Ceryst. 49. Thopp.*

SILAS. Because our new birth or change from euill to good, is the worke of the Spirit, which by regeneration renews vs; first in our body and soule, and then in our manners and conuersation.

TIM. *What is the doctrine from hence?*

SIL. It teacheth Gods Children, that whatsoeuer good is in them, it proceeds from the Spirit, by whose grace and strength it comes, that they can loue God, and obey him. Gal. 5. 22. Iohn 3.

TIM. *What vse is to bee made of this point?*

SIL. It doth admonish them of humility, because wee haue nothing without guift; of thankfulness, for such a free and great guift; and of prayer: also it reproues such as presume to doe good, or to resist euill, without the aide of the Spirit.

TIM. *Now tell vs what is meant here by the oldnesse of the letter?*

SIL. By oldnesse is meant the corruption of our nature, and that course which was shaped by it, which is called old, because it commeth not from a will renewed and changed, but such as was in vs before our new birth. Also by [Letter] is meant all Doctrine of the word whatsoeuer, outwardly set forth vnto vs, being seuered from Christ and his healthfull grace: this is called the [Letter,] because it is dead and of no force to vs, vnlesse it bee to frame vs to an outward obedience onely, vntill the Spirit of Christ doe ioyne with it, to mortifie sinne, and to worke our renewing.

TIM. *What instructions are wee to gather from hence?*

SILAS. These two: First, that the whole word of God being seuered from the regenerating Spirit of Christ, can effect nothing in vs towards newnesse of life. Secondly, whatsoeuer obedience men vnregenerate, yeeld vnto the word of God before their conuersion, it is but corruption; and no part of that seruice which God will accept. For it is oldnesse of letter, glorious in shew, rotten within, not coming from an heart purified by faith, which is the foundation of euery good worke.

Moreover, it admonisheth vs, not to looke for any fruite vpon our hearing or reading the word, vnlesse Gods good Spirit come to ioyne with it to make it effectuell.

DIALOGVE V.

Verse 7.

*What shall we say then? is the Law sinne? God forbid, nay I knew not sinne but by the Law: for I had not knowne lust except the Law had saide, Thou shalt not lust.*

TIMOTHEVS.

VVhat is it that our Apostle now intendeth, in the verses following?

SIL. Having shewed in what meaning and sence true beleeuers are not vnder the Law; hee doth now purpose to auoide offence, and for larger instruction, to lay forth the true vse of the Law, both in respect of men vnregenerate and regenerate; the vse of the Law touching men vnregenerate, is threefold. First, the true knowledge of sinne, which is shewed vs by the Law, this in the seueneth verse. Secondly, the encrease or irritation of sinne, in the eight verse. Third y, death or the sence of Gods anger for sinne, in the ninth verse, and other verses following.

TIM. *How doth the Apostle enter into this treatise, to extoll and commend the vse of the Law?*

SILAS. By a prolepsis or preuention of some thing which might be objected or alledged against his former doctrine in the fifth verse, vnto which in this verse hee doth make an answer; so as the parts of this Text be two. The first is an obiection moued by way of question, in these words: [*What shall we say then? is the Law sinne?*] The second is a replication or answer, in the words following, [*God forbid, &c.*]

TIM. *Tell vs now the summe of this obiection, and from whence did it arise?*

SIL. The summe is thus much: *Is the*

2. Part. of the Chap.

An Apology of the law against certain caualutions and slander.

1. Part.

Inteligit vñ  
vñ sum legu  
vñitiam.  
Pauca.  
Externum  
vñitiam qua  
vñitiam vñitiam  
vñitiam vñitiam  
vñitiam vñitiam.

This phrase  
is like that in  
Chap. 6. verse  
23; also 8. ver-  
6 and Chap.  
17. 33.

*the Law the cause of sinne:* For this is the meaning of these words [*Is the Law sinne?*] that is to say, doth the Law beget it, bring it forth and lead vs vnto sin? This obiection ariseth from this, that Paul had taught that the affections of sinne were by the Law, verse 5: which some adueryary (belike) taking hold of it, did so wrest it, or might so turne it, as if hee had taught that the Law did perswade to sinne, and were the proper efficient cause of it; which contumelious and reproachfull slander, would haue touched God the Author.

*TIM.* What instruction may we gather from this part of the Text touching the Obiection?

*SILAS.* These two: First, that no Doctrine can be so sound, nor so warily deliuered, but malicious persons will caull and wrest it to a contrary meaning. This proceeds from an hatred they beare vnto their teachers, which causeth them that they distaste their doctrine, and carpe at it. Secondly, the Ministers of Christ must be carefull, and able not onely to propound the truth soundly, but to defend it against wicked obiections and caullations: otherwise, there is danger least weake and vnsstable mindees bee peruerted and drawing from the truth, by such as speake against it: our nature being more prone to suck in error, then to receive the truth.

*TIM.* Tell us now how the Apostle doth answer the former Obiection?

*SILAS.* Two waies: First, by infirmation or deniall in these words [*God forbid,*] which are words that vtter a loathing or detestation of such an impiety, as to make the Law the cause of sinne; as if he should say, He was so farre from doing any such thing, as hee did abhorre the motion or thought of any such Doctrine. *2. Part.*

*2. Part.* *TIM.* What instruction haue we from this part of Pauls answer?

*SILAS.* That it is our dutie when we heare the truth of God, deprauid, not onely to mislike it, but to declare that we haue it in detestation and abhormination; which serueth to reprove cold and indifferent Christians; who can

abide to heare the true Ministers of Christ, and their Doctrine to bee slandered, without any care or greefe, like to lukewarme *Laodiceans.* *Revelation,* 3. 15.

*TIM.* What is the next and second part of Pauls answer?

*SILAS.* By argumentation: and sound reason fetched and taken from the contrary. As thus: The Law cannot be the cause to beget and perswade sin, for that it is the instrument to discover it, and make sinne knowne vnto vs; detecting the deceits and assaults of such an enemie, that we beware of it: as Pauls Kinsman detected the treason of the Iewes against Paul, *Acts* 23. 16. Vpon which detestation of sinne, if sinne doe the more rage and rebell in vs against the will of God; this is not to be imputed to the Law, but to our corrupt nature, which growes worse, and more fierce by that which should restraine & helpe it. All this the Apostle proues by his owne example: for hee confesseth that there were some sinnes which hee knew not to bee sinnes, till the Law did reueale them vnto him to be so; whereof he giues an instance in lustes, or in the euill motions of the minde, suddenly conceived without the consent of our will; of which hee saith, That had not the Law told him they had beene sins, saying; [*Thou shalt not lust,*] he had not mistrusted them, or thought them to be such greuous matters, as to be offences of God, and to deserue damnation. [*I had not knowne lust, except the Lord had said, &c.*]

*TIM.* What are wee to learne by this, that the Apostle names himselfe, and proues these things by his owne experience?

*SILAS.* Two things: First, it is lawfull for the Ministers of the word, to report what they haue learned by their owne experience, in the matter of sinne and saluation: this is a great helpe and confirmation of the hearers, if it be truly and discretely done. Secondly, this example of Paul, directs all men to enter and goe downe into themselves, to get understanding of their estate and case: the

As Paul examineth his  
sin by the  
Law, ſo let e-  
very one en-  
ter into him-  
ſelfe. Pſal. 32.  
I giueth like  
example.

the reaſon is, becauſe till they come to ſee and feele how corrupt and wretched they are through ſinne, they will neuer bee humble nor perceiue what neede they haue of Chriſt, but contrariwiſe they will rather deſpiſe and ſet light by the doctrine of free ſaluation by the blood of Chriſt; as it happened vnto this Apoſtle, who being a Pharify, before he deſcended into himſelfe, and ſearched his heart by the light of Gods Law, hee tooke himſelfe to bee righteous by the workes which hee did, and not onely neglected Chriſt, but perſecuted the doctrine of grace, Phil. 3. 6. *Acts* 9. 1. *1 Tim.* 1. 13. Howbeit, after the Law had reuealed vnto him the corruption of his nature, and ſhewed him that his euill deſires (though not conſented to) were ſinnes, and worthy of death: and after that he beleued and conſidered this, it greatly daunted him, and made him to ſee and feele that all his righteousneſſe of workes and ciuill honeſty was nothing, and that hee was a dead man without Chriſt. *Rom.* 7. 8. 9. Therefore they are in a miſerable caſe which haue not got the true knowledge of themſelues by the Law; for ſuch cannot, nor will not ſeek after the grace and health of the Goſpell.

*1 Tim.* Now ye haue told vs what we are to learne from the manner of his anſwer, let vs heare what the matter of his anſwer will teach vs?

*Sil.* It teacheth vs ſundry things: the firſt is a ſpeciall office of the Law: which is to ſhew and bewray ſinne vnto vs; as by a glaſſe wee come to ſee the ſpots of our face, ſo by the Law wee come to know our ſinnes, *Rom.* 3. 20. and as by the light of the Sunne we diſcouer little moates, ſo the light of Gods Law, detects euen the leaſt offences againſt God or our neighbour: this office of ſhewing ſinne vnto vs, the Law perſormes in ſundry ſorts. Firſt, it maketh appeare vnto vs, what is euill and ſinne, and what is not. Secondly, it brings vs to behold the nature of ſinne, how vile and filthy it is, beeing againſt a righteous Law, and an infinite diuine iuſtice. Thirdly, it reueales the danger of ſinne,

what hurt it bringeth to the committers of it, to wit, no leſſe then euerlaſting deſtruction in hell, after all the miſeries of this life. Laſtly, it giues a feeling of ſinne in our hearts, troubling our conſciences by ſome certaine byting and ſting. This experimentall knowledge is that which is chiefly meant here: where we are further to note, that howſoeuer all Lawes, both Ciuill, Ceremoniall, and Iudiciall, as the Law of Nature alſo ſerueth to manifeſt ſinne; yet the Morall Law of God, being written by *Moses*, and rightly vnderſtood, doth perſorme this office of reuealing ſinne, moſt fully and feelingly; becauſe it ſtriketh at the roote, diſcouering our hidden and ſecret euill thoughts, cauſing vs to feele the force of ſinne, inſomuch as God himſelfe in this Law, doth with great power ſpeake to the conſcience; for it hath his ſpirit ioyned with it, which deſcrying and laying open our hidden naughtineſſe, and our bondage to it, breeds terror in vs. *Rom.* 8. 15.

*1 Tim.* What may bee the uſe of this firſt inſtruction?

*Silas.* Firſt, it doth admoniſh all men to bee conuerſant in the Law of God, and to ſtudy it, if they do deſire to bee more and more acquainted with their owne ſinnes, and woſull eſtate through the ſame. Secondly, it renders a reaſon why men haue ſo ſlender a fight of ſinnes, either their owne or others, becauſe they are ignorant and vnſenſible of the Law. Thirdly, it warneth the godly to be thankefull vnto God, who hath giuen them the Law, to bee (as it were) a Sentinell to bewray their enemy to them, & a ſcourge to driue them forward to Ieſus. Fourthly, this directeth vs how to reade and heare the Law with fruit namely; when we finde our ſomething by it which muſt bee forgiven by mercy, and repented of or amended by grace. Laſtly, it ſerueth to pull downe our ſtomackes and hearts, by the view of our owne ſinnefull eſtate, to force vs vnto Chriſt, and to make much of his grace and merits. Thus far of the firſt inſtruction.

*1 Tim.* Now tell vs of what know-  
ledge

The Law being the perfect rule of diuine Righteouſneſſe, that muſt be taken for euill, which ſwereth.

Pſal. 1. 2. and 119 and 19.

Let language  
ſpeculum per-  
ſonae reprae-  
ſentat.

How the law  
detecteth ſin.

ledge the Apostle speaketh when hee saith, [He had not knowne lust, &c.] As also, what Law he speaketh of?

SILAS. Hee meaneth the morall Law or tenne Commandements, as is plaine by the instance of [Lust] which is forbidden or condemned in euery one of them, as the roote whence springeth all other finnes. As for knowledge, hee meaneth both speculatiue and experimentall, but rather this; so as the sence is this; I had neuer vnderstood lust to be a sinne at all, or felt it to be so grievous a sinne (as now I doe) without the helpe and light of Gods Law, which forbiddeth Lust. Hence wee are put in minde againe, how diligently the Law of God is to be learned and weighed of vs, seeing without it, the hidden finnes of our nature cannot bee espyed and known; nor the force of sin so thoroughly felt, as to enforce vs to Christ.

TIM. But what Lust may it be, that this our Text mentioneth? for there bee sundry sorts of lusts, some bee good lusts which he cannot meane, and sinfull lusts be not all of one kinde. Shew vs which of them is vnderstood heere?

SILAS. It is true (as yce say) for there be naturall lusts, when things tending to preservation of our owne nature are desired; there is also a spirituall lust (an hungry & thirsting for iustice) which is a desire of heavenly things that come from the Spirit; and also, there is carnall and sinfull lust, which is of things contrary vnto God. These bee meant here, but not all these. For of sinnefull lusts, there be sundry kindes; as first Originall lust, which is the fountaine, root, and spring of all other finnes, being that which is called byrth-sinne, or corruption of nature. This Originall lust, is an impotency of mans heart, whereby it is inordinately disposed to this or that euill. Secondly, actuall lust, which is euery euill motion and desire of the soule against the Law of God. This proceeds as a fruite from the former, Rom. 6. 12. of which there are two degrees: the one, is an euill motion of the minde suddenly conceiued without consent of will; this is called voluntary lust. The

other is an euill motion, which goeth together with consent, and is ioyned with purpose and deliberation. James. 1. 15. This is called voluntary lust, because it hath the consent of our will, and is not onely in desire, but in resolution to effect it, if occasion serue. Now our Text doth not speake of our voluntary lust, which are consented vnto by our will, and resolved vpon. First, because without the morall Law, Paul might know these lusts to bee sinne by the light of naturall reason, as many Heathens did.

Secondly, by that which followes in this Chapter, it appeares hee speakes of such lusts as be resisted, and irkesome to a godly mind, which do leade the Saints captiue, even against their will, making them cry out [O miserable men:] and therefore it is an originall lust, which is the prauity of nature disposed to euill, (which is meant here,) and also the first degree of actuall lusts, to wit, such as go before consent: the morall Law being rightly vnderstood, of the Apostle, gaue him light to see that those lustes were finnes, deseruing eternall death, which before hee knew the Law hee did not perceiue, or once surmise it to bee so, or to sticke so deeply in his nature, and so to make him obnoxious to Gods wrath.

TIM. Let vs now heare what doctrynes and lessons we are to gather from hence?

SILAS. The first is this, the miserable estate wherein all men stand by Adams fall, hauing their nature wholly poysoned and corrupted by sin, lusting after euill things alone; in so much as if we should neuer thinke, speake, nor doe euill, yet our very corruption of nature being the breach of Gods eternall Law, maketh vs guilty of eternall wrath. Secondly, our euill desires and motions, though they bee misliked and striuen against, yet they bee finnes, and deserue hell fire, because they are transgressions of the Law.

TIM. What vse and profit is to bee made of these doctrynes?

SILAS. First, euery one must see that they haue need of the death and blood-

Paul calleth  
lust sin and  
hath disobedience  
against the  
Law of the  
mind. Aug.

blood-shedde of Christ, euen for the least vaine and sinnefull thought or imagination, yea for healing their infected dead nature. Secondly, that euery one must bee humbled, mourne, and with sighes craue pardon for such thoughts, and for their naturall inclination to sin. Thirdly, all Christians stand bound, not onely to take care and heed of their words and workes, but euen of their thoughts and desires; for there must a conscience be made, not onely of what men speake and doe, but what men thinke and desire. Fourthly, it serues to reprove such as do thinke euill thoughts to bee free: also such as know euill thoughts to bee sinnes, and yet labour not to bridle and mortifie them: and lastly, it confutes the Papists, that as firme that lust because it is vnuoluntary and naturall, is not sinne, vntill it be consented to by the will, till then it is but *fomes peccati*, and set ad *agonem*.

TIM. What further instruction may we obserue out of this present Text?

SILAS. That in elect persons baptized, and by the Spirit effectually regenerated, concupiscence doth remaine as a sinne and a vicious thing; the reason is, because it is written, [*Thou shalt not lust*:] which shewes it to be sinne, else it should not bee forbid, nor called by the name of sinne, as it is often in this Chapter, yea in *Paul* being regenerate, as verse 17. not alone for that it is the effect of sin, as the writing is called ones hand, or the cause of sinne, as death is termed pale; but for that it is properly and truly sinne, being a Rebelle against the gouernment of the Spirit in the minde of godly persons, Chap. 7. 23. and causeth death which springeth onely from sinne properly taken. Rom. 5. 12. 14. &c. Indeed it is forgiven the elect touching guilt, but the fault and spot is not remoued, as the Conscience of the holiest persons may and doe witness to them. Whereto agreeth *Augustines* testimony. *Concupiscentia reatus in Baptismo soluitur; sed infirmitas manet*: and againe *ad Iulianum*, *Concupiscentia minus, consummi non potest*. It is therefore a nouell error in the Romish

Synagogue, repugnant to Scripture and Antiquity, to teach that Concupiscence both for guilt and corruption is quite abolished in the regenerate; by which error they extenuate sinne, extoll mans nature and free will and ability to keepe the Commandements; also diminish the benefit of Christ his grace, lesse on our prayers and thankfulness to God, and our diligence and care to purge out such a staine as Concupiscence is.

DIALOGUE VI.

Verſes 8,9.

But sinne tooke occasion by the Commandement and wrought in mee all manner of concupiscence; for without the Law, sin is dead: for I was once alive without the Law, but when the, &c.

TIMOTHEVS.

What is the summe and purpose of this Text with the severall parts of it?

SILAS. It doth deliver vnto vs the second v.c. of the Law, in respect of men which are vnregenerate, whose sinne is encreased and irritated by the Law through the prauity and corruption of nature, taking occasion by the Law more to rebell against God. The parts of this Text are two: the first is a proposition, in these words, [*But sinne tooke occasion*:] the second is a reason, in these words, [*For without the Law sinne is dead*.]

TIM. Now come to expound the words, and tell vs what is meant by the word Sinne, and by Commandement?

SILAS. By sinne is meant corruption of nature, or that originall lust which is the roote of all other sinnes, which is either in thought, word, or deed, in omission or commission; and by Commandement is meant, that Commandement mentioned in the former verse, which forbiddeth lust, and that when it is truly knowne and duely considered.

TIM. In what meaning is it said, that sin tooke occasion by this commandement?

ff

SIL.

And which li-  
layerh the  
cause of sin  
vpon hidden  
corruption  
properly, and  
accidentally  
vpon the law.

I. Part.

Non diabolum  
peccati author-  
em sed pecca-  
tum inhabi-  
tans intelligit.

Lust formed  
or vnformed,  
before or af-  
ter consent, is  
in bee repen-  
ted of and re-  
fitted.  
Concupis-  
cence is not  
meerely na-  
tural, but is  
moral and  
spiritual, and  
receiues grace;  
so it is sinne.

**SILAS.** This : that the Law in it owne nature is so farre from beeing the cause of finnes and transgressions, as it doth not so much as yeeld or giue any occasion of sinning; but mans corrupt nature being irritated, prouoked, and stirred vp by the prohibitions of the Law once manifestly knowne, doth snatch and take occasion thereby to become more fierce, and to breake out into more foule finnes. And this is it which is meant by the word [*Wrought*] for the meaning is, that mans corrupt nature by the knowledge of the Law, which condemneth it, in stead of beeing amended thereby, doth beget and bring forth sin and sinfull desires more abundantly. Euen as Rivers flow from a Fountaine, and sparkles arise out of a furnace : so corrupt nature engendreth more wicked lusts, the more it sees it is restrained by the Law.

**TIM.** What is the Doctrine or instruction from hence?

**SILAS.** To set before vs the wo- full and wretched condition of mans nature, such as it is before new birth; which appeares in this : that the Law which should serue to call men to God, doth make them the more to flye from him, and to runne away headlong vnto sinne and death. For as stubborn diseases (as the Canker or Leprosie,) which by laying too of remedies become the worse : euen such is the lust of our sin- ful hearts, encreased by the remedie Al- so, as an vntamed Horse which the more he is spurred for wards, the more he go- eth backward, and as a wicked sonne, who being commanded a duty, doth the more labour against it : euen so it fareth with our corrupt mindes, they giue themselves the more to doe euill, the more they bee forbidden them : and this doth bewray the most vntoward disposition of our crooked nature, alto- gether (before grace receiued) aduerse and estranged from God, and all goodnesse.

**TIM.** What use and profit is to bee made of this doctrine?

**SILAS.** First, it taketh the whole fault of our finnes from the Law, and

layeth it where it ought to bee, euen vp- on the naughtinesse of our nature. For the Law is no more to bee blamed by becomming the occasion of so great and many euils, then a Physitian is to bee blamed, if vpon the forbidding cold drinke vnto a sicke man, the patient should more frequently thirst after it. Secondly, that there is nothing so good, but it may become the occasion through our default, of grievous euils; as God, his workes, his benefits, his iudgements, his creatures, yea his Gospell, and his Sonne, proueth a stone of stumbling, and a rocke of offence.

**TIM.** What other use of this former Doctrine?

**SILAS.** The exceeding vicious quality of our poysoned nature, should cause all men by all possible meanes to seeke to haue it renewed. Secondly, such as haue their nature already cured and changed by the grace of new birth, must see that there is cause for them to bee humbled, both in regard that they were once vnder the power of this poy- soned corruption, and haue still the rem- nants of it sticking in them, and solici- ting them to offend. Thirdly, it must ad- monish all which come to heare Gods word, to heare it with feare and prayer, that they be not made the worse by it, through the fault of their owne wick- ed nature.

**TIM.** What is meant heere by Con- cupiscence?

**SIL.** By Concupiscence is meant actuall lusts or euill desires both vnuo- luntary and voluntary. For it is plainly distinguished from sinne (which is origi- nall Concupiscence) as fruite from the roote. And (by all manner of Concupi- scence) is meant all euill desires and mo- tions of all kindes and sorts, either a- gainst holinesse required in the first, or righteousnesse commanded in the se- cond Table of the Law.

**TIM.** Were not these in men before they knew the Commandements, seeing bee saith, they are wrought by it?

**SILAS.** Yes, these wicked moti- ons are both in vs, and are somewhat knowne of vs before wee haue the know-

*Causa generans peccatum per se est prauitas (stans in homi- ne) per assi- dens, lex pro- hibens dum aduersus hanc illa insurgit, Parauit.*

Further ob- serve here, that all things to the vnto generate fall out to their euill, seeing euen the law to good a thing giueth a disadvantage to sinne; it is contrary with the regene- race. Rom 8. 28.

All naughty motions first and second: with consent or without. Farau.

knowledge of the Commandement which forbids them : but they are not knowne ſo fully and ſo abſolutely, nor the great force of them ſo fully felt, as after the true knowledge of the Law is once had.

**TIM.** *What do theſe wordes wrought in me put vs in minde of?*

**SILAS.** That if this happen to *Paul*, what may happen to vs? The caſe of *Paul* is euery mans caſe : for wee are all by nature alike peruerſe; and our naturall peruerſeneſſe will be as ready vpon the Doctrin of the Law, forbidding and condemning our luſts and inward euill motions, to breake out and more to bee enraged and encreaſed by that which ſhould do it good: which though we doe not perceiue till afterwards (as *Paul* did not) yet when it is perceiued, it ſhould moue vs to iuſtifie the Law, and condemne our ſelues after *Pauls* example.

**TIM.** *Is there any other Doctrin out of the former wordes?*

**SILAS.** Yea, namely, that originall Concupiſcence is more then a defect of iuſtice, as ſickeſſe is a defect of health : but it is a very ſinne, offending God, and making nature culpable, being condemned in the Law, and the very proper cauſe begetting all vicious motions and actions within and without man.

2. Part.

**TIM.** *What is it to bee without the Law?*

**SILAS.** To want the true knowledge of the Law : for it cannot be ſaid, that any are ſimple and altogether without the Law, ſeeing all men haue the Law of Nature written in them. Two ſorts want the true knowledge of the Morall Law; as Infants and Children, which for want of age cannot attaine the vnderſtanding of the Law. Secondly, men of yceres, which either do not at all conſider it, or but ſlenderly. On the other ſide, they may be ſaid to know the Law, which ſo know the true meaning, as therewithall they doe thinke vpon it ſo long, till they ſee and feele their ſins, and the deepe danger of them : except men know the Law to this purpoſe, they had better be without the Law.

**TIM.** *What then is the inſtruction from thence?*

**SILAS.** That whoſoeuer do heare the Law and Goſpell, without application to themſelues for humbling and ſtrengthening of them, it may bee truly ſaide, that they are without the word of God, whatſoeuer knowledge they get ; as a man is without the Sunne, without Riches, when hee hath no uſe of them, though he haue riches, &c.

**TIM.** *What is the uſe of this Doctrin?*

**SIL.** To reprove ſuch as heare the word, and content themſelues with ſome generall conſuſed knowledge, and not ponder it nor apply it to themſelues, that they may bee touched thoroughly with it : of theſe it is true which is written, *They heare and do not vnderſtand, and they ſee and do not ſee* ; which is a moſt heavy iudgement of GOD, and worſe then famine, plague, and ſword.

**TIM.** *What is the meaning of this, that he ſaith, ſinne is dead?*

**SILAS.** That is, without the due knowledge of the Law, ſinne lyeth ſtill, voyde of force and power as if it were dead; neither is it knowne to be ſo grievous as it is: as a Dogge which while he ſleepeth, hee ſeemeth to be dead, but if you awake him, hee will flye in your throat : or as a body is ſaid to bee dead when it wants ſtrength and moues not ; ſo ſin before the true knowledge of the Law, becauſe it doth not ſtirre and rage, is therefore ſaid to be dead.

**TIM.** *In what ſence doth Paul ſay he was aliu without the Law?*

**SILAS.** Not that hee liued indeed, but that he ſeemed to himſelfe to liue to Godward, becauſe hee was not troubled, nor his conſcience made afraid of Gods iuſtice and vengeance, till the Law was well knowne vnto him, and duely conſidered of him : which his caſe may be declar'd by the ſimilitude of one who hath an enemy, and growes ſecure, becauſe he is quiet and ſtirres not, thinking himſelfe ſafe. So *Paul*, while ſinne was not impelled and ſtirred by the law, tooke himſelfe to be aliu indeed, & out of all peril of periſhing by eternal death.

F 2

TIM.

*Alſiqua legi  
moribus peccatum  
latet (tamquam non ſit)  
non apparet,  
penitus igno-  
rantibus, et inſe-  
ntibus ſepeli-  
tur. Aug.*

**T I M.** *What is the instructions that is to be gathered from these words, being thus opened and expounded?*

As in a king-  
dome which  
hath no Law,  
or king to go-  
uern it, their  
crimes bee  
helde for no  
crimes, and  
rage without  
fear or dread.  
Judges 17. 6.  
So it fareth  
with the con-  
science of a  
sinner, it is  
quiet and ly-  
eth hid and  
unknowne.

**S I L.** In the person and case of *Paul*, we learne what is the estate of all naturall men, while they are ignorant of, or duly regard not the law, so long they do little or nothing feelee their finnes, or feare their owne damnation; but contrariwise iudge themselves to be happy and aliue, though they be dead and miserable. This their fearefull estate, may be set forth vnto vs, by the comparison of one being sicke neere to death, yet complains not, but saith he is not sick, because he feesles not his disease: euen so it fareth with all viregenerate men, before they haue the right vnderstanding of the Law, and of their finnes and danger thereby, they take themselves to be in bleis'd case hauing their finnes forgien them, because they are blockish, without all true fence and feeling of their finnes; which how dangerous a case it is, may heereby be perceyued. For as a man not feeling his sicknesse, neglecteth the meanes of health, & dyes without remedy: so these, not feeling their multitude of finnes, do thinke that they are well already, therefore they neuer seeke earnestly after Christ, but do perishe in their fencelesse estate. And this is the condition of many thousands which do liue in the Church of God.

**T I M.** *What is the profit to be made of this point of Doctrine?*

**S I L.** First, it may prouoke such as neither felt the sting and force, nor feared the damnation of sinne, to mistrust their owne estate greatly, that they are not aliue to God, howsoeuer it seemes otherwise to them: for the reason why their conscience is quiet, & their minds at rest, as if they did liue and vvere in blisse, it is, because sin is dead and quiet in them through their ignorance, or ill regard of the Law. Secondly, that Christians must reckon it a great mercie of God, to haue the law truly expounded, and wisely applyed to themselves, that they may come to feelee their finnes, and their owne miserable condition, as they may bee prouoked by that meanes to

seeke a remedy. Lastly, such as are disquieted and vexed about their finnes, through the threatnings of the law, are in better plight then many, which neuer knew what trouble of mind meant, because they are neerer vnto Christ, then the other be.

**T I M.** *Now expound the other part of this ninth verse, and tell vs plainly what is meant by the commandment, and the words following?*

**S I L.** That commandment which forbiddeth lust, or all euill desires; which is said to come to one, when it is rightly vnderstood, without which the commandment is as it were absent from vs, as the Sun when it shineth not. Also, sin is said to reuiue, when in stead of not stirring and raging, it doth moue and trouble our mindes to seee, and to feelee it. For sin is neuer truly dead in any naturall man, but counterferely, and in seeming only, while the knowledge of the Law is absent: there is a true death of sin by the holy Ghost, as chap. 6, 2, 3. & a dissembled death, while the law is hid from vs.

**T I M.** *What doeth the Apostle meane in the beginning of the 10. verse, when hee said, he dyed?*

**S I L.** That is, while before he seemed to himselfe to be aliue, now he saw himselfe to be vnder the wrath of God, and eternall condemnation, through the breach of the Law. Hence came death (not from the Law) as hee sheweth by his owne example.

**T I M.** *What instructions haue we from hence?*

**S I L.** This; that the Law serueth to kill men, by shewing and making them feelee that they are dead and most wretched, by reason of their finnes. Some are thus killed to destruction, as *Caine*, *Esaue*, and *Iudas*, and such as wholly despair; Others are killed vnto saluation, as *Paul* and such as by their despair are driuen to Christ, when they are brought to seee nothing in themselves, saue matter of eternall misery, and be out of hope euer to be saued by any strength or goodnesse in themselves, this causeth them to looke about for succour from elsewhere.

**D I A L.**

*Contra legem in Ecclesia non solum. P. 1. Gal. 3. 19.*

*Primo habuit, sed non prout in tellectu. P. 1. 1. The coming of the Commandment is the true sense, knowledge, & consideration of the Law.*

*Vivens miles debet. Aug. In mea opinione P. 1. 1.*

*As a lethargy is not deadly, if one be rescued out of it: so sin stirred by the Law hurts not the elect.*

## DIALOGUE VII.

Verses 10, 11.

*The same commandment which was ordained to life, was found to be unto me unto death. 11. For sinne took occasion by the commandment and deceived mee, and thereby slew me.*

TIMOTHEVS.

**W**hat is the drift of this Text?

SIL. To proue that the Law is not properly the cause of death but sin, verse 10. and withall to shew how it is, that sinne did slay and kill Paul; namely, by deceiuing him, verse 11. hee cleareth now the Law from beeing cause of destruction, as before from beeing cause of sin.

TIM. How is it proued that the Law is not the cause of death, and of Gods wrath?

SILAS. Because on Gods part it was ordained vnto this end, that it might giue life; but sinnefull lusts stirred vp in Paul, by occasion of the Law deceiued him, and by that deceiuing, slew him spiritually: so sinne is the proper cause, and by it selfe, of death; Law is the occasion onely, and that by the deceite of sinne abusing it.

TIM. In what meaning doth the Apostle say, that the Commandment is ordained to life?

SILAS. It teacheth what end and vse there is of the Law, in respect of it owne nature: that is, if so it be obserued, it doth giue life eternall. For so it forbiddeth euill things, and commandeth good things, as it propoundeth the promise of life to the perfect doers of it: as it is written, *Hee that doth these things shall liue in them. Leuit. 18. 5.* Indeed the Apostle saith, *Gal. 3. 21. That the Law cannot giue life: and Rom 8. 3. That it is impossible for the Law to giue life.* But the fault hereof is not in the nature of the Law; which of it selfe is a word and oracle of life, like to the fountaine whence it flowed; but in our weaknes which cannot fulfill the perfect righte-

ousnesse of the Law: whence it is that it cannot giue life, as the Sunne cannot giue light to him that hath no eyes to see it; nor Christ cannot giue righteousness to him that hath no faith to receiue it.

TIM. How doth the Apostle meane that the commandment was found to be to him to death?

SIL. Thus much: that at length he felt it to be so; for the Law when hee rightly vnderstood it, made him perceiue that hauing in it owne nature a good vse, euen to giue life, that accidentally and besides the nature of the Law, it proued to him the cause of death; inso-much as by breaking it, hee felt himselfe guilty of death and damnation. For the proper cause of death and damnation, it is sinne or our naturall corruption deceiuing vs, which abusing the Ministry of the Law, (by beeing stirred vp by it the more) brings forth of it owne nature properly, and by it selfe, death and damnation. Thus sinne as the true cause, doth produce death, and the Law occasionally doth produce it.

TIM. Open this somewhat more plainly and fully vnto vs, how death comes of sinne by the occasion of the Law, and how sinne deceiued Paul the Apostle, being in his Pharisaisme?

SILAS. Thus: when we begin to know the Law rightly, we see and feele our sinnes which before we did not, and that wee are thereby worthily adiudged to damnation in hell fire. This cannot be earnestly thought on, but that it will bring vs to some taste of destruction, in which respect though we do liue in our bodies, yet are wee said to be slaine by sinne, and to be dead. For as a malefactor condemned, who by feare and feeling of his death approaching (looking for it euery minute with terror,) may bee said to taste of death, and to die before he be dead: so it was with Paul, being vnregenerate; and so it is with all the elect, when the Law hath effectually conuicted them of death through sinne, they haue a sence of death eternall, which breedeth great heauinesse and disquietnesse in their minds.

TIM.

*Decepit lex  
Paulum per-  
suadendo sin-  
num esse ser-  
uatiuam legi.  
Parauit.*

**T I M.** *What instruction is to bee gathered from hence?*

**S I L.** That there is none of yeeres which are partakers of the life of Christ and his righteousness, vntill by the preaching of the Law, they haue such a sence in regard of their sinnes, that they feele themselves dead: this is the course that God taketh with all his children to kill them, before he make them aliuē, to humble them in feeling of their owne dead-sicke, and damnable estate, before he heale them and saue them. The reason hereof is, because till men be brought to a through-sight and sence of their owne damnation, they will neuer seeke after Christ, nor desire him: without which they can neuer finde him nor haue him: God hauing so ordained it, that by seeking we shal finde him. Secondly, the health and saluation by Christ, becomes more sweete and precious to men that first haue felt themselves lost and damned without him: as health is more pleasant after sicknesse, liberty after bonds, plenty after scarcety, faire weather after foule, peace after warre; therefore to haue his grace highly esteemed, God vseth to bring them very low that shall enioy it.

**T I M.** *What is the vse of this Doctrine?*

**S I L.** First, to stirre vp secure sinners, to labour much to bee brought to the feeling of their owne desuetued damnation, that they may become capeable of the grace of Christ vnto saluation. Secondly, to comfort those which bee humbled to hell gates, in the sence of their sinnes, seeing by this meanes God is a preparing of them for his Sonne, to become meete to bee his members by faith. Lastly, to admonish such faithfull Christians as haue by the Law beene brought to feele the death due to their sinnes, to be thankfull in word and deed for such a deliuerance. Rom. 7. 24. This is both the duty and testimony of a truly deliuered sinner, which hath indeede by the death of Christ escaped death.

**T I M.** *But tell mee what course sinners are to take, that they may get the sound feeling of their owne wofull dam-*

*nation, due to their sinnes?*

**S I L A S.** It is no easie thing to get it, nor euery sinners case to come by it: yet I will commend vnto the sinner (desirous to be humbled,) foure looking-glasses, wherein if he vie often and intently to behold himselfe, hee may haply through Gods mercy attaine his desire, to his euerlasting good. The first is *Adams fall*, wherein he shall see not onely himselfe deprived of all goodnesse and exposed to all sinne and misery, but the whole race of mankind, and all creatures in heauen & earth folded in Gods fearefull malediction and vengeance. Gen. 3. Rom. 8. 2. The second, is the curse of the Law, in which he shall see God as a most terrible Iudge, most severely denouncing vnto his Creature, (the worke of his hands,) all the miseries of this life, bodily and spirituall, which are innumerable; separation in the end of life of the body from the soule, which is terrible; and after this life ended, euerlasting destruction both of body and soule, which is most horrible: and all this euen for the least transgression of his Law, Deut. 27. 26. The third is the estate of a damned man in hell, where he shall see a liuely picture of misery it selfe, to wit; a man, for sin chained vp in a prison, where there is a continuall night, and most lamentable roaring and out-cries, hauing for his companions, the Diuell and his Angels and the Reprobate, his tender flesh extremely pained in euery ioynt and sinew, his soule lying in vnexpressable horror, filled with hatred of God, blasphemy, and dispaire, fretting and vexing not so much in the sence of present punishment, which yet is easelesse and endlesse, as in remembrance of his exceeding losse, being cast out of Gods kingdom, without hope of recovery. And here remember (I pray) that this wofull estate enery one hath deserued a thousand waies. The fourth and last, is the most bitter death and passion of our Lord Iesus, wherein let him see and consider himselfe as principall debter, and Christ but as his surety, suffering for his sinne, euen at the hands of his owne vassals,

1. Glasse.

2. Glasse.

3. Glasse.

4. Glasse.

fals, the Jewes and Gentiles; most greivous taunts, scornes, and reproaches, most smartfull buffetings, whipping, crowning, and piercing with thornes, speares, and nayles, in his head, hands, and feete, (his most tender parts:) and at the handes of his angry reuenging Father, receiuing such inuisible strokes in his soule, as drew from his body abundance of bloody sweat in the Garden; and from his mouth a most dolefull complaint and cry vpon the Crosse, *My God, my God why hast thou forsaken me?* Hereupon if a man will consider this deeply, that if Gods wrath did lye so heauy vpon Christ for sinne imputed, who also had his diuine power to vphold his man-hood in suffering it, how heauy will it lye, when it lighteth vpon a meere man? and for his owne sinne: This meditation may preuaile much to bring downe the stoutest and proudest heart and stomacke that is, in the sight and feeling of his owne misery, which by desert of sinne is due to him in iustice; or if this doe not, the case is very hard, for it is a signe of a full hard heart not to be toucht with griefe, for such greivous things as the onely Son of God for our cause endured.

**TIM.** Now I but you haue told vs how the Law doth kill vs, by engendring in vs a sense of Gods wrath and eternall death; let me heare you declare vnto me by what meanes sinne did kill Paul?

**SILAS.** Sinne deceiued him, and so slew him: deceitfull sinne killed him.

**TIM.** What is the instruction from hence?

**SILAS.** That sinne is a deceitfull thing, may appeare by these three waies. First, by the testimony of Scripture, as Heb 3. 12. 13. *Take heed least any of you bee hardened through the deceitfulness of sinne:* also in Ephe. 4. 22. the lusts of sin are called decciueable lusts; now whatsoever God saith is deceitfull, must needs be so, for he cannot lye. Secondly, by the example, first of Paul, confessing that sinne deceiued him, he being very wise, learned, and hoodfull. Secondly, of Peter, who was deceiued by his sinfull

presumption. Thirdly, of Salomon, and David, by incontinency. Fourthly, of Iudas, who was deceiued by couetousnes. Lastly, of Herod by pride. Thirdly, by reason, because it is the brood of the Diuell, that old Serpent, full of subtilty, who deceiued the whole world by his guile and craft: the child being like his father, such damme, such brood. Second reason: sinne is in quality contrary to holinesse; therefore as holinesse hath sincerity and truth, so sinne hath deceite and guile annexed to it. Lastly, seeing it makes our hearts deceitfull, therefore it selfe must needs bee full of deceite. For that which maketh a thing to be such, it selfe is more such. *Quod facit tale, id est magis tale. Aristot.*

**TIM.** What hurt and danger is there in being deceiued?

**SILAS.** From this deceite of sin, springs hardnesse of heart, and spirituall deadnesse, Heb. 3. 13. And after this, there followes eternall death, without the mercies of God, and great repentance.

**TIM.** Are all men deceiued alike?

**SILAS.** No: the wicked are deceiued wholly and willingly, and vnto their destruction. The elect in some things are deceiued by sinne, euen after calling, but neuer wholly and finally.

**TIM.** After what sort and wayes doth sinne deceiue vs?

**SIL.** First, by making men thinke that they are aliue and happy, when they are dead and miserable through sinne. Secondly, by causing them to neglect their inward thoughts, and lusts, resting in outward obedience onely, as if that were enough, and could iustifie them. Thirdly, by insinuating it selfe into their hearts, becoming more pleasant and delightfull to them; by the prohibitions of the Law, forbidding and condemning it. By these three waies especially, was Paul deceiued with sinne. Fourthly, by blinding our iudgement, by putting out the eyes of our minde, that wee should not be able to see it to be a sinne in our selues, which wee see to be a sinne in others; and not to be a fault in particular, which men doe know to bee a fault in

Reason.

Text.

By authority.

Example.

in the generall. As the couetous, proud, malicious, will condemne couetousnes, pride, hatred in generall, yet perceiue not that their owne actions fauours of these vices. Fifthly, sinne perswades men, that the things which the Law forbids, are good and commodious for them; as some kinde of lyes, and some little breaking of the Sabbath, and viury, and such like sinne, doth often put on the name and countenance of vertue; as pride of cleanness, niggardnesse of christ, great swearing and reuenge of manhood and courage, &c. Seuenthly, it turneth away our thoughts from thinking earnestly, vpon the punishment due to sinne. Eightly, when we doe any good, it maketh vs ascribe it to our selues, and to thinke that wee haue kept the Law. Ninthly, our sinfull nature frames it selfe glad to heare the Law, and yet continually drawes from the obedience of it. Lastly, it perswadeth vs, that there is more ease and pleasure in following our lustes, then in obeying Gods Law. There be other waies innumerable, whereby sinne vseth to deceive men, yet these bee common and most dangerous, which I haue named.

**TIM.** *What profit is to bee made of this doctrine?*

**SILAS.** It reprobues such as are ignorant of the nature of sinne, not so much as knowing that it is deceitfull. Also such as knowing this, yet suspect it not, but are secure; not prouiding and arming themselues against the flights of sinne. Secondly, it teacheth all men what neede they haue of wisdom and warinesse, and all good circumspection, considering what a deceitfull enemy they haue within their owne bosome, and how many wise men haue been deceived; and how easie a thing it is to be deceived, and what danger it is to be deceived: therefore watch, take heede, and pray continually.

#### DIALOGUE VIII.

Verse 12.

*Wherefore the Law is holy, and that*

*Commandment is holy, and iust, and good.*

**TIMOTHEVS.**

**W**hat is the summe of these words?

**SILAS.** A conclusion of the things said before, concluding the Law not to be the cause of sinne, by a reason fetched from the property of the Law, thus: The Law is good and holy, therefore cannot be the cause of sinne. For howsoeuer it doth detect and shew sin, and doth irritate and encrease it in naturall men, yet the fault is not in the Law which is iust, but in our selues which abuse it. Now whatsoeuer is the cause of sinne, must needs bee it selfe sinfull and vniust. Therefore a Law iust and holy, cannot beget sin which is filthy.

**TIM.** *What Law and Commandment doth hee meane here in this Text?*

**SILAS.** Hee meaneth the morall Law deliuered by Moses vnto the people; and by Commandment must bee meant, that commandment which forbiddeth lust, and condemnes it as sinne. The reason why hee mentioneth both Law and Commandment, is to shew that these properties here named, doe agree to the whole Law, and to euery part of it. For, if the Law be holy, it doth follow necessarily, that euery Commandment is so; and on the contrary, if any one Commandment be holy, iust, and good, the whole Law must be so. The reason why hee singled out that Commandment which forbids lust, is because it needed clearing. And hereunto our Apostle borroweth these properties of the Law, from Psal. 19. 7. 8. 9. where it is written, *That the Law of God is undefiled, his testimonies pure, his indgements righteous, &c.*

**TIM.** *What is meant here by holy, and in what respect is the Law called holy?*

**SIL.** By holy is meant that which is pure and undefiled, seuered from all pollution and falshood, lyes, sinnes, and errors. To which purpose it is likened to silver tried in the fire seuen times. Psal. 12. 6. and to the light of the Sunne,

*Cum lex non  
gignit peccatū,  
neque mortem,  
sed peccatum  
inhabita in se  
quatur eam non  
esse damnan-  
dam.*

*Holy.*

*Lex sancta, in  
se bona ratio-  
ne auctori, &  
doctrina, &  
effectum.*

*Psal.*

*Psal. 119.* The respects for which it is called holy, be five. First, God the Author of the Law, is most holy. Secondly, it was published by the ministry of the holy Angels. Thirdly, *Moses* the penman, and the Prophets the interpreters of it were holy. Fourthly, the matter holy, to wit, all duties to God or man. And lastly, the end it aims at, is to make a people holy to God. Therefore it must needs be holy.

*TIM.* In what sense and respect is the Law called iust, and good?

*SILAS.* It is called iust: First, because it is righteous, hauing in it no wrong or iniquity. Secondly, it teacheth iust things. Thirdly, it proceedeth from a iust God. Fourthly, it is able to iustifie such as perfectly keepe it. Fifthly, it iustly denounceth death to them that breake it. Also, it is called good: First, because it liketh, alloweth, and beareth with no euill. Secondly, it sheweth vs euery good way which we are to walke. And lastly, it hath promises of many good things, both temporall and eternall; for this life, and for a better.

*TIM.* How else can yee fit these properties to the Law?

*SILAS.* Thus: It is holy, because holinesse towards God is taught in the first Table of the Law; iust, because iustice towards our neighbour is taught in the second Table; and because the good and perfect way is taught in both the Tables; as also, God the chiefe good, who and what hee is, and what hee wil- leth.

*TIM.* What is the use and profit wee are to make vnto our selues, from these properties of the Law?

*SILAS.* Very many and manifold. First, it sharply reproveth them which thinke or speake reproachfully of the doctrine of Gods Law. Secondly, it doth admonish vs with delight, reuerence, and loue, to thinke and speake, to read and heare it, being so highly praised of Gods owne mouth. Thirdly, it proues the Scripture of the Law, to be inspired of God, whose Image it beares, being like himselfe, in his most glorious properties. *Deut. 4.8.5.* Fourthly, it com-

mendeth to vs the great mercy of God, and sets forth the great dignity of his people, in hauing a Law so holy and iust giuen vnto them. Fifthly, it encourageth all Christians to bee very studious in the Law, to learne it, and carefully to practise it, being a rule for right and pure. Sixthly, it bewrayeth what a filthy and foule thing sinne is, that is contrary vnto so holy a Law. Seuenthly, it informs all men, that they ought to beare with, and to brooke the seuerer Discipline of the Law, because it is good and iust. Eighthly, hereby all men must bee warned to stand with Gods Law against their dearest lusts, to condemne whatsoeuer the Law condemneth, and to praise whatsoeuer the Law praiseth. Ninthly, heere is a patterne for Teachers, how to frame their Doctrine, to see that it bee holy, iust, and good; as well as for hearers how to frame their conuersation, to looke to it, that it be such as the Law is; for till it bee such, it is neuer holy and iust. Tenthly, that wee must haue in honour and estimation, not onely the word of the Law, but euery portion of it, it being throughout like it selfe. Lastly, wee see heere what to iudge of the Gospell, namely, that it is a doctrine full of goodnesse, iustice, & holinesse, worthy of all loue and obedience. For if the Law bee holy, sure the Gospell is no lesse. For it is from the same Author, penned by as holy instruments and Secretaries, containing matter most Diuine and holy, euen redemption by Christ; and not onely tending vnto, but seruing to make vs holy, effecting it in vs; being the power of God to saluation, and so to sanctification, which is one part of saluation, as iustification is the other, which wee attaine by the Gospell onely, *Rom. 1.16.17.*

#### DIALOGVE IX.

##### Verse 13.

*Was that then which is good made death vnto mee? God forbid. For sinne, that is might appeare sinne, wrought death in mee by that which is good, that sinne*

G G might

This effect is in the life to come.

Iust.

Good.

might be out of measure sinfull, by  
the commandment.

**W**HAT is the drift of this Text?

**SIL.** To clear the Law from a new slander, which might by cauillers be cast vpon it. The slander was, that *Paul* in his doctrine did make the Law a very pestilent thing, the very cause of death to himselfe, whom it had slaine, verse 8. The which slander he doth wipe away, and discharge himselfe of it thus: First, by denying in *God forbid*; Secondly, by turning the blame of death vpon sinne [For sinne.] As if he should say, it is not the Law which is made death, but it is sinne which begets death. Thirdly, he proues by reason, that the Law cannot be the cause of death, for that it is spirituall (that is) ordering or framing a man to spirituall obedience, and to liue conformably vnto God; which if any could doe, they should not dye, but become spirituall and liue for euer: therefore in it selfe it must needs bee an holy and a good thing.

**TIM.** What learne we out of the Objection?

**SIL.** First, that a malicious Cauiller, will neuer make an end of objecting against the truth, an vn sanctified wit, is euer vn fatiable. Such as enquire and object soberly, out of a desire to learne, will soone receiue satisfaction: but wanton wits, and contradicting spirits, delight in crossing the truth. Therefore their error being plainly shewed them, they are to be leitt, least we cast pearles before Swine.

Secondly, that the Doctrine of the Gospell, doth lye open vnto many slanders of wicked men, who because they will not beleue sound Doctrine and obey it, therefore they are iustly giuen ouer to the spirit of calumination; against such men must be armed. Thirdly, it behooueth the Ministers of Christ, not onely to lay downe their Doctrine soundly and plainly; but wisely to foresee what accusations may be brought in against it, and how to remoue them; for

as they may assure themselves that Satan will sitte all the corners of his wit to deuise slanders against the truth; so it behooueth them to bee prudent, to forecast and preuent it.

**TIM.** What are wee to learne out of the first part of Pauls answer, denying the slander?

**SIL.** That no man (especially a Minister) must suffer a slander, especially in the matter of Doctrine, fahely to bee fastened vpon him, because the discredit of a Teacher in matter of Doctrine, is the endangering of the soules of the hearer. For, who will giue credit vnto vs, if it should bee blowne abroad and beleueed, that we had taught poysonfull and vnfound things?

**TIM.** What is the vse of this point?

**SILAS.** First, it reprocueth such as put them vp, and passe by such slanders lightly, as the betrayers of the saluation of their flocke. Secondly, it reprocueth those that put them out, and be Authors of them, as being the procurers (as much as lyes in them) of other mens destruction. Thirdly, it admonisheth all, to beware how they father any false Doctrine vpon the Ministers of Christ, seeing the hurt reacheth to them, and others.

**TIM.** What is the second part of Pauls answer?

**SIL.** That sinne wrought death in him through that which is good (to wit the Law,) the meaning whereof is twofold. First, that his sinne, the more the Law forbids it, the more it did rise vp against the Law, and so wrapt himselfe more deeply in death and damnation; as an vntamed Horse, the more hee is curbed, the more he rageth. Secondly, the Law shewed him his sin, and made him feelee it, and that by the desert of it, hee was vnder Gods wrath, adiudged to hell fire; vpon the apprehension & rasse whereof, his heart was smitten with deadly heauinesse. It fareth with him, as with a man condemned to dye, and respited two or three dayes, hee feeles death euery houre though hee bee aliue: So *Paul* being vnder eternall death through sinne, and made by the Law to see and feelee so much, hee was by this meanes

meanes as a ſlaine and dead man; as one that hath the Axe ouer his necke, and euery moment lookes for the mortall blow.

**TIM.** *At what time was it, that ſin through the Law had wrought this death in him, ſeeing it is plaine by Scripture, that while he was a Pharife, he was farre from thinking himſelfe in any ſuch wo- full and deadly eſtate: becauſe it is wit- neſſed of him, that hee liued vnb lameably. Phil. 3. 6. keeping a good conſcience. Acts 23. 1. proſeſſing in the religion of the Iewes aboue his fellowes. Gal. 1. 14. Inſomuch that he rather tooke himſelfe to be iuſt by the keeping of the Law, then feared death by the breaking of it: theſe ſhew mee at what time it was, that the Law wrought in him this feeling of death, by reaſon of his tranſgreſſions againſt it?*

**SIL.** This happened vnto him (vpon all preſumptions) euen a little afore his conuerſion, after that Chriſt had met him in the way as he went to *Damaſcus*, and had begun to humble him by terrible actions, words, and fights, committing him ouer for further direction vnto *Ananias*. Acts 9, 2. 3. 4. By whoſe miniſtriche was brought and made to ſee two things (amongſt many others.) Firſt, that the good workes which hee did before his conuerſion, they did not proceede from faith and charity, and therefore in the ſight of God, they were no better then finnes. Secondly, he was inſtructed to know the meaning of that Commandement, which forbiddeth luſt; to wit, that all ſudden motions and de- ſires of the minde, deſerue damnation in ſtriſtneſſe of iuſtice: now beeing made to perceiue this, that his beſt righteouſ- neſſe was but iniquity with God, and that his heart had bene full of euill af- fections and motions in the ſight of God; howſoeuer his life had bene without blame in the ſight of men: theſe things (I ſay) beeing beleued and ear- neſtly thought of, with application to himſelfe, of the threatnings of the Law, againſt his inward and ſecret corrupti- ons and hipocriſie, brought him to ſee, and feelee himſelfe to be in the caſe of a Felion condemned to dye, euen a moſt

miſerable and dead man, without the grace of God in Ieſus Chriſt; this was the beginning of his conuerſion.

**TIM.** *Tell vs now what inſtructions we are to gather from all this?*

**SILAS.** Two: Firſt, that it is a mans owne ſinne which produceth and begetteth his death, the Law only ſhew- eth a man his ſin, conuicts him of it, and maketh him feelee himſelfe guilty of death: prouoking him by his owne fault, to doe that which ſhall more de- ſerue condemnation. For as an earthly King hearing of ſome ſubiects apt to mutiny and rebellion, giues his com- mandement to them to forbear aſſem- bling, to weare no weapons vpon paine of death; heereby they are made the more tumultuous, are apprehended, con- uicted, as guilty of the breach of the Kings edict, and therefore excuted, whereof their rebellious minde is the proper cauſe, the Kings commandement onely an accidentall cauſe: ſo it is with the Law, it is but an accidentall cauſe of our deſtruction, which properly com- meth from our finnes. Secondly, we are taught, that whoſoeuer God meaneth to bring to his Sonne Chriſt, to enioy his righteouſneſſe and life, they muſt feelee their owne death denounced by the Law againſt the deſert of their finnes; for howſoeuer there were in *Pauls* con- uerſion ſome things extraordinary, yet this is ordinary to him with other elect ſinners. Firſt, to be killed by the Law in the ſence of their finnes and damnation, ere they bee made aliue by the grace of the Goſpell.

**TIM.** *Where to ſerueth this?*

**SILAS.** Firſt, to comfort them which haue got a taſte of their owne de- ſtruction, and are troubled and hum- bled by it; ſuch are in a good way to Chriſt. As a coraſiue or potion when it ſmarts and workes, it is a good ſigne. Secondly, it ſerueth ſharply to reprove ſuch as are forward to draw the promi- ſes of life vnto themſelues, before the Law hath ſlaine and wrought a ſence of death in them: it is all one, as if they would haue their wound or ſore healed without lanching, their diſeaſe or ſicke- neſſe

ness, cured without physicke.

**TIM.** *Wee haue heard that not the Law but sinne being irritated by the Law, workes death: what would the Apostle haue vs to learne by that?*

**SILAS.** That it brings to open knowledge the malice of our naturall sinne and prauity, which consisteth herein; in that it doth abuse perniciously such a good thing as the Law is, to the encreasing of sin, and to the working of death. This may bee set forth by the comparison of such stubborne diseases, as are made the worse by such remedies as are applied to heale them: even such a vile thing sinne is, which taketh occasion to breake out more vehemently by that meanes, which was giuen to restraine it. And it is in this sence saide of sin, that it is made by the Law out of measure sinfull: partly, because by the knowledge of the Law, sinne which was hid before, doth now shew it selfe to be more grievous; and partly, because by the restraint of the Law, it doth rage more vnmearsurably.

**TIM.** *What vse is to be made of this truth?*

**SILAS.** First, to be humbled, considering that wee carry such a poysonfull thing in our owne bosome. Secondly, to be very watchfull ouer our owne heart, taking diligent heed vnto it, least the inbred venome breake out. Thirdly, to moue vs to pray vnto God in hearing the Law, that our vicious nature abuse it not to the waxing worse thereby. Lastly, to be thankful vnto Iesus Christ, by whose soueraigne grace this malady is begun to bee cured in vs, and shall bee perfectly healed at the time of our dissolution by death. Hitherto we haue seene three excellent vses of the Law: First, discouery of sinne. Secondly, life and blessednesse if it be obeyed, also death if it be disobeyed. Thirdly, irritation and encreasing of sinne and destruction: this happeneth accidentally, and is not of the Law it selfe, as the two former.

#### DIALOGVE X.

Verse 14.

*For we know the Law is Spirituall.*

**TIMOTHEVS.**

**W**hat doth this Text containe, or wherunto sendeth it?

**SILAS.** A reason for to proue why it is not to be reckoned as a fault in the Law, if vpon the knowledge thereof, there followes death; because the Law is spirituall, but the Spirit is properly the cause of life; and therefore it cannot bee properly the cause of death: for one and the same efficient cause, cannot by it selfe porduce two contrary effects, vnlesse it be in respect of a subiect diuersly affected, as the Sun hardeneth clay and softeneith waxe.

**TIM.** *In what meaning is the Law called spirituall?*

**SIL.** First, because it is not giuen by men, but God himselfe by his Spirit was the inditer of it. Secondly, because it reacheth not to the outward man onely, but to the most inward motions of our mind and will, requiring obedience from our very spirits and thoughts, yea requiring a spirituall, euen a perfect and Angelicall obedience in soule and body. Thirdly, because this inward obedience of the Law, must come from that Spirit which is the author of the Law: in these respects it is called spirituall. But this property of (Spirituall) cannot be affirmed of the whole Law. For the ceremoniall Law stood in bodily rites. The iudiciall Law did respect outward acts. Therefore it is meant onely of the moral Law the ten Commandements, of which it may bee affirmed, that euery Commandement of it is spirituall, striking at the roote, and piercing euen the very soule and spirit of a man: such is the nature of the word, answerable to the nature of God, who searcheth hearts and thoughts. Heb. 4. 12. 13.

**TIM.** *What benefit are we to make to our selues from hence, that Gods Law is spirituall?*

**SILAS.** First, heere wee learne a difference betweene the ciuill Lawes of men, and the Lawes of God; the former take no knowledge of thoughts, except they bee vttered in words and actes, the latter doth. Secondly, one may keepe

The Law would free vs from death. Thence called a quickening Spirit.

In respect of Author. Of manner. Of obedience.

Of the end to teach vs the worship of God, who is a pure Spirit.

Lex ordinat hominem ad spirituales & beatitudinem.

keepe all the Lawes of men, and yet bee a very vicious and wicked person, whereas Gods Law teacheth to follow all vertue, and to shunne all vice. Thirdly, it is not enough to conforme a mans selfe to Gods owne Law, namely, in outward actions onely, without internal obedience. Fourthly, it reprocues such as thought the Law of *Moses* to require no more then externall duties: as the Pharisees expounded the Law. See Math. 5. Fifthly, it proues to vs, that the Law is vnpossible to be kept of vs, who cannot in this flesh attaine such exact purity; and so reprocues the Papists, who teach that wee may merite by workes, and doe more then the Law commands, euen workes supererogatory. Sixtly, it helps to vnderstand the true meaning of the Law, that in the forbidding or commanding of outward workes euill or good, God forbids and commands the very first thoughts and desires of those workes. Seuenthly, it doth admonish all men as they would please God, to haue more care about the ordering of the inward motions, then of the outward actions. Lastly, it must warne vs with earnest prayer to craue helpe of God, to strengthen vs by his Spirit to giue obedience to the Law, in some measure of truth and sincerity.

**TIM.** *What learne wee by this, that the Apostle saith, we know that the Law is spirituall?*

**SILAS.** It teacheth vs that this doctrine was not vncertaine and doubtfull, but well and publicly vnderstood and knowne in the Church onely. Secondly, it reprocues such as liue in ignorance of the nature of the Law, which is a dangerous thing; for it causeth men to rest content with outward ciuility, and honesty of manners, with neglect of the inward reformation of the heart; which is the maine duty of a Christian: as appeareth in the example of Pharisees, Mat 23. throughout. Whereas Christians must exceed the righteousness of Scribes and Pharisees. Mathew Chap. 5. verse 20. and imitate *Zachary* and *Elizabeth* Luke. 1. 6.

Indee, I wee should be spirituall and free from death, if we would do the Law.

Law is a rule of spirituall holinesse.

## DIALOGVE. XI.

## Verse 14.

*But I am carnall, sold vnder sinne.*

## TIMOTHEVS.

**VV** *What is the drift and purpose of this Scripture?*

**SILAS.** In these words the Apostle doth confesse and bewaile his remaining naturall corruption, and so maketh an entrance into the description of the fight and combate betwene the flesh and the Spirit, which hee very notably setteth forth in his owne person, vnto the end of the Chapter. For hauing opened the estate of all men, Iew and Gentile, vnder the guiding of sin without Christ, Chapter. 1. 2. and secondly, their estate vnder the grace of redemption by Christ, being iustified by faith, they haue peace with God. Chapter. 3. 4. 5. and thirdly, their estate by grace of sanctification or regeneration, opened in Chapter 6, the iustified by faith are freed from the dominion of sinne, as well as from the guilt thereof: Now in the end of this 7. Chapter, what weaknesse and difficulties are in this estate of sanctification, how tough and dangerous a conflict with sinne, regenerate men haue, is most liuely set forth in *Pauls* owne example, being a regenerate person; hereupon hee now speakes of himselfe in the present time.

**TIM.** *But doth Paul speake thus of himselfe as hee was a regenerate man?*

**SILAS.** He doth so: he doth now speake of himselfe as hee was an Apostle and regenerate, not as hee was a Pharisee and vnregenerate. Because hee doth not speake of himselfe in the time past, as hee did before in this Chapter, verses 8. 9. 10. 11. but now he speaketh in time present, saying, *I am carnall, sold vnder sinne.*

**TIM.** *But Paul as hee was an Apostle was holy, being sanctified by the spirit, and therefore spirituall, not carnall.*

**SILAS.** It is true, being conuicted and made an Apostle, hee was spirituall and

A transition to the third part of the Chapter.

Paul now speakes no more in time past, I haue, but I am.

Vocibus Apostoli sunt geminae sententiae, pugnantia contra carnaliter concupiscentias.

Paul was  
partly spiri-  
tually, partly  
carnall, euen  
after new  
birth.

and holy, yet not simply and absolutely so; but in part onely and vnperfectly, hauing still some sinfull corruption sticking in him, which did fight against the diuine Law, as hee afterwards spea- keth of himselfe, verse 17. 18. and 22. 23. where hee distinguisheth betweene the flesh or sinne, and himselfe as hee was renewed.

*T I M. What then is the summe of this Scripture?*

Amisit et  
dapiat po-  
nentes peccata  
in se habitauit  
volsignat  
Parauit.

*S I L A S.* Thus much: *Paul* confesseth, that beeing a regenerate man, yet there did still abide in his nature corruption of fiene, which violently resisted the Law, so as hee could not attaine the perfect integrity and vprightnesse, or spiritually, as I may so speake, taught in the Law: but was forced against his owne will often to do against the Law, and to obey the lusts of sinne. The conceite of *Origine* is strange and false, as if *Paul* in the person of a naturall man, did onely expresse the battell of reason and appetite.

*T I M. What are wee to learne out of this free and franke confession, that Paul maketh of his owne vicious naughtines?*

*S I L A S.* First, that it is a good fruit and a sure note of a regenerate person, vnfaignedly and ingeniously to confesse their sinnefull infirmities: wherein there is a great difference betweene the Childe of God, and those that bee but hypocrites: for an hypocrite doth commonly deny, defend, or extenuate his sinne, or confesse it more out of the feare of punishment, then for the griefe of the offence, or out of hope of pardon: but the Children of God, doe the quite contrary, for they freely accuse themselves out of a loathing of their sins, with trust of the forgiveness of it by Christ.

*T I M. What reason moneth them thus to do?*

*S I L A S.* First, because it is the high and ready way to pardon, the promise whereof is made onely to a faithfull and sound confession. 1 *Iohn* 1. 9. Secondly, because this kinde of confession is both gratefull to God, in that it is commanded of him, and doth render vnto him his due praise. Thirdly, it is a true testi-

mony and marke, that our repentance is not counterfeite, and hypocriticall, but hearty and sincere, because wee are contented to ashamme and abase our selues, that we may giue God the glory, and the Church a good example. Lastly, because it brings true peace vnto the conscience of a sinner: These reasons and grounds are sufficient to moue the children of God, euen openly and publike- ly to accuse themselves when neede requires; as appeares in the example of this our Apostle, who to the end hee might yeelde due praise to God and to his Law, and giue vnto the faithfull an example of true humiliation, doth in this place publicly accuse himselfe of sinfull corruption, and of bondage to sinne in part: for as he doth here accuse himselfe generally of sinne, so hee doth elsewhere charge himselfe with sundry special foule vices by name. See 1 *Tim.* 1. 13. The like did *Dauid*, and *Salomon*, and *Peter*, and innumerable others, whereof mention is made in Sacred story.

*T I M. What profit are we to make of this point?*

*S I L A S.* First, it ministreth great comfort to such as hauing the feeling of their sinne, are ready in vprightnesse to accuse and condemne themselves before God and men, as neede requires; for it declares them to be the new-borne Children of God, because none saue they can do this. Secondly, it instructeth all Ch ristians as they tender Gods glorie, or their owne saluation, frankly to confesse those their sinnes with their mouthes, of which they haue a sence in their hearts, and a checke in their conscience. Thirdly, it affords sharpe re- prooffe vnto such as deny their sinnes, or confesse them constrainedly, for this argueth, that they are yet in the power of sinne, seruants to their lusts, void of the Spirit of grace, wherewith the children of God are led; and vtterly care- lesse both of Gods glory, & their owne good and other mens, whom by the example of their humility they might edifie.

*T I M. What other things doe wee learne*

As Salomon  
and before  
him his Fa-  
ther Dauid  
did. Psal 51.

turne from this confession?

SILAS. That in all true repentance, originall and birth-sinne, is euer to be bewayled, felt, and confessed. Psal. 51.4 5. The reason is, because the flesh or birth-sinne, beeing the roote of all other sinnes, hee cannot be thought to repent of any sinne, that doth not repent and loath this.

TIM. What is the use of this point?

SIL. It warranteth vs in all our repentance, to looke backe to the fountaine, to wit, corruption of nature. Secondly, it proues their repentance to be feigned, who neuer complaine of this, with a truly humbled heart: either they be ignorant, or carelesse, of this foule spot, and so vnrepentant.

TIM. Having spoken generally of the whole verse, tell vs now what be the parts of this confession?

SIL. Two: First, hee confesseth himselfe to be carnall. Secondly, that he is the seruant and bondman of sinne, [sold vnder sinne].

TIM. In what respects doth the Apostle call himselfe carnall?

SILAS. In two respects: First, because hee was so by nature, being borne of flesh, infected with originall sinne and corruption, euen from his birth. Secondly, in respect of carnall infirmities, which did still cleaue vnto him, euen after his new birth: as ignorance, vnbeleefe, doubting, pride, vaine-glory, and hypocrisie, and lusts of all sorts, which troubled continually the Apostle; euen in this his estate of regeneration.

TIM. But how may it be that a man should bee at once, both regenerate and carnall?

SILAS. Men in Scripture are called carnall in a double sence. First, the children of this world, meere naturall men, are called carnall absolutely because they are in the flesh, & walke after the flesh, fauouring the things of the flesh, being wholly carnall and sinnefull in all their waies, seruing diuers lusts and pleasures. Secondly, the Children of God beeing renewed by the Spirit, are called carnall after a sort; either comparatiuely, because they haue more flesh and corrup-

tion, then grace; as the *Corinthians*, 1 Cor. 3. 2. or else partially, or in part, because they are still obnoxious to the infirmities of the flesh; and haue not the Spirit and grace, without euill concupiscence and lusts, as *Paul* was, Rom. 7.22.

TIM. In what meaning is it said, that he was sold vnder sinne?

SILAS. That hee was captiue to sinne, vnder the power of it, as a seruant or slaue bought with a price, is in the power of him that bought him; for it is a borrowed speech from such Tyrants as buy others with their money, whom they may vse as slaues at their will. Into this bondage we come two waies. First, by nature being borne such. Secondly, by election and choise, willingly yeelding our selues vnder this dominion of sinne: euery meere man is the seruant of sinne both these waies, being the children of wrath by nature, and afterwards willingly obeying the lusts of sinne.

TIM. But *Paul* being already freed by grace, how can hee be called the bondman of sinne?

SILAS. There is a double bondage to this Tyrant sinne: voluntary as in *Ahab*, who sold himselfe to doe euill in the sight of the Lord: Such a bondman was *Paul* before his conuersion in all things, and readily obeying sin. And vnuoluntary, when one sometimes obeys the will of the Tyrant sinne, but it is vnuillingly. Such a bondman was *Paul*, in the estate of regeneration; also all other Saints; for as a bondman is often compelled of his Maister to that hee would not: so *Paul* by sin was drawne to many things he allowed not, as himselfe expounds it in the words following.

TIM. Now shew vs for what purposes God doth still keepe his Children in bondage, seeing hee could at once haue giuen them perfect liberty?

SIL. First, for abating their pride. Secondly, for stirring vs vp to seruent prayer. Thirdly, for keeping vs from sloathfulness, hauing such an enemy within vs. Fourthly, for manifesting Gods power in vpholding vs. Lastly, for

Paulus de se loquitur in presentis obsequio, vel propter alia ex causa infirmitatis suae.

for exercising mutuall charity and compassion in bearing, and forgiuing, and pittying, comforting and strengthening one another.

**TIM.** Now shew vs what profit wee are to make by the consideration of these things?

**SIL.** First, all Gods children must take knowledge of their estate, that though they are regenerate, yet they are still carnall, sold vnder sinne, both in regard of originall sinne, and actuall infirmities. Secondly, let them continually make faithfull prayers vnto God for the aide of his grace, for to master the flesh. Thirdly, it behooueth them to be watchfull, not onely hauing such an enemy as sinne is in their owne bosome, but through sinne the deuill ready to mingle himselfe with all their thoughts. Fourthly, let euery man suspect euery thing that cometh of himselfe, least it sinell & relish of the flesh; not easily approving ought that is pleasing vnto him without serious and narrow examination. Fifthly, whensoever we are afflicted, let vs know that there may be iust cause giuen by vs, though wee cannot see it; and therefore forbear to complaine of God. Sixthly, seeing regenerate men are so bound to sinne, that they cannot vie that liberty of will which they haue by grace, how much lesse is there any power of free will in men vnregenerate? Lastly, let the remembrance of our wooll captiuitie, cause vs to strue and figh after perfect liberty: and in the meane space to walke watchfully and humbly, both before God and men, and in our owne eies: for wee are like to captiues which after hard bondage haue some liberty, yet in signe of captiuitie, carry an iron chaine, or a fetter to clog them: so are Gods best children freed, as they beare still the clog and chaine of corruption for their better humbling and continuall exercise.

#### DIALOGUE XII.

Verse 15.

For I allow not that which I doe: for

what I would that I doe not, but what I hate, that I doe.

**TIMOTHEVS.**

What is the purpose and drift of this Text?

**SILAS.** The Apostle Paul intendeth in his owne person to describe and set forth the spirituall combate and strife which is in euery regenerate man betweene corruption and grace; the which hee setteth forth by rehearsing three sharpe assaults (like three strong fits of an Ague) which his flesh and corruption did make against his minde, being renewed by the Spirit. The first assault, is, that he found in himselfe two contrary grounds of his actions, to wit; Originall sinne, still abiding in his nature, and his regenerate will, wrestling like the two twinnes in *Rabeccas* wombe; the one made him hate God, and doe that which is euill; the other, caused him to hate euill, and to will that which is good, vnto verse 18. The second assault was, that, when his purpose and will was good, it had no good effect, but a quite repugnant and contrary effect, verse 19. 20. The third is, that he felt two contrary Lawes enforcing him; the one, vnto holinesse and life, the other, vnto sinne and death, verse 21. 22. 23.

**TIM.** Tell vs now what is the summe of this present Text?

**SIL.** Thus much: that though his heart being renewed, did abhorre all euill, and approue good things onely, yet through sinne dwelling in him, hee was violently drawne to those euill things which he abhorred, and from those good things which he allowed, which proues his former complaint to be true; for he did things quite contrary to his iudgement and will, through the force of flesh remaining, haling and carrying him awry.

**TIM.** What bee the parts of this Text?

**SIL.** Two: First, he generally propoundeth the strife betweene his will, being good by grace, and his nature remaining corrupt, in the 15. verse. Secondly,

Sighes and complaints of troubled sinners, can hardly be brought in order: yet Paul is not without Method.

condly, hee doth more particularly and distinctly, lay downe both the parts and members of this strife, in verses 16. 17.

**TIM.** Now come to expound the words, and tell vs what is here meant by allowing, [I allow not.]

**SILAS.** The word in the Originall Text is [I know not,] which signifieth not onely thus much, I allow not, or approue not, but I hate, abhorre, and condemne, as it is expounded in this verse, [But what I hate.]

**TIM.** What doth hee vnderstand by [That which I do?]

**SILAS.** Not a wicked life, or any sin willingly committed, and done wilfully against Conscience; for Paul beeing conuerted, neither did nor could do so: but hee meaneth first sinnefull thoughts and motions sweruing from the Law of God, or defect in his loue towards God and men. Secondly, sinfull affections, as anger, enuy, pride, and such like. Psal. 19. 12. 130. 3. Lastly, some things done in outward actions, repugnant to Gods will and his owne.

**TIM.** But vnder these words [That which I do,] may wee not comprehend crimes and notorious finnes?

**SILAS.** We may: if so be wee will take Paul generally to speake of all regenerate men, whereof many through frailty take grosse fals euen after their calling, as it is to be seene in the example of *Danid*, *Peter*, and other of the Saints; but we cannot so expound it, if it bee limited to Paul, who liued vnblameably when he was a Pharisee, Phil. 3. 17. Therefore much more vnrebukeable now, being an Apostle, Acts 24. 16. Hee is set forth as an example vnto the Saints, of an holy vnreprouable life.

**TIM.** What instructions doe yee gather from the words thus expounded?

**SILAS.** First, the Children of God in their regeneration, doe not receiue fulnesse of grace to do well. For then they should do nothing which they allow not, but their will and their deed should accord, both should be perfectly good. Whereas in Paul, his deed and will disagreed, both in doing euill, and leauing good vndone.

**TIM.** What vse is to bee made of this instruction?

**SILAS.** First, it doth reprove such as doe hold, that the regenerate in this life cannot sinne, as Familists. Secondly, it admonisheth all men to finde out and acknowledge their imperfections with griefe, and to strue towards perfection. Lastly, it doth serue to comfort such, as do labour vnder sinnefull infirmities and defects. For this was the Apostles case. How much lesse maruaile, if it proue so with others inferiour to him.

**TIM.** What other instruction ariseth out of these words?

**SILAS.** That it is a good signe of a regenerate man, when not onely conscience checketh, and iudgement disliketh, but his heart disalloweth and is displeased with the euill he doth; because this bewrayeth, that they are not wholly vnder the power of originall sinne, but haue another beginning and ground of their actions, euen grace and the holy Spirit of God, from whence comes that hatred of euill, and desire of good.

**TIM.** What vse are wee to make of this second instruction?

**SILAS.** First, it proues them to bee meere naturall and vnregenerate men, who do allow and be pleased with their finnes, that bee in themselves and in others. Secondly, it admonisheth the godly of their duty, which is not to allow, but with hatred to condemne euery sinfull thing in themselves, euen to the least motion and lust, not at any hand after it is knowne bearing with it, but stirring vp the heart to detest and lament it with godly sorrow, in regard it is an offence to God.

**TIM.** What is the third instruction?

**SILAS.** That the elect of God being regenerate, they are neuer so giuen ouer, as to sinne with their whole will, because this is true of them all, that they allow not the euill that they do: so that in all their euils and finnes, there is some struing in their will against them, though it be but faintly and in great feeblenesse, as it happeneth in great temptation.

**TIM.** Shew vs now by what reason  
Hh the

*the Apostle proves this proposition, that he all-wed not what he did?*

**SILAS.** By this reason, because both in the leauing vndone good, and in the doing of euill, he offended not willingly, but with a detestation and loathing. For the euill which hee did was hatefull to him, and his will was to doe the good hee could not doe; not that *Paul* was compelled vnto euill, but that hee consented not to it with his whole will; his heart being now changed and made conformable to the Law in part.

**TIM.** *What instruction is to be gathered from hence?*

**SILAS.** First, wee learne that the godly cannot doe all the good they would, because sinne hindreth them; and secondly, that they cannot do all the euill as their lustes would, because they haue grace to hate and resist euill. For the Spirit lusts against the flesh, as the flesh doth lust against the Spirit. Gal. 5. 17. Obserue further out of this whole verse, that it is farre from the godly to excuse, extenuate, and cloake their sinne; they abhorre it, and that out of a reuerence toward the Law, vnto which their sinne is contrary: Again, in holy persons there bee beginnings of their doings, one whereby they will good, and will not euill, called the inner man, Law of the minde, Spirit, &c. the other whereby they are drawne from good vnto euill.

#### DIALOGVE XII.

Verse 16

*If I doe then that which I would not, I consent to the Law that it is good.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SILAS.** Two inferences and conclusions, which doe arise from the former strife betweene originall sinne, and *Pauls* renewed minde. The first is out of the 16. verse, the summe and effect whereof is this, that there was a good agreement and consent betweene

the heart of *Paul* being renewed, and Gods Law; seeing he abhorred the euill which was done by him, being contrary to the Law. The second conclusion is contained in the 17. verse, the effect and summe whereof is this: If I abhorre the sinne which I doe, then I being renewed doe it not, but that sinfull corruption that dwels and stickes in my nature, doth it.

**TIM.** *What is meant by that which Paul did doe, and would not haue done?*

**SILAS.** Some euill thing forbid in the Law of God, which though he hated, yet corruption wrested it from him, whereof hee inferreth that so farre forth as he was regenerate, hee did approue Gods Law to be good and holy. For whosoever hates an euill in this respect that the law forbids it, and loues a good thing in this respect that the Law commands it, he must needs haue something in him that doth allow the Law, & consent to it to be good, howsoeuer he doe the euill hee hates, and cannot doe the good he would.

**TIM.** *What instruction will arise from hence?*

**SILAS.** That it is a true and certaine marke of a man grafted into Christ, and regenerate by his Spirit, to consent vnto the Law; when his sinnes can displease him, because they are against the Law, and good duties are loued, and therefore performed, because Gods Law requires them: the reason is, because none can consent to the Law of God, and allow it, saue such as are borne anew of God, whose Law it is.

**TIM.** *How is it written then that the Gentiles doe by nature the things contained in the Law, Rom. 2. 14?*

**SILAS.** That place is to be vnderstood of precepts and rules giuen forth for pollicy, and gouernment of Cities. For which purposes the very Heathen forbid vices, & command honest things pertaining to ciuill life: and not of their daily conuersation, wherein they were great sinners, either openly, or secretly, as *Paul* accuseth them before, Chapters 1. 2. Besides, in their common life they did some good things, and eschewed some

*If I do what I would not, then I consent to the Law that it is good, but the former is true, therefore the latter.*

some euill, out of vaine-glory to get praise of men.

**TIM.** But *Esa*, and *Caine*, were displeased with the euils they did against the Law, and yet were no regenerate men.

**SILAS.** It is true, they were displeased for their finnes, not for that they allowed Gods Law, which condemned their finnes; but because they begun to feeble the discommodities and calamities of their finnes, and did feare further destruction. Secondly, they were so displeased with the euils they did against the Law, that they had no care to doe the good commanded in the Law, as regenerate men haue; and that out of conscience and obedience of the Law, and in one thing as well as in another.

**TIM.** But *Herod* was not onely displeased, but hee did good things, Marke 6. 20.

**SIL.** *Herod* was indeed displeased with his finnes, because hee feared the punishment, and not because the Law forbade it; for then hee would haue put away *Herodias* his brothers wife, and haue repented of that maine and grosse sinne. Secondly, though he did good things, yet not thoroughly: for when the text saith, (he did many things) it implies that hee neglected other things which were as needfull to be done as those which he did: whereas the regenerate that consenteth to the Law, doth hate, and repent of one sinne as well as another, and allow one duty as well as another, though they perfectly neuer leaue any sinne, nor do any duty.

**TIM.** Yet it is reported of this *Pani*, that when he was a Pharisee and vnregenerate, he was conuersant in all the righteousnesse of the Law without rebuke?

**SIL.** All this is true: and yet did not he then consent to the Law of God that it was good. First, because his conuersation was vnrebukeable outwardly and before men alone, his lusts and inward motions being vicious and sinfull before God. Secondly, the feare of men, or the feare of punishment from God, or both (and not the loue of the Law) might and did moue him to be outwardly

righteous. Lastly, he was not stirred vp to the works which he did by faith and charity, either towards God or man. All things are quite contrary in the regenerate, who consent to the Law of God both outwardly and inwardly, and haue a pure heart cleansed by faith, the ground and foundation of all that good they do.

**TIM.** Yea, but euen regenerate men they doe many euill things, quite contrary to the Law, and doe leaue vndone sundry good things inioyned in the Law, and in those things which they doe best, they come short to the perfection of the Law: how do they then consent to the Law?

**SIL.** Yes, all this may be, and stand very well together, if men consider his conclusion, set downe in the next verse; which is, that *Paul* as hee was renewed, so farre his minde, his will, his affections, did all allow the whole Law; and the euils which he did, hee was violently drawne vnto them by originall sinne, which still remained in him.

**TIM.** Skew vs then when it may be saide of a man, that hee consents to the Law?

**SIL.** When he is so affected to the Law, as *Dauid* and *Paul* were, not for degree, but for sincerity of affection: see *Plal.* 1. 2. & 119. 14. 15. 16. 18. 30. 31. *Rom.* 7. 22. 23.

**TIM.** Now declare vnto vs what profit we are to make of this doctrine?

**SIL.** First, wee haue from hence a notable difference betweene the godly and the vngodly, the sincere Christian and the hypocrite: for the vngodly man and the hypocrite, when hee doth any good, or eschew any euill, it is not from the heart, because the Law commands it, for hee euer hath respect vnto gaine, or credit, or pleasure, or paine, and not to the will of God: but the godly though he sinne, yet from his heart he loues the Law, hauing that in him which resisteth and hateth sinne. Secondly, from hence we haue a speciall comfort vnto all such as consent to the Law of God, whose inward man delighteth in it, and whose minde serueth it: such surely are regenerate, though they haue many fearefull

in perfection and sinnes: yet if they in truth allowe the Law, condemning those sinnes they do, and allowing those things they doe not, because the Law willett them; (repenting from their hearts so often as they violate the Law through weaknesse) this is a certaine marke of a new borne Child of God. Thirdly, it sheweth how fearefull their case is: which are ignorant of Gods Law, either because they cannot, or because they care not to know it. These do not consent to the Law which they do not know; and therefore are as yet in the estate of damnation. Therefore, it is a needfull thing, together with the preaching of the Gospell, to haue the Law soundly interpreted and applyed. For, as men cannot consent to the Gospell, without the preaching of the Gospell, which is the power of God to write it in our heart; so wee cannot so much as know the Law, without the preaching of the Law. Finally, here is a sure truth, that whosoever willett not the euill which he doth, but disalloweth it, out of a reuerent loue vnto the Law, wherunto hee seeth the euill which hee doth repugnant, hee certainly approueth the Law to be good, and a rule of righteousness.

### DIALOGVE XIII.

Verse 17.

*Now then it is no more I that doe it, but sinne that dwelleth in me.*

TIMOTHEVS.

**W**hat doth this Text containe?

SIL. A second conclusion, inferred and gathered from the first combat betweene grace and corruption in the heart of *Paul*, or betweene a good will, & a bad deed: the conclusion is thus much. If I *Paul*, do what I hate, and what I would not do, then I doe it not (as I am renewed) but sinne dwelling in my Nature doth it, by drawing me from good to euill; whence it is too manifest, that the force of sinne is yet

great in mee, and that I truly complained, in verse 14.

TIM. What instructions are wee to learne from this conclusion?

SIL. That euery regenerate man is diuided into two men, or into two parts, that is, himselfe and sinne, the new man and the old, grace and corruption, flesh and Spirit, the law of the minde, and the law of the members. The reason hereof is, because in this life their regeneration is vniuersall. Secondly, that a regenerate person takes his denomination from the better part, that is, from grace which reigneth in him, not from sin which doth but dwell in him. Thirdly, that part which is regenerate and renewed in a man neuer sinneth, but it is that part which is corrupt and vnrenewed that sinneth, and doth euill. Fourthly, it affords a plaine and euident marke to discern a man that is regenerate, from him that is not regenerate.

TIM. Before you doe particularly name the markes of a regenerate man set downe in this verse, tell vs how many markes are contained in this Chapter, whereby we may iudge of a regenerate man?

SILAS. There bee seauen severall markes of the regenerate Children of God, set downe in the latter part of this Chapter; that is, from the 14. verse to the end of it. The first is, to will that which is good, and to hate sinne, verse 15. The second, to consent to the Law that it is good, and to delight in the sound knowledge and spirituall obedience thereof, verse 16. and 22. Thirdly, to haue an inward man, that is, such a man as is in secret and in the Spirit, verse 22. Fourthly, to seele a strife and fight betweene the Law of the members, and the Law of the minde, verse 23. when the Spirit doth lust against the flesh, and the flesh against the Spirit. Fifthly, to account it our wretchednesse, to haue sin still abiding and forcibly working in vs, and in this respect to groane and to mourne in our soules, verse 24. Sixthly, to desire vnfeignedly and constantly a perfect deliverance from sinne, giuing thanks from the heart to God through Christ,

Christ, for the grace of deliuerance already begunne and wrought, verses 24. 25. Lastly, to bee led captiue vnto the Law of sinne, verse 23. which is all one with this named in our Text, to haue sin not raigning, but dwelling in them. For there is as great difference betweene sin raigning and dwelling, as betweene a King ruling in a kingdome, and Subjects dwelling in a kingdome; or betweene a Master in a family gouerning the house, and Seruants in the house.

**TIM.** *What is meant and signified here by this word dwell?*

**SILAS.** It is a Metaphor, or borrowed speech from the power and gouernment of house-holders, signifying the true and mighty presence of sinne, forcibly crossing and mightily struiuing against the motions of the Spirit, in the heart of a regenerate man. This powerfull presence of sinne dwelling in vs, may bee declared and set forth by the comparison of seditious subjects, mutinous Citizens and seruants, & of quarrelsome Inmates; who though they do but dwell in a kingdome, Citie, or house, yet do proue exceeding troublesome to their Princes, Gouernours, Owners, or Masters: Likewise dwelling-sinne doth mightily hinder good in Gods Children, and pull them to euill things.

**TIM.** *What use and profit is to bee made hereof vnto our selues?*

**SIL.** First, it is a comfort to Go.'s Children, that sinne doth but dwell in them, and is kept by grace from exercising any dominion ouer them. Secondly, in that they haue sinne still dwelling in them, it must warne them to bee very wary, watchfull, and circumspect as one should bee that hath a cut-throat dwelling in his house, or a secret Traitor in his City. Thirdly, this reprocues such as knowing that there is such a cumbersome mate or guest as sinne dwelling in them, are yet secure; but much more it reprocues such as are secure, and yet haue sinne raigning in them, as if it were nothing to be enthralled to such a Lord, as can pay no better wages but damnation in hell.

**TIM.** *What other thing may wee obserue out of this verse?*

**SIL.** That they doe wickedly abuse this sentence, which apply it to excuse and cloake their wicked and vicious life, as common drunkards, whore-masters, swearers, lyers, periured persons, and such like; who vse to say for themselves, that they doe not the euill, but sinne that dwelleth in them. And there is very good reason for it, why this sentence cannot agree to such manner of men; namely, because they are not able in truth to say, that they hate the euill which they doe, and that they would not doe it; because they sinne willingly, rushing into sinne as a Horse into battaile. For when they sinne they sinne wholly, because they are wholly flesh and corruption: whereas this sentence cannot agree vnto any but to such as by grace hate the euill they doe of frailty, and by grace would do the good which by sinne they cannot doe.

#### DIALOGVE XIII.

Verse 18.

*For in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but I finde no meanes to performe that which is good.*

**TIMOTHEVS.**

**VV** *What is the summe of this text?*

**SIL.** It contains the second paroxysme or fit of Pauls spirituall conflict, which doth herein consist, that when his will was prompt and ready to do good, it had no good effect, but a quite contrary, being forced by dwelling sinne, to do the euill he willed not, and not to doe the good which hee willed.

**TIM.** *Wherein differeth this fit and part of his conflict from the former?*

**SILAS.** In the former fit, Paul was troubled that his sinnefull infirmities hindered him from doing good, and forbearing euill things, so perfectly as hee would and should: now here, in this second

cond fit he is molested with this, that he found his vpright purpose and heart so weake, and sinfull corruption so strong, as it did some-times drawe him vnto things and actions directly contray vnto his renewed minde, and to Gods holy will: the goodnesse of his will, was not answered with futable deeds, but the quite contrary rather.

**TIM.** What bee the parts of this Text?

**SILAS.** Two: First, a proposition in these words, [*I know that in mee (that is) in my flesh, dwelleth no good thing.*] Secondly, a reason in the words, [*for to will is present with mee,* &c.

**TIM.** What is meant by this that he saith, [*I know* ?]

**SIL.** Thus much: as if hee should frankly say, I freely and frankly acknowledge it as a thing knowne certaine vnto me to bee so. Thus the holy Apostle hideth not, but ingenuously confesseth his weaknesse and disabillity to effect what he willed well.

**TIM.** What are we to learne from this?

**SIL.** In this example of the Apostle, we are to note a Christian duty, that we must not dessemble the weaknesse of viregenerate nature, but bee ready to confesse it ingenuously, and to acknowledge it when it shall make to Gods glory, and the good of others. Secondly, this reprooves such hypocrites who will not be knowne that they haue any conflict in them, or finde any defect, as if they did onely that which is good, without all strife.

**TIM.** What good is that hee speaks of, when he saith, it is not in himselfe?

**SILAS.** Not naturall nor morall, but spirituall good; by the doing whereof God is well pleased. The earnest desire and study hereof, hee complaineth, that he alwayes hath it not in him.

**TIM.** But the Apostle had the holy Ghost dwelling in him, how then doth hee say, he had no good dwelling in him?

**SIL.** When hee saith, that there is no good dwelling in him, hee expounds

himselfe and faith, that he meaneth it of his flesh. For by this word flesh, is not meant that externall part of man which is called the body: but the sinnefull corruption of our nature, which is conueyed into vs by carnall generation.

**TIM.** But this was mortified and cured in Paul by the grace of sanctification, how then could he say, [*That hee hath flesh* ?]

**SILAS.** His sinfull corruption was indeed mortified, but yet in part onely: and therefore by flesh, is heere meant that remainder of sinne, which doth still sticke in his reason and will; and other parts of his soule and body, which may be thus more plainly expressed. The Apostle meaneth by his flesh the whole man, so farre as he was not regenerate, and had not perfectly and vniuersally put off the old man and naughtinesse of nature.

**TIM.** Show vs now what is meant by dwelling?

**SILAS.** A firme and fixed seate or abode; which is more (not to dwell) then not to be in him.

**TIM.** What is the meaning of this whole sentence, That there was no good dwelt in his flesh?

**SILAS.** Thus much: that by reason of sinne that was resident in his nature, his purpose and care of spirituall good was not so firme and constant, but that it was tumbled & ouerturned sundry times, by the contrary blasts of euill lusts and concupiscence.

**TIM.** The words being thus expounded, tell vs now what we are to learne out of them?

**SIL.** First, that Paul did diuide himselfe into two parts; whereof the one is here called the flesh, and the other the inward man, verse 22. Secondly, that a regenerate party, as hee hath two parts, so hee knowes them, and can discerne them; as Paul here complains heere of his flesh; but afterwards giues thanks for his inner man. Thirdly, godly persons are corrupted and depraued, not in senses or sensuall parts and affection only, but in their will and minde. Fourthly, if it bee thus with beleeuers, much more is it

*Non cognitur  
de carne  
fles, sed  
de  
legibus  
Param.*

it with them that beleue that there is no good in their flesh. Fifthly, they are deceived, which thinke, that though men beleue not, yet their minde remains perfect in nature, able enough in all things to direct them to that which is right. Sixthly, they also are deceived, which thinke, that before regeneration a man may doe good workes, which may please God, and to merit of congruity. Lastly, they are deceived, which say; that if men do what lyeth in them, then God will grant them his grace: for let men vnregenerate doe what they can, yet they doe nought but what is euill. For their flesh and corrupt nature, is the ground of all that they do, and therefore they must needs sinne. For the flesh is aduersarie to all good, and parent to beget all euill.

**T I M.** *What other instructions are to be gathered from this part of the Text?*

**S I L.** That no regenerate person can perfectly keepe the Law, because they haue flesh in them. Secondly, that euill motions bee sinne, for they are called flesh. Thirdly, that the best things which best men do, need forgiuenesse, beeing stained with flesh.

**T I M.** *Now come to the second part of this Text, and tell vs what is the summe of it?*

**S I L.** This second part contains a reason of the proposition in the former verse, that howsoeuer he could will that which was good, yet his sinfull nature so pluckt him away and hindered him; that not onely he fulfilled not the good which he would, but the euill which hee abhorred, and therefore there was no good in his flesh.

**T I M.** *What is heere meant by [To will is present with me?]*

**S I L.** By will is meant, not absolutely to will, or to will euill, but he meaneth the willing of that which is good, as was expressed before: and by [present] he meaneth that it is ready at hand, on euery side pricking him forwards to God, as corruption is ready to incite him to euill: and by [me] he meaneth me Paul as I am renewed, or touching my inward man:

**T I M.** *What is the instruction to bee taken from these words thus expounded?*

**S I L.** Seeing Paul affirmeth of himselfe being regenerate, that his will was earnestly bent to God, it followes that a ready purpose and inclination of the heart in all things to please God, doth agree onely vnto that man, whom God by his grace hath made a new man. Examples hereof we haue in *Dauid*, Psal. 119. In *Barnabas*, Acts 11.23. In *Ioshua*, *I and my house will serue the Lord*, Iosh. 24. 15. For as it is a marke of a wicked man, willingly to purpose to liue in any knowne sinne; so, when as there is a will prepared in euery thing to please God, this is a note of a new man.

**T I M.** *What vse is to bee made of this point?*

**S I L A S.** First, it admonisheth the godly to strue for this readinesse of will after doing good things. Secondly, it comforteth such as finde this in themselves, beeing a testimony to them of their regeneration. Thirdly, it is a witness against such as lacke it and haue the contrary: let such betimes bestirre themselves to get their hearts changed.

**T I M.** *What is the meaning of: that which followes [hee found no meanes to performe that which is good?]*

**S I L.** Thus much: that when hee had a desire and will to do good things agreeable to Gods Law, he did lacke ability in his deedes to performe what his will purposed to doe; as prisoners that are escaped, would goe twenty miles a day, yet cannot goe one; sicke men that do recouer, would walke vp and down, but are too weake yet to doe it; poore men which would doe more good then they are able: so the regenerate, they purpose and would doe a great many things, which they lacke strength to effect and do.

**T I M.** *This should shew that Paul was no regenerate person, for of such the Apostle saith, that they haue from God both the will and the deed?*

**S I L A S.** In that the Apostle would do that which was good, hee had this of God, which proues him a regenerate man:

*Voluptas bonum eligit, caro bonum eleuatum intercipit. Paratus.*

man: for when the Apostle saith, the deede and performance is from God as well as the will: he meaneth not that it is so alwayes, and in euery particular act of a renewed man, but oftentimes it is, and for the most part as it pleaseth God to giue assistance: therefore it is saide there, *According to his good pleasure*; now *Paul* for most part, could as well doe good as will good.

**TIM.** *What instruction ariseth from hence?*

**SILAS.** That it is not possible for any godly person whatsoever, to do any good so perfectly, as that there should not be any sinne in it: the reason is first, because the godly being not perfectly renewed, therefore there must needs be some want and defect in the greatest good they do. Secondly, because wicked desires bee neuer absent from them wholly, therefore good is neuer done perfectly by them: for as godly persons cannot perfectly doe euill, because they haue good desires in them, which resist sinne and call them to the right way: so they cannot perfectly performe that which is good, because they want not euill desires, to corrupt and hinder them.

**TIM.** *Seeing this is so, to what purpose and end is it then that God should forbid them euery lust, and command them with all their heart to loue him?*

**SIL.** Though the godly cannot bee perfect, yet these precepts are not vnprofitable to be set forth vnto vs to bee learned; for they serue the godly, first to let them vnderstand that they haue neede of a remedy and must seeke it, seeing they haue sinne, as sicke men must seeke for a medicine. Secondly, they are by these precepts put in minde whereunto in this mortall life, by profiting they must endeaour themselues. Lastly, they know by them whereunto they shall attaine in the blessed immortalitie of the life to come; for vnlesse these precepts one day should be performed, they should neuer at all haue beene commanded.

**TIM.** *Now shew vs how we may apply these things vnto our benefit and edi-*

*fication?*

**SILAS.** First, it ministreth occasion of being humbled, euen in and for the very best actions of our life, which being vnperfect and spotted, cannot please God without pardon by Christ. Secondly, it reprobues such as haue their minds lifted vp, when they haue done or spoke something well, whereas, the imperfection of the deede ought to bee before them to abase them. Thirdly, when Christians haue shewed their best care and endeaour to do good things, they must not bee discouraged for such wants and faults which sticke vnto their doings; but heartily repent, asking forgiveness of Christ, and struing to do better. For as an earthly father perceiuing in his childe a good will and desire to please him, taketh that hee doth in good woorth, though it be faulty: so will God spare his owne Children that do good things willingly, though weakly. *Mala. 2. 17. I will spare them as a man spareth his owne Sonne that serueth him.* Lastly, it reprobeth such as thinke the keeping of the Law to bee possible; whereas it is a transgression of the Law, not onely to do what wee should not, but to do lesse then we should; a want of perfection breaketh the Law, no lesse then an euill done; from such defects none are free, no not *Paul* himselfe.

#### DIALOGVE XV.

Verfes 19, 20.

*For I doe not the good thing which I would, but the euill which I would not, that I doe. Now if I doe that I would not, it is no more I, but sinne that dwelleth in me.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SIL.** A prooffe of the former reason in the 19. verse, and a conclusion drawne from thence in the 20. verse.

**TIM.** *How comes it to passe that in these two verses he doth rehearse the selfe same thing that he had spoken of in the 16. and*

and 17. verses, and what is it that wee are to learne thereby?

**SIL.** That which is set downe in these two verses, is not altogether the same, but differs at least in words; for here the words (good and euill) bee put in, which were left out before: Again, these repetitions and rehearsals, are not idle, but serue to good purpose, for thereby the Apostle would admonish vs of two things. First, that wee are to thinke, that these things which he writeth of the spirituall combat, are very necessarie for vs, and can neuer bee too much knowne of vs. Secondly, that through our dulnes they are not enough considered and marked; and therefore haue need to be much vrged and often repeated; repetitions haue good vse when they are timely vsed.

**TIM.** What is meant by this, that he saith, he would haue done good?

**SILAS.** That it was the earnest desire and purpose of his heart to please God.

**TIM.** What are wee to learne from hence, that he saith [I do not that good I would?]

**SILAS.** That the godly purposes of good men, do not alwaies attaine futable and good effects; for they do not alwayes performe that good they desire to doe, nor in that measure that they desire to do it; because their godly desires and wills, are not alwaies accompanied with such strength of grace as to make them effectually by suppressing contrary assaults of corrupt nature: examples hereof we haue in this our Apostle, also in the Apostle Peter, the Prophet David, the Israelites, &c.

**TIM.** What is the profit that we are to make of this instruction?

**SIL.** It doth admonish the faithfull, that when they finde in themselves the grace that they will well, they should also pray for a second grace, to enable them to do the good which they would; for otherwise desires and purposes though good, yet they will vanish and come to none effect. Secondly, it reproues such as thinke it enough to haue some good desires, and are neuer hum-

bled for want of good deeds, correspondent to their desires.

**TIM.** What meaneth he by this that he saith, [I do the euill that I would not?]

**SILAS.** That the force of his naturall corruption did sometimes compell him to such things, as the Law of God forbids, and himselfe abhorred: by which it doth appeare, that although Paul were not suffered to fall into any grosse finnes, yet hee did many things which were repugnant to the Law of God; therefore he had cause to say hee was not already perfect, Phil. 3. 12.

**TIM.** What is the instruction that we are to learne from hence?

**SIL.** That Gods Children doe faile and offend, not onely in doing good things vnperfectly, and leauing some good things vndone; but also by some euill actions, which are directly repugnant, both to the motions of their owne renewed minde and to the rule of Gods Law. Example hercof wee haue in the lye of Abraham, Jacob, Rebecka: also the doubting and laughter of Sara. the anger of Moses, the impatience of Iob, the vaine-glory of Heczekiah, and grosse finnes in other Saints: the reason why God suffereth it to be so, is, that Saints feeling their owne misery and weaknesse, may not presume vpon their owne strength, but wholly relie vpon Gods grace. Secondly, that all, euen the best men, may perceiue what neede they haue of a Saviour, and of remission, euen for their good deeds as well as for their finnes and euill deeds.

**TIM.** What profit is to be made of this point?

**SIL.** It stirreth vp all faithfull persons to vse great care and watchfulness; for if the Apostle Paul did sometime the euill which he would not, what reason haue other men not to suspect themselves?

**TIM.** What is the contents of the 20. verse, with the summe thereof?

**SIL.** The twentieth verse contains the same inference or conclusion following the second fit of temptation, which doth follow the first fit, verse 17. The summe whereof is thus much, that

I i he

hee may thanke his remaining sinne or dwelling corruption, (and not Gods Law,) as the cause and fountaine from whence did flow all the spots, staines, and euils that were in him. For were it so, that Gods Children were without this corruption, they should neuer sin at all, and so long as this lurkes in their nature they shall neuer bee free from sinne.

**TIM.** *What is meant heere by the dwelling of sinne in him?*

**SILAS.** These two things: First, the forcible presence of corruption. Secondly, that it hath a fixed seate in our nature, for so much the word dwelling imports, a constant dwelling during life. The reason hereof is the ordinance of God, who hath so decreed it, that sinne should neuer utterly dye, while we liue. 1 John 1. 7.

**TIM.** *Whereof should this put vs in minde?*

**SIL.** Of foure things: First, it must serue to weane our loue from this life, where we cannot be wholly freed from sinne. Secondly, to kindle and increase the desire of a better life, where there shall be no sinne at all. Thirdly, to embrace death willingly, which doth stoppe the breath of sinne. Lastly, in the meane time to strue mightily against the motions of sinne, and as a Soldiour in a besieged towne, to stand still vpon our guard, and to flye to our Generall for succour in assaults, that wee bee not ouercome, or ouertaken at least, with temptation of sinne.

#### DIALOGVE XVI.

Verſes 21. 22.

*I finde then that when I would doe good, I am thus yoked that euill is present with me. For I delight in the Law of God, concerning the inner man.*

**TIMOTHEVS.**

**VV** *What doth this Text containe?*  
**SIL.** It containeth two things, according to the number of the

verſes, the former is the winding or shutting vp of the second paroxisme, or second fit of temptation: the latter is an entrance or beginning of the third or last fit, verſe 22.

**TIM.** *What be the parts of this conclusion?*

**SILAS.** Two: In the former hee confesseth the readinesse of his will to doe that which is good; in the latter he renders a reason why hee could not doe the good he would, because euill was present with him.

**TIM.** *What is meant heere by [Yoked?]*

**SILAS.** The word in the originall, signifies Law, [*I finde this Law,*] which some doe take in good part for the Law of God: but others in euill part, for the Law of sinne and corruption. This latter interpretation is the best, because of the words which follow, [*Euill is present with me,*] which words seeme to expound the former.

**TIM.** *What euill doth hee speake of, when he saith, euill is present with me, and in what sort is it present with him?*

**SILAS.** Not the euill of affliction, but of sinfull desires and lusts, which are said to be present, because they are euer with the godly at hand, to crosse and hinder their good purposes and desires. For the flesh lusteth against the Spirit, Gal. 5. and the Law of the members rebelleth against the Law of the minde.

**TIM.** *What is the instruction arising from hence?*

**SILAS.** That this is the common condition of all regenerate persons, that their good motions which come from Gods Spirit, are euer mingled with some euill motions which arise from their corrupt nature.

**TIM.** *What is the summe of this 22. verſe?*

**SILAS.** A profession of the Apostle, that his whole man (so farre as hee was renewed by grace) it tooke especial pleasure and delight in the knowledge and spirituall obedience of Gods Law.

**TIM.** *What Law is that he speaketh of here?*

**SIL.**

SIL. The morall Law, or the Law of the tenne Commandments, which teacheth perfect loue of God, and of our neighbour, because it is set against the Law of sinne, to which no Law is so contrary, as the morall.

TIM. *What is meant here by the Inner man?*

SIL. The Inner man, is the same with the new man, or Spirit, and signifies all that within a man or without, from top to toe, which is by grace reformed: as by outward is meant all that in a man which is not renewed.

TIM. *What is the instruction that we are to learne from hence?*

SIL. That a regenerate man doth loue Gods morall Law, and take great delight in it. This delight doth not so much declare and shew it selfe in the pleasure which godly men take to know the things contained in the Law, (for that is common with the wicked) but to doe it, and conformance their hearts and manners agreeable vnto it; as hee which seeth a curious artificiall picture, is so pleased with it, that hee studieth how to expresse it: so it fareth with Gods children.

TIM. *What reason haue Gods children to delight in the Law, seeing it reueales sinne vnto them, accuseth them, and condemnes them?*

SIL. First, vnto the godly this is a great benefit which it brings that it doth discouer vnto them euils, that they may see them, repent of them, and forsake them, as well as good, that they may practise it; and so driueth them neerer vnto Christ, that they may be saued by his grace.

TIM. *What other instruction may be drawne from this verse?*

SILAS. That seeing the children of God delight in the Law, they haue greater reason much more to bee delighted with the word of the Gospell: because the doctrine of the Gospell healeth those diseases which the Law sheweth forth; and effectually comforteth, whom the Law hath terrified; being both seed of their new birth, and food to nourish them after they are borne againe.

TIM. *Is this a proper marke of regenerate men to delight in Gods word?*

SIL. Yea, it is so: forasmuch as none can delight in such wise, but those that haue the Spirit of sanctification to engender in them a loue of God, and of his word, and that Doctrin which is taught therein.

TIM. *But seeing it is written of unbelieuers, that they do heare the Gospell with ioy, what difference shall wee put betweene the godly and ungodly in their delight?*

SIL. The difference is both in the matter, manner, and end of their delight and ioy. First, as for the matter and ground of delight vnto the godly, it is the obedience yielded to the Law, and Christ receiued by the Gospell; whereas bare knowledge of the Law and Gospell, is the ground of an Hypocrites delight. Secondly, they differ also in the manner of their delight; for the delight of a godly man is sincere and constant, as proceeding from the speciall grace of the Spirit; the delight of a wicked man is vnfound and vnconstant, proceeding either from nature, or from a generall grace of the Spirit: therefore as it looketh not to God, so it lasteth not. Thirdly, they differ in the effect and end of it: for the delight of the godly leads them to an vniuersall practise of the Law inward and outward: so doth not the delight of the wicked, which content themselves with an outward reformation of life at the vniuersall. This may be set forth by the comparison of two skilfull Painters, who both together behold one and the same portraiture or picture very artificially drawne: whereof the one contents himselfe to behold it and commend it, but endeavours not himselfe to make the like: the other so praiseth it, that hee setteth his skill a worke to make such an one. So it fareth betweene a man regenerate, and a man vnregenerate; the former so liketh and delighteth in the word, as he studieth to bee a doer of it; the latter, resteth in contemplation of the word, neglecting action, and haring to bee reformed. And lastly, their delight doth differ

differ in the measure of their ioy; for euill men delight in riches and pleasures more then in the word, but godly persons haue more delight in the word, then in all manner of riches. *O Lord how do I loue thy Law? I more ioy in it then in all spoiles, it is sweeter to mee then the Honey-combe, &c. Psal. 119.*

### DIALOGVE XVII.

Verſe 23.

*But I ſee another Law in my members, rebelling againſt the Law of my mind, and leading mee captiue vnto the Law of ſinne, which is in my members.*

TIMOTHEVS.

**W**hat is the drift of this Text?

SIL. To ſet forth his third moſt tough and hard combate, which he had with the remainder of ſinne.

TIM. What bee the ſeueral parts of this verſe?

SIL. Two; Firſt, the degree and measure of the enmity of ſin againſt grace, ſin reſiſting grace violently, as a rebell his Prince. The ſecond part is the effect and ſequelle of this reſiſtance of ſinne, namely, that it leads him away captiue and priſoner.

TIM. Now expound the words; and tell vs what hee meaneth by Law [*Another Law.*]

SILAS. Euill and ſinnefull luſts or deſires of our corrupt Nature: theſe are called a Law, becauſe of the force which they haue euen in men regenerate, ſuch as a Law hath, which is forcible and mighty.

TIM. What is meant heere by Members?

SIL. All the powers of the minde, and all the parts of the body, as they are defiled with ſinne, and ſo farre as vnrenewed by grace.

TIM. What leſſons may theſe words teach vs?

SILAS. Firſt, that the corruption of ſinne ſtayeth not in ſome one part of vs, but pearceth throughout all the parts

of the whole man. Secondly, that ſinnefull luſts not onely remaine in the godly, but haue great force in them, being as a Law to rule, moderate, and gouerne them.

TIM. Wherunto ſhould this ſerue?

SIL. Firſt, to humble vs, in that there is no part free from the infection of ſinne. Secondly, to awake vs and make vs more heedfull, in that we heare that ſinne is ſuch a powerfull and forceable thing.

TIM. What other inſtruction from this word [I ſee?]

SIL. That the godly perceiue and diſcerne, both how faire ſinne doth ſpread it ſelfe in their nature, and what might it hath in them: in which things the vnregenerate be blind.

TIM. What uſe of this point?

SILAS. That it is a very bad ſigne to be ignorant and careleſſe of the power of ſinnefull affections; it is a token they ſticke ſtill in their naturall blindneſſe, and are not an haire beyond an vnregenerate man.

TIM. What is here meant by rebelling?

SIL. Not a weakie nor a ſecret reſiſtance, but an open and warlike oppoſition and defiance, ſuch as profeſſed enemies and Rebels, do make againſt their lawfull Soueraigne. For as Traitors and Rebels do hate their lawfull King, and ſeeke by force of armes and ſtrong hand to put him downe, that hee ſhould not reigne ouer them: euen ſo wicked luſts are not onely not ſubiect to the grace of Chriſt, but mightily ſtrive againſt him, that he ſhould not reigne as King in our hearts, as they in the Goſpel ſay of their King gone into a farre country, *Wee will not haue this man to reigne ouer vs*: ſo ſinnefull luſts would not haue Chriſt to bee our King, to rule in vs.

TIM. What inſtructions ariſe from hence?

SILAS. Firſt, wee learne that ſinne which remaines in the godly after their conuerſion, is a maruailous dangerous thing, and doth as much hazard the peace and ſafety of his ſoule, as a Rebelle doth

doth the peace and safety of his King and Country.

**TIM.** *What use is to be made of this instruction?*

**SILAS.** First, it serues to reprove the slothfull, which either neglect or forget such a dangerous enemy, and therefore do but slenderly provide against it, to their owne certaine ruine. Secondly, to keepe the watchfull Christian from falling asleepe in security, seeing it is meete that hee bee as careful to preserve his soule, as this rebell Sinne is diligent to destroy it. For it is certain that a Christian is no longer safe, then while he is watchfull: mistrust maketh safe, saith *Comenius*.

**TIM.** *What other things are wee to learne from the former point?*

**SILAS.** A marvailous comfort to the godly, that though sinne struggle and fight against them, yet being but a Rebel, it shall neuer prosper, because God curseth Rebels. Lastly, the godly haue from hence an admonition, in any wise to be at utter defiance with all wicked motions, seeing it is a fearefull thing to take part with Rebels, yea to afford them but a good word or looke, as all stories make plaine, as the Butcher in Cambridge-shire, Inne-keeper in London. How much more fearefull then is it to ioyne side with such a Rebel that riseth vp against Christ his Crowne and dignity? so is euery sinnefull lust: take heed and cherish it not, but resist rather.

**TIM.** *Tell vs now what is meant by the Law of the minde?*

**SILAS.** The Law of the minde, and the Law of God, they bee all one in substance, they differ but in respects, for the same Law which is called the Law of God, because it expresth the will of God, commanding good things, and forbidding the contrary, is also termed the Law of the minde, because it is most knowne in the minde, and there reignes chiefly: also because the minde renewed is inwardly delighted with Gods Law.

**TIM.** *What instructions doth this afford vs?*

**SILAS.** First, that all the motions of a renewed minde agreeable vnto Gods will, must bee obeyed and submitted vnto, as men obey the iust Laws of their Prince. For they haue such force to binde Christians to obedience, as the Princes Law hath to binde the subiect. Secondly, that a renewed minde and sinfull lust, be most repugnant the one to the other. And therefore it is, that a Christian hath a continuall and greivous combat and warre with sinne. For no sooner can his minde guided by the Spirit, frame it selfe to that which Gods Law commands, but presently he finds a most dangerous and strong conflict and resistance made by sinne against him. Such as feeble it, do marke it, and mourne for it, and bemoane themselves to God their defence.

**TIM.** *What is the event and successe of this spirituall Combate in the Apostle Paul?*

2. Part.

**SILAS.** That hee was led captiue to the Law of sinne which was in his members.

**TIM.** *What is meant heere by members?*

**SILAS.** It is a speech borrowed from militarie affaires, or custome of warlike Warriours, which in battell with their enemies do proue Conquerours; such were wont to leade them as prisoners whom they had taken aliue, being fast tyed and bound, and kept vnder their power as their bondmen and slaues. In like manner, sinfull lustes sometimes so farre preuailed in the Apostle, as to lead him prisoner, bound hand and foote, (as it were) and to make him a Bondslaue to his sinne: as he said afore; *I am sold vnder sinne*. And againe, *I doe the thing which I hate, &c.*

**TIM.** *What is here meant by the Law of sinne?*

**SILAS.** The same which was meant by the Law of Members, to wit; the corruption of nature, with the euill Lusts thereof, hauing force as a Law, to rule and moderate our actions, not wholly but in part.

**TIM.** *What is the instruction that we*

Turne, & after  
turne, & after  
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A Maior in  
Canterbury  
beheaded,  
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the North  
many ydone  
for fauouring  
the two  
Earles.

*we are to learne by this?*

**SILAS.** That the end and issue of the strife which the godly haue with sinne, is sometime very heauy and greuous, whilst they are brought vnder the power of sinnefull lusts for a time, as slaues and vassals which are subiect to a Tyrant.

**TIM.** *The Apostle saide in the sixt Chapter, that sinne should not haue dominion ouer the godly: how commeth it then to passe, that sinne doth so overcome the godly, that it taketh them prisoners and captiues?*

**SILAS.** The Apostle meant in the sixt Chapter, that sin should not haue lawfull dominion ouer them, such as a King hath ouer his subiects, whom he ruleth without controulment. Howbeit sinne (as a Tyrant and Vsurper) may subdue and overcome the godly, keeping them as prisoners against their will; as many valiant persons vnable to resist, are led captiue by the enemy. Againe, the Apostle in the sixt Chapter, meant of full dominion, and for euer; whereas the godly are captiues to sin in part onely, and for a time: for they wrestle out and overcome at length by their faith in Christ.

**TIM.** *Seeing both the godly and the wicked are captiues to sinne, declare vnto vs more plainly, what difference there is betwene Captiuitie?*

**SILAS.** The maine difference is this: that whereas the wicked freely and with their whole will put themselves vnder the bondage of their wicked lusts, godly men become captiues against their will, with an earnest desire and longing to be freed from their captiuitie and bondage, which may bee thus further explained. The godly are overcome with sinfull lusts, not because they are willing, but because they are weake to resist, and beeing overcome, they are neuer quiet till they haue shaken off the power of their lusts, that they may returne vnto their former chearfull seruice and obedience of God: but the wicked being tempted with their lusts and euill motions, they yeelde vnto them without resistance. This may be somewhat

the better set forth vnto vs, by the comparison of two So diours in a warlike fight, being of two Nations, whereof the one bearing a false heart vnto his King and Country, doth of set purpose and willingly, yeelde himselfe to bee taken prisoner, and with purpose to practise treachery against his lawfull King. The other is carried away prisoner, because hee was vnable to withstand the force of his aduersary, yet keepeth still a good heart to his King, vsing all good endeaours to recouer his freedome. Euen so it is here in this case, the godly come vnder the power of sinne, surprised by deceitfulness of sinne, and by the sleights of Sathan, being vnable to abide their encounters, carrying still an vpright heart vnto God, and to his seruice. Whereas the vnagedly make themselves voluntary slaues to Sathan and sinne, very willingly fighting vnder his banners, against God & his word. This whole matter will yet bee made more cleare by some few instances and examples out of Scripture, as first of *David*, who was overcome by his incontinency, being violently led captiue of it, his heart struing against it, though with great weakenesse; who beeing in the bonds of sinne, did much desire and seeke after the freedome of grace, as *Psalm 51*. throughout.

Secondly, of *Peter*; who was led away captiue of carnall presumption and security, howbeit not of set purpose before, nor without reluctance in the instant of yeelding, and repentance or rising againe afterwards. Lastly, by the example of this our Apostle *Paul*, who confesseth, that sinne led him captiue, and in this captiuitie by sinne, hee inourned for his thraldome; counting it a misery, and suing for deliuerance. But it is quite contrary in the wicked, as appeareth by the example of *Caine*, *Esau*, *Ahab*, *Iudas*, and others, who did lye still vnder their captiuitie, not seeing any freedome, or not mistrusting or misliking their slaueerie.

**TIM.** *Tell vs what profit wee are to make of this instruction?*

**SILAS.** First, here is an exhortation  
on

on to the godly, considering the force of their enemies, and their owne weaknesse, and the hurt that sinne hath done to mighty strong men, to put on the whole armour of God being exceeding watchfull and giuen to prayer. Secondly, heere is an admonition for weake Christians to be meruailous heedfull vnto themselves, with great mistrust of their owne infirmities, when as such an one as *Paul* could not alwaies stand against the power of sinne. Thirdly, here is consolation for such as at any time shall faint and yeeld in the fight against sinne, that they be not too much discouraged therein, forasmuch as such a Champion as this blessed seruant of Christ, hath beene danted and quailed by sinne and Sathan. Lastly, here is a marke whereby we may iudge of a regenerate person, namely this; that hee is drawne captiue by the Law of sinne, and is carried away by the lust of sin, yet not without contradiction: whereas the wicked which are void of grace, of their owne accord do runne on to euils, as a horse vnto the battaile, as *Rom. 3. 15.* *Their feete are swift to shed blood.* And againe, *They drinke iniquity like water, and draw sin with Cartropes.* *Esay 5. 18.*

## DIALOGVE XVII.

Verses 24, 25.

*O wretched man that I am, who shall deliuer me from the body of this death? I thanke God through Iesus Christ my Lord. Then I my selfe in my minde serue the Law of God, but in my flesh the Law of sinne.*

TIMOTHEVS.

**W**Hat doth this Text containe?

SIL. A conclusion both of the whole Chapter, and of the spirituall conflict with sinne, which hath beene set forth in the person of *Paul*.

TIM. What is the summe of this conclusion?

SILAS. Hee confesseth himselfe

miserable, because he was obnoxious to sin and death, desiring full deliuerance from them; giuing God thanks for the grace and merit of Christ Iesus.

TIM. What be the parts of this conclusion?

SILAS. Three: First, an exclamation or complaint of his misery, in these words *[O wretched man, &c.]* Secondly, a consolation in respect of his victory by Christ *[I thanke God through Iesus Christ.]* Lastly an acclamation, so then in my minde *[I serue, &c.]*

TIM. What is meant here by wretched man?

SILAS. Not one that is accursed, as being out of Gods fauour, but one tyred and wearied with the continuall and miserable conflicts and struing with sinne. It is a wretched and wofull thing, to be toiled and troubled with filthy motions, but euey such man is not in a damned case.

TIM. What instructions are wee to learne from this?

SILAS. First, that it is a very wretched thing, to carry about one but the remainder of sinne, and to be troubled with the continuall assaults and force of it. The reasons hercof be: First, because sinne euen in the godly doth defile their conscience within, and their actions without. *Mat. 15. 18.* *James 1. 21.* Secondly, it offends their most good and louing Father, being contrary to his Law, *Rom. 7. 7.* Thirdly, it doth greeue and make sad the holy Spirit of God, *Ephes 4. 30.* Lastly, it procures many temporall chastisements, and deserues eternall punishment. See *Dauids* example, *2 Sam. 12. 10.* *Rom. 6. 23.*

TIM. What profit are wee to make of this instruction?

SILAS. First, it reprobues them that make slight and slender reckoning of their sinnes. Secondly, it admonisheth the godly to be humbled, because howsoeuer they bee blessed with forgiveness of sinne: yet their blessednesse is not perfect, but mixt with some misery.

TIM. What other instruction followeth hence?

SILAS. It is the marke and token of

of a regenerate man, to feele the misery he is cast into by the force of sinne, to mourne for it, and complaine of it. The reason hereof is, because none but such as haue the Spirit of Christ, can thinke themselves miserable in this behalfe, that through sin they are drawne from the obedience of Gods Law: for they that be v regenerate, thinke themselves wretched for bodily euils, as if they bee blinde, or deafe, or maymed, or imprisoned, or extremely poore: they neuer take themselves wretched in that they are full of spirituall euils, and thereby hindered in the seruice of God.

*TIM. What use of this point?*

*SILAS.* First, it affords a great comfort vnto such as can vnsauagely fight because of their finnes, which still sticke in their nature and strue against grace. Secondly, here is a testimony against such as beare their finnes without greefe, that they are not Gods Children. If there bee a struggling in the wombe, *Rebecka* feeleth it; but the barren which bring not forth, feele no such wrestling.

*TIM. What other instructions from hence?*

*SILAS.* From hence, wicked and impenitent sinners may consider how extreame their wickednesse is, that haue sin reigning in them; when as the godly count it their misery but to haue sin dwelling in them.

*TIM. Proceed and tell vs now what is meant by the body of this death?*

*SILAS.* Some expound it thus; for a mortall body subiect to death, and then the meaning is, that *Paul* doth desire to be freed from this conflict with sinne by his corporall death.

*TIM. If wee follow this meaning, what lessons then will arise for our instructions?*

*SILAS.* That the battell of sinne will not be at an end, while the godly liue in this world: in which regard, the sighes and repentance, the exercise and strivings of a Christian man, are continuall and haue no other tearme but death. And thus God will haue it so, for many good purposes: to exercise pati-

ence, stirre vp prayer, watchfulnesse, to humble vs by sight of our weaknes, and comfort vs by experience of his power.

*TIM. What other meaning is given of these words?*

*SILAS.* Some by body do vnderstand our corrupt and vncleane nature, euen the whole masse of sinne as it is yet vnmortified; which is called a body of death, to signifie that it is a deadly thing, deseruing both temporall and eternall death: this is the best interpretation.

*TIM. What instruction from hence?*

*SILAS.* In that sinne is likened to a body, it teacheth that it is no idle and weake thing, but as it were a thing subsisting full of force and power, and therefore not to be neglected. Secondly, as a body hath many members, so sinne hath innumerable lusts. See *Rom. 1. 29. 30. Gal. 5. 19. 20.*

*TIM. What instruction from hence, that it is called the body of death?*

*SILAS.* That the bondage of sinne, euen such as it is to the godly, is a very greuous and heauie thing, often thrusting them into the lawes, and wrapping them in the bondes of death both worldly and euertlasting; which makes them cry out, wretched man: and blessed are they which for this can thus cry.

*TIM. What is meant by being delivered?*

*SILAS.* To bee wholly and perfectly freed from the corruption of sinne.

*TIM. Did Paul doubt or knew hee not who should deliver him?*

*SILAS.* No such thing, these bee the words not of doubting, but of desire.

*TIM. What is the instruction from hence?*

*SILAS.* That it is the note of a regenerate person, constantly to desire perfect liberty from his sins.

*TIM. What are wee to learne from hence, that he doth not say, who hath delivered me, but who shall deliver me?*

*SILAS.* That the grace of sanctification is neuer perfect while wee abide in this life: the godly are so delivered as there is still cause to say, *who shall deliver mee?*

*TIM.*

**TIM.** *What are wee to learne from hence, in that he ſaith [Thanks be to God through Ieſus Chriſt our Lord?]*

**SIL.** That as *Paul* faints not in the combat, but comforts himſelfe with a certaine hope of victory: in like manner all the godly muſt fight againſt ſin, with aſſurance of hope to overcome in the end, ſo they ſtrive lawfully. Secondly, the godly muſt be ſo ſure to overcome, as that they do reioyce and triumph as if they had already overcome. Thirdly, their truſt to overcome, relieth not ſo much vpon their owne vertues, workes, and merits, as vpon the mercies of God the Father, by whose aide and grace they looke certainly to preuaile. Laſtly, their hope of helpe and aide from the mercies of God, is grounded vpon the merites and grace of our Lord Ieſus Chriſt, and not vpon the Law, or good workes, or good conſcience: not theſe things, but Chriſt hath appeaſed Gods wrath, reconciled, and continually paciſieth him.

**TIM.** *What are wee to learne from the laſt words?*

**SILAS.** Firſt, that *Paul* deuides himſelfe into two parts: minde & fleſh; not wholly fleſh, nor wholly the minde, but partly the one, partly the other. Secondly, that according to theſe two beginnings or grounds, his purpoſes and endeauours were diuers: for in his minde hee ſerued the Law of God, to know and to do it; and in his fleſh hee ſerued the Law of ſin, that his corrupti-

on which ſtill ſtuck in him, did ſtill ſollicite him to ſin, and ſometimes overcome him.

**TIM.** *What uſe of this?*

**SILAS.** Sinnefull infirmitie muſt keepe the Saints from pride, and their grace muſt ſtay them from deſpaire; they cannot nor ought to bee proud which carry ſin in their heart as a law, neither neede they faint which haue grace for a gouernour in their minde.

**TIM.** *What obſeruaſe in this, that he ſaith [I my ſelfe?]*

**SILAS.** Firſt, that he ſpeakes of no other then himſelfe. Secondly, that he ſpeakes not in time paſt, but preſent; which ſerues to confute the *Palagians*, and *Liberines*; who take it ſo as if *Paul* ſpoke al this from the 14. verſe forward, in the name and perſon of a meer naturall man, and had ſet forth no other fight but that which is betweene reaſon directing to things right and honeſt; and affection or will drawing vnto things crooked and vnhoneſt: as if *Paul* had in all this, ſhewed himſelfe an *Aſtetician* and not an Apoſtle, extolling the power of nature, and not the force of grace; debaſing and diſgracing ſenſuality, and not ſinne and birth-corruption, which both in reaſon and will euen after regeneration, vttereth force and great power, like a mighty Rebbe, ſtriving and fighting euen againſt the good worke of the Spirit, in regenerate ones.

K k

CHAP.

## CHAP. VIII.

## DIALOGVE I.

## Verse 1.

*Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit?*

## TIMOTHEVS.



*What is the summe and scope of this eighth Chapter?*

SIL. It doth conclude the doctrine of iustification and sanctification of the faithfull through Christ, amplifying and applying it to their comfort, against temptations.

TIM. *What bee the parts of this Chapter?*

SILAS. Two: The first a doctrinall or exhortatory comfort against the secret corruption of nature, or against the remainder of sinne and corruption, still sticking and dwelling in the godly: for though sinne remaines, yet it is not damnable to the godly. This part continueth vnto the middle of verse 17. The second part containes a comfortable exhortation, patiently to suffer afflictions for the name of Christ, because their afflictions haue most equall & wholesome causes, and most healthfull effects. This part continueth to the end of the Chap.

TIM. *What is the summe of this first verse?*

SILAS. It doth propound and set downe the comfort against dwelling-sinne, that albeit sinne doth abide in the godly, yet condemnation doth not abide, but is taken away. Secondly, a description of the godly negatively and affirmatiuely.

TIM. *How is this comfort limited?*

SILAS. Two wayes: First, by the circumstance of time: and secondly, of

the persons. It is declared by the circumstance of time thus. Now that wee are iustified by faith, and sanctified by the Spirit, there is no condemnation to vs. Secondly, the persons to whom this comfort doth belong, are described by two conditions. First, that they are in Christ, and secondly, that they walke not after the flesh, but after the Spirit.

TIM. *But how doth this generall comfort belonging vnto all the godly, depend vpon the former Chapter, where Pauls particular conflict with sinne, and his complaint against it, was set out vnto vs, together with his thankesgiving for his deliuerance from it by Christ?*

SILAS. Indeed one would thinke that vpon these premisses hee should haue inferred, there is no condemnation to me, but measuring al the godly by his owne sence and feeling, hee doth enlarge the comfort, propounding it more generally thus: Now then there is no condemnation to such that are as I am. This sheweth that he sustained the person of all regenerate men, in the seuenth Chapter.

TIM. *It is now time that we come to expound the words: Tell vs therefore what is meant by [Condemnation.]*

SILAS. A damnatory sentence of the Law, to wit; that euery one is accursed that transgresseth it. Or thus more plainly. The sentence of God the Iudge of the world, pronouncing guilt, and adiudging to eternall death such as transgresse the Law.

TIM. *What is meant by no [condemnation?]*

SILAS. Full and perfect freedome from this damnatory sentence and punishment of death; also that the godly that are thus freed from diuine condemnation and most dreadfull destruction, are also accepted for righteous, & worthy of eternall saluation through Iesus Christ: nay there is not onely no condemnation, but certaine saluation vnto such.

such. This may be collected to bee the fence of these words, thus: Where there is no condemnation, there is no wrath; where there is no wrath, there is grace; where there is grace, there is neither sin nor death; and where death is chased away, there must needs be life and salvation.

**TIM.** *What is that we are to learne from hence for our profit and edification?*

**SILAS.** First, we learne here a difference betweene the doctrine of the Law and the Gospell, and all other doctrines whatsoever; which appears herein, that this doctrine of comfort can be fetched and drawne from none other but from the doctrine of the Gospell. Secondly, it is a comfort that exceeds all other comforts, to bee exempted from condemnation and the wrath of God, without the which men were in farre worse case then the brute beasts, because they liue securely without feare: whereas men if they bee without this comfort, that they shall not be condemned, cannot but all their life long, liue in a continuall feare of condemnation, which must needs disquiet their hearts, and rob them of all true contentment, and rest in their soules. This comfort may be set forth by the comparison of a Fellow or Traitor, which haue great comfort and quietnesse of minde, being by the Kings gracious pardon freed from deserued and sentenced death; and of other malefactors liuing in daily expectation of death, to which they are adiudged without hope of pardon.

**TIM.** *To whom may this comfort be most effectuall?*

**SILAS.** Though it be very ioyfull newes to all beleeuers, that they shall not bee condemned, yet this comfort should bee most effectuall to the godly poore; because amidst many worldly wants and miseries which trouble them, it may and should exceedingly ioy their hearts to thinke vpon, what great good things they haue by Christ, as forgiveness of all finnes, freedome from all punishment of sinne, from Gods anger and hell-fire; yea and more then this, euen perfect righteousness and eternall life:

of which things the least is more worth then a whole world; & therefore who-soeuer cannot reioyce in these things (whatsoever their worldly crosses bee) it argueth deepe vnthankfulnesse, and is a signe of vnbeleefe. Finally, touching the godly rich, they are to bee admonished here, that they are more to cheere themselves with the comfort of this freedome, then with all their wealth and worship.

**TIM.** *But seeing none shall haue this comfort, but such as are in Christ, and walke after the Spirit, tell vs what it is to be in Christ?*

**SIL.** To bee knit and ioyned vnto him through faith, as members bee to the head, or as branches be to the vine.

**TIM.** *What are wee to learne from hence?*

**SIL.** First, that none saue the faithfull are capable of the former comfort, because onely they are in Christ; therefore howsoever hypocrites and other wicked men, yea all prophane men and Atheists, do lay claime to this comfort, yet it doth not at all belong vnto them, because they are out of Christ. Secondly, we cannot be partakers of any benefit by Christ, except first wee bee in Christ, as the members must bee one with the head, and the branches with the vine, ere they can draw any life from them. Thirdly, such as beleue in Christ and abide in this faith, may bee sure and certaine to be saued: the reasons hereof bee. First, because euery beleuer is iustified and is freed from the guiltines of his finnes, and therefore must needs bee saued. Secondly, hee is one with Christ, in whom there is nothing but righteousness and life, therefore hee is free from sinne and damnation.

**TIM.** *Yea, but though hee is freed from finnes past, and the punishment of them, yet euery beleuer by his daily finnes, makes himselfe worthy and guilty of death?*

**SILAS.** True beleeuers need not feare, neither finnes past, present, nor to come; for this vniuersall negative particle *No* excludes all finnes, the beleuer being iustified from finnes past, sins

present are pardoned, and sins to come shall not bee imputed; therefore hee needs feare no destruction.

**TIM.** *Will not this doctrine make men secure and carelesse?*

**SIL.** This doctrine shakes out of mens hearts the feare of condemnation, and therefore in that behalfe they may be spiritually secure: but it nourisheth the feare of God, beeing an enemy to carnall security, *Psalm. 130. 4 Rom. 12. 1. 2.*

**TIM.** *Yea, but wee cannot be so certaine of our saluation as S. Paul, who had his certainty by speciall reuelation.*

**SILAS.** This is not so: for first, *Paul* speakes not here of his owne particular assurance, but giues a generall comfort common to all the faithfull; therefore hee writeth not, there is no condemnation to me, but, to them. Secondly, the signes and tokens of this comfort, to wit, to be in Christ, and to walke after the Spirit, are common with *Paul* to all other true Christians, *verse 1.* Therefore the certainty of saluation, and the comfort from thence must needs be common.

**TIM.** *Yea, but it is no where written that thou art in Christ, and that thou shalt not be condemned, and it is the doctrine of Protestants to belecue no more then is written, and therefore no man can be assured to be saved.*

**SILAS.** When wee teach that no more is to be beleued then is written, it is to bee vnderstood of vniuersall doctrine and generall points of sauing truth, to which wee are not bound to giue credit, nor can wee fir rely assent vnto them, vnlesse we finde them in the written word, which is the onely sufficient perfect rule of faith and manners, *Iohn 5. 29. and 21. 24. and 2 Tim. 3. 16.* Secondly, we affirme and hold, that the certainty of euery mans owne saluation is written in the fleshy tables of his heart, by the finger of the holy Ghost: for as this vniuersall truth, that there is no condemnation to such as are in Christ, is written in the word; so this particular assumption of the faithfull: but I beleue and am in Iesus Christ, is

written in his owne heart by the Spirit, which alwayes together with faith, workes and engenders a feeling and testimony of his owne faith, whereby he knowes he is a beleeuing person, *2 Cor. 13. 5. 2 Tim. 1. 2. Mark 9. 24.* All which places shew, that a man hath in himselfe a witnesse of his owne faith.

Now we are bound no lesse certainly to beleue the inward particular witnesse, written by the Spirit, in the hearts and consciences of euery faithfull person, then that outward vniuer all testimony which is written in the word: for both these testimonies come from one Spirit, and the sence of faith, is as firme as an article of faith.

**TIM.** *Yea, but this singular faith, what is it else but a singular presumption? For how common is it for euery euill liuer to say, I trust to be saved?*

**SILAS.** It is very true, that such as haue no faith and so bee not in Christ, if they say they trust to be saved, it is presumption: but for a truly faithfull man to beleue, and to say it, is no presumption but duty, and godly submission to him that commands to beleue in his Sonne.

**TIM.** *But how shall wee be able to know the presumption of the flesh, from the assurance of faith, they be so like the one to the other?*

**SILAS.** By this marke, which the Apostle himselfe giues vs, that such as haue faith and bee in Christ, walke after the Spirit, that is, by the Spirit they doe mortifie the flesh, and the workes thereof.

**TIM.** *But tell us whether it may be knowne who they are that are knit to Christ by faith?*

**SIL.** Yes, it may surely be knowne though not to others, yet to themselves, for otherwise this freedome and priuiledge from condemnation, could bee no ground or matter at all of any comfort. Secondly, the taking of an elect soule out of *Adam*, and the corruption of nature, to graft it into Christ, is not such a slight worke, but that it may be knowne and perceiued of him in whom it is wrought, being a person come to yeres and

and discretion. For it is the opening the eyes of the blinde, the quickening of the dead, the translating from darknesse to light, the healing of the withered hand, and making of the lame to walke, the setting at liberty him that was in prison. All which, shewes this worke to be both mighty and manifest.

**TIM.** Seeing you say that hee that is in Christ by faith may know that he is so, declare vnto vs by what meanes hee may know it?

**SIL.** By two meanes: First, euery true beleueer hath with his faith a giuft and power from Gods Spirit, whereby hee vnderstandeth and seeth his owne faith, as one that sees, or feelles, or walkes, knowes infallibly that hee doth these things. Besides it is written, *That by the Spirit we know the things that are giuen vs of God*, 1 Cor. 2. 12. Whereunto adde the example of the man, Marke 9. 24. and of Paul, 2 Tim. 1. 12. excepting the time of some great fals, or strong temptations, or the instant of a mans new birth, when this knowledge of a mans owne faith is not so cleare. Secondly, euery true beleueer may know it by the proper and peculiar fruit of a true faith; to wit, by an holy and vpright conuersation, which is called here, the not walking after the flesh, but after the Spirit. For as the Sunne is perceiued by his heate and light, and the goodnesse of a tree is knowne by the fruit, and a liuing man by his motion, speech, and actions; so a beleueing Christian is discerned to be such a one, by his godly and religious life. Therefore are we exhorted by Peter, to make our calling and election sure by good workes, 2 Pet. 1. 10. For howsoeuer faith goe alone in the apprehending Christ, and in the matter of our saluation by him, yet in our conuersation it is not alone, but accompanied with good workes, as tokens and signes to make it knowne. Therefore seeing a faithfull person cannot bee condemned and perished, and euery such one hath good meanes whereby to know his owne faith. Herevpon it followes necessarily, that euery faithfull person may assured-

ly know he shall be saued.

**TIM.** Let vs heare what profit and vse we are to make of this truth?

**SILAS.** It doth conuict the Papists, who teach, that the faithfull in this life can haue no ordinary certainty of Gods grace, and their owne, saluation by their faith. For thus they write in the Rheimish Testament, that it is a most damnable false illusion and presumption, to say that a particular man can say, that he is assured infallibly that himselfe is iustified, and hath certaine knowledge of his owne predestination: they allow a certaine knowledge by speciall reuelation and probable perswasion by hope.

**TIM.** What harme and inconuenience will follow this incertainty and doubting of saluation?

**SIL.** The ouerthrow of all Christianity and Religion. For except we be sure of grace and free loue to vs in Christ for our saluation, wee cannot loue him, nor hope in him, nor pray to him, nor obey him, nor be thankfull to him, nor do any other good worke but in hypocrisie, 1 Iohn 4. 19. Rom. 5. 2. 3. 10. Secondly, this doctrine of incertainty and doubting of saluation, shakes the sufficiency and perfection of Christs merites, destroyes the truth and constancy of Gods promise, and weakeneth the testimony of the holy Spirit witnessing to the faithfull that they are Gods Children. Rom. 8. 16.

**TIM.** Yea, but they which are now in Christ and doe beleene, are not sure to perseuer to the end?

**SIL.** Yes, he that is once in Christ, shall euer be in him. A member of Satan, may be come a member of Christ; but a member of Christ, can neuer bee a member of Satan: for none can plucke them from Christ, Iohn 10. 28. Who also prayeth for our perseuerance, Iohn 17. 11.

**TIM.** What other profit is to be made of this former truth, touching the certaintie of saluation beleueed in?

**SILAS.** In all terrors of Conscience and conflictes with sinne, it minisheth no small comfort to the godly, to know and be assured, that their saluation

on standes firme and immoueable. Lastly, heere are all men admonished how to iudge and discern of their own faith, whether they bee true belceuers, and such persons as shall not be condemned; which may bee done by the second condition hereunto added and annexed, to wit; if he walke not after the Flesh, but after the Spirit.

*TIM. What is heere meant by walking?*

*SILAS.* Liuing, or ordering and disposing our life and actions.

*TIM. What is here meant by Flesh, and by Spirit?*

*SILAS.* By Flesh, is meant that vicious quality of Sinne, or corruption of nature, with the blinde and wicked motions thereof: and by Spirit, is meant, that quality of holinesse created, and working in vs by the Spirit of God, by a Metonymie of the cause for the effect.

*TIM. Shew vs now who may bee said to walke after the Flesh?*

*SIL.* Not they which haue corruption of nature and sinfull motions, (for these bee in euery godly person,) but they which in their liuing and ordering of their life and conueration, doe follow these sinfull motions and lusts, as their guides and leaders: so thinking, speaking, and doing, as their owne carnall blinde reason, and corrupt affecti- ons, leadeth, directeth, and gouerneth them. This is to walke after the flesh, to set ones course by the counsell and direction of his corrupt reason and wit.

*TIM. May not a man walke after the flesh, whose workes are outwardly good and honest, as when he prays, heares the word, giues thanks, reproveth sinne, bestowes almes, giues counsell, &c.*

*SIL.* It is very true: hee that doth these things, and other good things, and doth them often and continually, yet may bee a person that doth walke after the flesh; if he do them out of a corrupt carnall minde, and vnpure conscience, seeking to please himselfe and other men, beeing carried with his owne profit or praise, and not seeking Gods glorie: Finally, doing them rather of custome, then of conscience and obedience

to Gods commandement.

*TIM. Then tell vs how many sorts there bee of them, that walke after the flesh?*

*SILAS.* Two sorts: the first bee they, which are wicked and open sinners, hauing cast off the reuerence of God, and shame of man, as drunkards, common swearers, periured person, adulterers, common lyers, couetous, railers, contentious persons, and the like. The second sort, be Hypocrites, which cloake their actions and life with appearance and shew of faith, obedience of the word, good conscience, and the Spirit of God: yet in truth, they are voyde of all these; and haue no other leader, guide, or ground of their life and doings, but their owne ignorant mindes and false hearts, being wholly carryed with bye and fleshly respects and worldly gaine.

*TIM. Giue vs some plaine markes, whereby they that in this sort walke after the flesh, may perceiue it in themselves that it is so?*

*SILAS.* First, that they vse not to take counsell of Gods word, to make it their rule of euery particular action of their life, *Psal. 119.9.* Secondly, they neuer looke vpon their paterne and example Christ Iesus, how hee spake and did, that they may doe the like, *1 Iohn 10.17.* Thirdly, they do not by prayer lift vp their hearts to God, to gouerne them in their counsels, speeches, and deeds, *1 Thes 5.17. Nehemiah 2.4.* Fourthly, when they haue spoken or done any good thing, they doe not returne the praise of it to God, *1 Cor. 10.31.* Lastly, they are not resolu'd to suffer reproach and wrong, for their profession and well doing, *Math. 10.37. Luke 14.27.*

*TIM. Now shew vs who may be said to walke after the Spirit?*

*SILAS.* Not they who haue some good desires and deeds, but they whose course of life and actions for the tenour of them, are euermore constantly ruled by the motion of Gods Spirit, which they follow as their guide and leader: as it is not afaire day wherein the Sunne shineth

shineth now and then, if there bee foule weather in the rest.

**TIM.** *May not a man slippe and trip in his way sometimes, yea stumble and fall, and yet bee saide to walke after the Spirit?*

**SILAS.** It is right so, because a spirituall or godly conuersation, must not bee iudged by one or a few actions; but by the tenour of it, and as it holds, and is for the most and greatest part: otherwise none should be said, to walke after the Spirit, because there is none that liues and sinneth not.

**TIM.** *What be the sorts of them that walke after the Spirit?*

**SILAS.** Two: Some strong, as *Abraham, David, &c.* Some weake, as the Apostles of Christ were before the ascension of the Lord.

**TIM.** *What be the markes of one that walke after the Spirit?*

**SILAS.** These two: First, an earnest desire both to know, and to walke in the good way. Secondly, a sincere sorrow for his failings and fals, and arising by repentance, and the contrary to these two before mentioned.

**TIM.** *What profit comes there of these things?*

**SIL.** First, it reprooves such as boast that they are in Christ, and yet shew the contrary by their walking after the flesh. Secondly, it assureth them that walke after the Spirit, that they are the very members of Christ. Finally, it teacheth all men, that sanctification of the Spirit, is an vnseparable companion, and fruit of our iustification by faith: moisture and water, heate and fire, light and Sunne, are not more firmly vnited then faith and holinesse.

#### DIALOGUE II.

##### Verse 2.

*For the Law of the Spirit of life which is in Christ Iesus, hath freed or deliuered me from the Law of sinne and of death.*

#### TIMOTHEVS.

**W**hat is the drift and purpose of this Scripture?

**SILAS.** It is a prooffe and confirmation of the former verse, and of the latter part of it, (as some thinke) by a reason taken from the efficient and begetting cause of holy conuersation, to wit; the Spirit of Christ giuen to the faithfull, who hauing communion with Christ, haue also fellowship with his Spirit. But I rather take it to bee the prooffe of the former part of the sentence, confirming to vs, that there is no condemnation to such as are in Christ; which is confirmed by this reason, because the Spirit of life which is in Christ the head, beeing allowed vnto his members, doth quite abolish sinne and death, that though sin remaine in them, yet it shall haue no force to condemne them.

**TIM.** *What then doe you thinke the summe and substance of this verse to be?*

**SILAS.** This verse together with the three following, is to be expounded of the third part of our iustification, to wit; of the perfect holinesse of Christs humane nature, imputed to vs, as the remedy and couer of our most defiled nature, of the deliuey of our impure nature, by the impuration of Christs sanctified nature.

**TIM.** *What be the parts of this Text?*

**SILAS.** The parts be foure: First, what that is whereby we are freed, [*For the Law of the Spirit, &c.*] Secondly, what manner of thing this freedome is. Thirdly, to whom it doth belong [*Me.*] Lastly, from what euils we are deliuered, [*From the Law of sinne and death.*]

**TIM.** *Come to the words, and tell vs what is heere meant by the Spirit?*

**SIL.** Some by the Spirit, do vnderstand properly the holy Spirit, the third person in the Trinitie, which gouernes and rules our mindes by his inward motions, as by a Law. Others, by it vnderstand the doctrine of faith, or of the Gospell, which is a doctrine of the Spirit and life, *Psal. 19, 7. 2 Cor. 2.* If we follow this exposition, the meaning will be thus much: that the Gospell or doctrine

ctrine of faith doth free, that is, absolute and pronounce mee free from the Law of sinne and death, that is, from the guilt and condemnation that the Law of *Moyes* threatneth vnto sinners. This then is a very godly exposition, but not fit to this Text, that doth not at all speak of the Law of *Moyes*, which is no where in Scripture called the Law of sinne; but forbiddeth it and commandeth wholesome and profitable things: neither doth hee enreat here of the efficacy and power of the Gospell, and the doctrine of Faith, which is neuer called the Law of the Spirit. But I iudge Spirit to bee put here for the worke and efficacy of the Spirit (to wit) for the grace of sanctification and holinesse, which is called a Law, because it is like to a Law, hauing power to gouerne and moderate. And the word [*Life*], is added, to shew that the Spirit which worketh this, is no idle and dead thing, but a liuely viuiifying and quickning Spirit, beeing the author both of an holy life, and eternall life, and that first in Christ the head; and for his sake and merit, in the faithfull his members. That this is here meant, may appeare by the opposing and setting it against the Law of sinne. Vnder which must needs be comprehended corruption of nature, being contrary to holinesse.

**T I M.** *I grant then, that by the Spirit of life, is meant the businesse and purity of mans nature, as a worke of that quickning Spirit which ruleth by a Law: but whether take you it of holinesse inberent and wrought in our owne nature being regenerate, or in Christ his humane nature, as in the proper subiect?*

**S I L A S.** I do take this latter to be true, that it is taken of the sanctification of Christ his nature. My reasons bee: First because it is written, not in vs, but in Christ, [*The Law of the Spirit of life which is in Christ.*] Secondly, because Christ his sanctification meriteth deliuerance from sinne, not our sanctification, which is but a token and testimony of our purchased deliuerance. Thirdly, by the imputation of Christs sanctification, this comfort (that we shall not bee

condemned) is confirmed vnto vs. Lastly, if we interpret it of our begun inherent sanctification, we shall further the rotten opinion of the Papists, touching iustification by inherent grace. See verses 3, 4.

**T I M.** *What thing is that deliuerance or freedome which is here spoken of?*

**S I L.** It is the very selfe-same that iustification is, to wit, a full and perfect absolving vs before the Tribunal of God, from the whole guilt and punishment of sinne, which comes to vs by the imputation of Christs sanctification. The reason hereof is, because it is written in the Preter tense, or in the time past, to signify, that our iustification is perfect in this life: whereas, when hee speaketh of our vnperfect sanctification, hee useth a word signifying time to come, Rom. 7, 24. *Who shall deliuer me. &c.*

**T I M.** *Who are the parties that are partakers of this freedome and deliuerance?*

**S I L.** All beleeuers, without any difference of sexe, age, stature, condition, or nation, whether Iew or Gentile.

**T I M.** *Why then doth the Apostle use this phrase saying, [He hath freed mee,] rather then, hee hath freed all the faithfull?*

**S I L.** First, as he set himselfe before an example of weaknesse and spirituall strife; so now also of confidence and of the victory. Secondly, here hee would teach all men to make application of this comfort vnto themselves, saying and beleeuing, Christ freed me, there is no condemnation to me: for this is the power of true faith, to appropriate generall promises; contrary to the Papists, who will haue faith to bee nothing else, but a generall assent to the Scriptures, without particular affiance in the promise of Christ.

**T I M.** *From what thing are wee deliuered by Christ?*

**S I L.** From [*Sinne*] that is, from our vnregenerate nature, as it is corrupted by sinne. Death also is ioyned to it, because it makes vs guilty of, and subiect to death and destruction, which fol-

lowes

lowes all kinde of sinne, as the night fol-  
lowes the day, and shadow the body.

**TIM.** *What meaneth hee by putting  
this word [Law,] vnto sinne?*

**SIL.** Because the guilt of our sin-  
full nature, is as a bond to make vs  
bound vnto eternall death. Secondly,  
because in such as are not regenerate, it  
doth exercise a mortiferous tyrannicall  
power and gouernment.

**TIM.** *Now shew vs what benefite wee  
may make of this whole verse, thus ex-  
pounded?*

**SIL.** It affoordes vs an instruction, a  
comfort, reproofe, and consutation. The  
instructions, that not onely Christ his  
obedience in this life, and the sufferings  
in his death, but the sanctification of his  
humane nature is ours, and is as verily  
belonging to the faithfull, as if they had  
beene borne without sinne. Secondly,  
the comfort is that such as are in Christ,  
may in all their temptations in life and  
death, comfort themselves with this as-  
surance, that their finnes neither of their  
actions, nor of their nature, shall euer be  
imputed to them. Though they may of-  
tentimes feele their wicked and rebelli-  
ous nature, stirre and resist Gods Law,  
yet such as doe resist the motions of sin,  
yeelding themselves obediently to the  
motions of the Spirit, are secured and  
made certaine that their remaining sin  
shall neuer condemne them; because  
Christ hath freed and deliuered them  
from it perfectly, allowing them his  
owne sanctification to be theirs. It is a  
meruailous comfort to them that haue  
need of it, and can apprehend it. Third-  
ly, this doth reprove the ignorant dis-  
solute Christian, who neuer thinkes  
what an euill his corrupt nature is, nor  
is euer troubled with those euill moti-  
ons and desires that suddenly spring  
from it: full little do they consider that  
the Sonne of God must descend from  
heauen, and humble himselfe to become  
a man, that hee might free vs from the  
impurity of our humane nature. And  
lastly, it doth confute our blinde erring  
Papists, of whom the verie wisest of  
them neuer came so farre as to know  
that naturall concupiscence is a sinne in

the regenerate, and stands in neede of a  
Saviour.

DIALOGVE III.

Verse 3.

*For that that was vnpowable to the Law,  
in as much as it was weak, because of  
the flesh, God sending his owne Sonne in  
the similitude of sinnefull flesh, and for  
sinne, condemned sinne in the flesh.*

TIMOTHEVS.

**W**hat is the drift of this Text?

**SIL.** It renders a reason to  
proue, that the most perfect holinesse of  
Christs humane nature (called in the for-  
mer verse, the Spirit of life) being impu-  
ted vnto beleeuers, doth free them from  
sinne and death, that is, from the re-  
mainder of sinne sticking still in their  
nature, and the punishment of eternall  
destruction due to it. This reason is ta-  
ken from the end of Gods purpose in  
sending his Sonne to take mans nature  
into the fellowship of his person; for he  
was sent to take flesh vpon him, to  
helpe and succour the infirmity of our  
flesh. Or more plainly thus, Christ was  
sent of his Father to take the nature of  
man in the wombe of a Virgin, free from  
sinne, by the worke of the holy Ghost,  
to this end, that he might restore our na-  
ture vnto such a perfection of righteou-  
nesse, as the exactnesse of Gods Law  
doth require. For though the Law did  
teach a perfect righteousnesse both of  
nature and actions, yet it is very vnable  
to bring vs thereunto, because wee do  
lacke strength and power to performe  
and keepe it both before and after our  
regeneration. From whence doth fol-  
low, that seeing by the strength of the  
Law we cannot attaine perfect righte-  
ousnesse and saluation with freedome  
from sinne and death, because of the  
infirmity of our flesh; therefore it was  
of necessity, that Christ should take our  
nature full of holinesse, to doe that for  
vs which the Law could not do, that is,  
to destroy sinne and death, and to make

L I

them

them (which by faith lay hold on him) so absolutely righteous as the Law requires. For thus the case standeth, that not onely our thoughts, words, and workes, should be free from sinne, and wholly vpright; but also, that our nature, euen the very faculties of our reason and will, should be in all things conformable to Gods will reuealed in his Law, as *Adam* was in his creation, and according to that which is written, *Love God with all thine heart, &c.* Now because none, no not the godliest, do euer get this perfection while they are here, (their nature still remaining corrupt in part, and rebelling against God, Rom. 7. 22) therefore all must needs haue perished, except our nature had bene fully sanctified in the man *Christ*, who is freely allowed to the faithfull, to free them from condemnation.

*TIM.* Divide the Text now into his severall parts?

*SILAS.* It hath these two parts: First, the end for the which God sent his Sonne into the world, to wit, that the infirmity or weakenesse of the Law (by occasion of vs and our sinne) should bee no let, or hinderance to mans saluation. Secondly, what *Christ Iesus* did, beeing sent, and come: hee did by sinne condemne sinne in the flesh.

*TIM.* What Law is meant here, and what is it that it cannot do?

*SIL.* By Law is heere meant, not the Ceremoniall, but the Morall Law, which is impossible to iustifie a man before God, or to bestow perfect righteousness vpon him, as appeareth by the beginning of the next verie.

*TIM.* Yet it was saide in the seventh Chapter, that the Law was ordained vnto life?

*SIL.* The Apostle sheweth there, what it is able to do in his owne nature; and here, what it is not able to do to vs that are sinners. For the Law (by Gods ordinance) could iustifie vs, and bring vs to life eternall.

*TIM.* But how is it that the Law cannot iustifie and make vs righteous, seeing it doth teach a perfect righteousness?

*SILAS.* It is true indeed, that the Law instructeth vs fully, both what is to be done, and what is to be auoyded; but there are three other things required to the iustifying of vs, which it is impossible for the Law to do for vs. As first, to offer vs forgiveness of those things we do against the Law, which accuseth, but absolueth not. Secondly, to worke faith in vs, to lay hold vpon forgiveness being offered, which the Law cannot engender. Thirdly, to put strength and power into vs, that we may bee able to keepe all the commandments of the Law, to the end of our life. All which things are impossible to the Law, because it onely instructeth what to do; but ministrerh no strength to do, that it bids. It promisseth life to the doers, and threatmeth death to the transgressors, but offereth no power to sinners, much lesse giues faith to apprehend it; for this is the office of the Gospell, 2 Cor. 3. 6, 7, 8. The cause why these things are impossible to the Law, is because it is weake, that is, vneffectuall and feeble for these purposes; which cometh not from the Law, but from our flesh and corrupt nature.

*TIM.* What doth the Flesh signifie here?

*SILAS.* That naughtinesse and sinfull corruption, that through *Adams* fall passed through all mankind, and doth remaine still euen in men regenerate, but it is corrected and reformed in part in them, and that daily till it bee abolished.

*TIM.* What is the effect and fruit of this remaining corruption and sinne?

*SILAS.* It doth make the members of *Christ*, and new borne Children of God, vnable perfectly and fully to keepe the Law. As first, because through force of this remaining corruption, they do diuers things contrary to the Law. Secondly, they leaue vndone many good things commanded by the Law. Thirdly, in the good things which they do, there bee much imperfections and vncleanesse, therefore it is impossible to be kept of the most righteous that is. In our creation it was possible, and in state

state of glorification shall bee, but in estate of our vnperfect satisfication, it cannot be.

**T I M.** *Is it not a wrong to God to say, that hee hath giuen vs a Law vnpossible to be kept?*

**S I L.** No, none at all: First, because in our Creation, we receiued strength to keepe it, which wee lost through our owne default. Shall a Landlord bee blamed, because the Tenant is vnable by his owne vnthriftnesse to pay his rent? Secondly, because in the estate of glorification, we shall haue power to keepe it perfect, for then our knowledge and loue of God and our neighbour shall be perfect. Thirdly, because in the estate of regeneration, the godly may be said after a sort, and in some sense perfectly to keepe it. For the regenerating Spirit hath begonne in them obedience to the Law, giuing them strength to desire and endeauiour it. Also their wants and failings in their obedience are pardoned, and hee is said to haue no sinne, when that is not imputed which is done. And lastly, the perfect obedience of Christ, is allowed vnto the faithfull. *Omnia mandata Dei inquit August. facit a deputantur, quando quicquid non fit, ignoscitur.*

**T I M.** *In what sense is it then, that the Law is impossible to be kept?*

**S I L A S.** The wicked which are strangers from Christ, are absolutely vnable to do any part of it, but breake it throughout, Rom. 5, 8. Secondly, the regenerate and godly, they are not able by grace inherent in their owne persons perfectly to doe it, but faile in many things, and sundry wayes, 1 Iohn 1, 7, 8. Iames 3, 2.

**T I M.** *Declare vnto vs the profit that we are to make of this Doctrine, touching the impossibility of keeping the Law, and being iustified by it.*

**S I L A S.** First, it conuinceth and confuteth both the *Pelagians* and the *Papist*: the one, because they teach, that men by the strength of nature are able to keepe the commandements: the other that by strength of grace, the godly are not onely able to keepe the Law, but to doe more then the Law requi-

reth. Secondly, it serueth to humble vs much, that wee cannot keepe the Law, and that through our sinnefull weaknesse: also to stirre vs vp vnto praiere for grace to yeelde better obedience vnto it, seeking that strength from God which we haue not in our selues, to bee able in some measure to yeelde obedience to the Law. Thirdly, it instructeth all the faithfull, to know, that iustification before God, is not to bee had by good workes, because they are imperfect, not answerable to the rigour of the Law, and are all stayned by the corruption of the flesh mingled with them. Fourthly, this doth teach vs, that seeing wee cannot haue iustification from the Law; therefore all men must bee content to deny themselves, and goe out of themselves, and seeke perfect righteousnesse in another, to wit, euen from the Sonne of God sent into the world, that he may be made man for vs; and the end of the Law, for righteousnesse to all which beleecue.

**T I M.** *What are wee to learne from these words, [That God sent his owne Sonne?]*

**S I L.** These three seuerall Lessons: First, the distinction of the persons in the Trinity; for if the Sonne bee sent from the Father, of necessity he is a person distinct from the Father; which confuteth *Sabelinus*, who held a distinction not of persons, but of names. Secondly, that Christ is the Sonne of God, otherwise then we are, euen his owne Sonne, that is, consubstantiall and coequall with the Father, contrary to the *Arrians*, who denied the eternall Godhead of the Sonne, whom they make an inferiour second created God, that is, indeed not a God at all. Thirdly, hence we learne, that when the high and soveraigne cause of our saluation is sought for, we may not stay in Christ himselfe, but arise vp vnto the goodnesse of God the Father, sending his Sonne: which confuteth such as will haue foreseene faith and workes, to bee the mouing cause of appointing vs vnto saluation; when as Christ himselfe is not the impulsive mouing cause of appoynting vs

vnto saluation, but Gods owne loue moued him to giue and send Christ vnto vs, Iohn 3, 16.

**TIM.** *What is the vse of this third and last lesson?*

**SILAS.** It doth admonish all the faithfull, that since God freely out of his loue sent his Sonne for them; therefore it is their duty to send their hearts vnto him, wholly to be his, as men send mutuall gifts one to another. Rom. 12, 1.

**TIM.** *What is meant heere by the similitude of sinfull flesh?*

**SILAS.** The meaning is, that Christ being sent of his Father, became a very man, hauing the true nature of a man, being like to all other men except sinne: also by flesh is here meant, humane nature consisting of body and soule, being considered without corruption of sinne.

**TIM.** *Why doth hee say, in the similitude of flesh?*

**SILAS.** To teach vs, that Christs manhood not onely seemed and appeared, but indeed was such, as is the manhood and nature of euery other man. Secondly, to shew vs, that howsoeuer a naturall eye could see nothing but the foune of a man, yet that he had another, euen a diuine nature, not to be perceiued, but by the eye of faith.

**TIM.** *Why is sinne added heere and put to flesh?*

**SILAS.** First, because humane nature as wee beare it, is corrupted with sinne: but Christ tooke it pure without sinne. Secondly, our nature as Christ tooke it, though it were free from the contagion of sinne, yet it was not free from the effects and fruits of sinne; for he was subiect to hunger, thirst, cold, nakednesse, wearinesse, and death it selfe: which because they are the necessary consequents of sinne, therefore are they heere called by the name of sinne.

**TIM.** *What is the instruction that ariseth from these words beeing thus opened?*

**SILAS.** That Christ was truly incarnate and made man for our sakes:

as God taking mercy on lost mankind, is the efficient cause of our freedome; so his Sonne sent, is the materiall cause of our freedome.

**TIM.** *Wherefore was the Son of God rather to take humane nature, then the nature of Angels?*

**SILAS.** Because the purpose of God was to redeeme and saue, not the Angels, but mankind, Heb. 2, 15, 16. which as it doth expresse the greatnesse of Gods loue to man, so it must greatly excite and stirre vp mans loue to God: for it is very considerable, that men and Angels are both sinners, yet the remedy was allowed to vs.

**TIM.** *But wherefore was the Sonne of God, to take mans nature pure without sinne?*

**SILAS.** Because otherwise hee could neither haue beene made a sacrifice for vs, nor righteousness to vs: for had hee had our nature with the least sinne, hee could not onely haue beene no Sauour to vs, but himselfe should haue stood in need of a Sauour, and in stead of giuing righteousness to others, must haue receiued righteousness from another.

**TIM.** *But how was it possible to seuer sinne and our nature one from the other?*

**SILAS.** Well enough; he that seuered them in the first Adam by creation, could tell how to seuer them in the second Adam by incarnation; as he wil at length seuer them in all beleeuers at their glorification, sinne being but an accident which may be separated without hurt to the subiect.

**TIM.** *What is the vse of this?*

**SILAS.** First, to moue vs to blesse God who hath giuen vs a Sauour holy and separated from sinne and sinners, Heb. 7, 26. Secondly, to hunger and thirst after the sanctity and purenesse of Christs humane nature, seeing we haue so great need of it, to couer our most vnholly and defiled nature, the infection whereof alone is enough to condemne vs without this remedy.

**TIM.** *What was it that Christ did for vs being made man?*

**SILAS.** Hee did for sinne condemne

Christ had not saued vs from sin, being himselfe a sinner.

dennie sinne in the flesh.

**TIM.** What is meant heere by *condemne*?

**SILAS.** Not to punish, or exact punishment for sinne, but to abolish and take away sinne at once out of mans nature; as the word is vsed, 1. Pet. 4. 6. condemnation being put for that which followes it, as condemned persons vse to be taken out of the world that they may bee no more; so is sinne from vs by the imputation of Christs perfectly sanctified manhood: for though sinne remaine in the godly, yet it is as if it were not, being not imputed; as *Augustine* said, *Quicquid ille non imputare decreuit, sic est quasi non fuerat.*

**TIM.** What is to bee vnderstood by this word when he saith, [*For sinne*]

**SILAS.** Some interpret [*For sinne*] of sinne, because sinne did vniustly set vpon Christ to get him to dye, and to be crucified, see Iohn 16. 9. Secondly, [*For sinne*,] by some doth signifie for remission of finnes. Rom. 5. 6, 8. Thirdly, some interpret [*For sinne*,] to bee a sacrifice for sinne, 2 Cor. 5. 21. But I take it this word, [*For sinne*,] must be ioyned to the word [*Sent*] and then it noteth the finall cause or end, for the which Christ became man, namely, to take away, chase, and driue sinne out of our nature which he tooke vpon him; for this text speaketh of his incarnation, and not of his sacrifice and death.

**TIM.** What is our instruction then from these last words?

**SILAS.** This, that all true Christians stand in extreame neede, not onely of his passion and death, in being made a curse, or of his perfect obedience in doing the will of God in his life; but of his very incarnation, and of his most holy and pure manhood: because otherwise it is not possible that euer any beleeuing Christian should be saued, but that they should all perish; and Christ with whatsoeuer hee is or hath, as by testimony of Scripture giuen to vs, ordained for vs and our saluation.

**TIM.** Why do ye say so? how can they perish for whom Christ dyed, and for whom he kept the Law?

**SILAS.** Because none can haue eternall life in heauen, vlesse they haue the absolute perfect righteousness which the Law exacteth, one principall part whereof is the perfect integrity of our nature; our will and reason being conformed and fashioned agreeably to the perfect iustice of God reuealed in his Law, so as there be not the least inclination, or pronenesse to any euill, but a through disposition to euery good thing. This full perfection the Law is not able (as we haue heard) to effect and worke in vs, because it is weake through our corruption, whereby we are made vnable to answer it. And therefore if we should not finde this perfect righteousness and integrity, which the Law requireth of them that are to liue for euer, in the humane nature of Christ, and haue it allowed and giuen to such as doe beleeue in him, it were vnpossible that any should be saued, because nothing that is vnclane and vnholly, shall enter into the new Ierusalem, Reuel. 21. 27. And our nature euen after regeneration and faith, it is still defiled by the remainder of sin. Howbeit Christ is not diuided, hee that hath one part of his Mediators ship, hath the whole, like a Ladder where no one stae can be lacking.

**TIM.** What profit is there to bee made of this?

**SILAS.** First, it teacheth Christians to be no lesse thankfull for Christs incarnation, then for his passion. Secondly, it serues to humble euen the godliest that are, to thinke vpon their dwelling and remaining sinne, for the abolishing whereof, God must descend and bee made man. Thirdly, it helps to comfort the weake ones, when they are tempted to doubt of their saluation through the in-bred corruption which they carry about them, and prouokes them to sinne against God. Let them by a true faith consider of Christ his most perfect naturall innocency, that it is no lesse reckoned to them for healing their defiled nature, then his obedience and sufferings for remission of actuall finnes, and acquitting them from eternal destruction.

DIAL.

## DIALOGVE IIII.

Verse 4.

*That the righteousness of the Law might be fulfilled in vs, that walke not after the flesh, but after the Spirit.*

TIMOTHEVS.

**W**hat doth this fourth verse containe?

SILAS. Two things: First, a declaration of the end for the which God sent his Sonne in the flesh, to wit, that the righteousness of the Law might be fulfilled in vs: and herewith hee concludes the comfort set downe in the beginning of this Chapter, touching freedome from condemnation to them that are in Christ. Secondly, he returns to the doctrine of sanctification, set downe in the latter part of the first verse, and here againe repeateth it word for word [*Which walke not after the flesh, but after the Spirit.*]

TIM. *What is meant here by the righteousness of the Law?*

SILAS. That righteousness which the Law requireth from euery one that shall be justified before God, and liue eternally by it. This righteousness is twofold, according to the diuers deliuering of it from God to vs: The first, is that which was written and engrauen into Adams heart at his Creation, and not wholly defaced after his fall, Rom. 1.31. The second was that which was written in the Tables of stone by Moses, and is contained in the ten Commandments, wherein we haue a plaine and perfect explanation of the Law of nature. This righteousness then is, that absolute or full integritie & vprightnes of the whole man, beeing thoroughly conformed and framed to the will of God his Creator; where there is nothing in words, actions, thoughts, reason, and will, but what is in all points agreeable to the will of God. This righteousness of the Law, whosoever hath it, shall thereby stand iust in Gods sight, able to abide the rigour of his iustice.

TIM. *How is this righteousness ful-*

*filled in vs, who are not onely sinners by first birth, but haue sinne in vs euen after our new birth?*

SILAS. True indeed, the righteousness of the Law is not fulfilled by vs, that is; by any righteousness inherent, or beeing in our owne person, which is alwaies imperfect euen in the best men: but it is fulfilled in vs, because it is found in Christ, whose members we are, and into whom we are ingrafted by faith. And therefore being all one with him, and he with vs, that which is his, is ours, and that which is in him, is in vs. In vs then it is fulfilled, though not by sanctification, inherent in our owne persons, yet by imputation of Christs sanctified nature vnto vs.

Or more plainly thus: Such as doe apprehend and lay hold vpon Christ by faith, vnto them God the Father doth freely impute the merits of the passion and death of his Sonne for remission of sinne, and for freedome from punishment of sinne; and of his obedience to the Law, for couering the guilt of Adams disobedience; and of his humane nature perfectly sanctified, for the healing and restoring of our corrupt nature. Thus all true beleeuers haue that righteousness in most absolute manner which the Law of God can exact at their hands. For the faithfull hauing all their sinnes forgiven them, and the whole punishment of sinne discharged through the death of Christ, and withall the perfect obedience of his life and actions allowed vnto them; lastly, his most holy nature imputed: What is it now that the Law dealing in all strictnesse and rigour, can exact vnto a full righteousness, but it may bee found in the true beleeuers? Therefore to such (let sinne and death do their worst,) there can bee no condemnation.

TIM. *What instructions now will arise from these words thus opened?*

SILAS. First, whatsoeuer belongs to the perfect iustification and saluation of a sinner, it is to be found in the man Christ, and in him alone, because God hath so willed and appointed it, Acts 4, verse 12.

TIM.

**TIM.** *What use is there of this point?*

**SIL.** First, it overthrowes all Popish additions of mens merits, which are to be abhorred, howsoever couered and coloured with the name of Christ. Secondly, it admonisheth all men to seeke after the true distinct knowledge of Christ, and to desire to know nothing but him vnto their saluation; hungering after his righteousness, wherein standeth their full and perfect happiness.

**TIM.** *What is the other instruction out of this first part of the verse?*

**SILAS.** That the whole righteousness of Christ, and whatsoever is in him, is theirs which are his members by faith.

**TIM.** *By what meanes may wee know them which are thus his members?*

**SILAS.** By this marke, that they walke not after the flesh, but after the Spirit.

**TIM.** *But wherefore doth the Apostle repeat this, hauing mentioned it before?*

**SIL.** Because faith, by the which we are in Christ, being an inward and hidden thing seated in the heart, may easily bee counterfeited by hypocrites, who if they do, say, professe, and glory, (as they are apt enough to do) that they are in Christ; there is none can controule them, because none can see what is within their heart. And howsoever such as are in Christ and haue faith, cannot deceiue themselves: yet many do, by thinking that they are in Christ, and haue faith, when they haue not, presuming of what they neuer receiued.

This moued the Apostle heere againe to mention such a witnesse of our being in Christ, which is outward and more subiect to sence, and therefore lesse apt to deceiue, namely, newnesse of life, or sanctification; which is such a thing, as without it we can neuer assure our selues that our sinnes are forgiven by Christ, and that wee are free from condemnation. For though it be not the proper cause of our comfort, yet it is a cause without the which wee can haue

no sound comfort, because it is ioyned vnseparably with iustification: for God doth euer sanctifie by his Spirit, whom he doth iustifie by faith: also newnesse of life is a sure testimony of a liuely faith, which makes vs certaine of our reconciliation with God. Moreover, newnesse of life, is a fruit of the Spirit, and it is a cheefe part of our thankfulness to God, who is then most honoured, when his will is sincerely obeyed.

**TIM.** *What use is to be made of this doctrine?*

**SIL.** First, it reprocues the Hypocrites, who say they haue sanctification, and yet still walke after their owne corrupt lusts. Secondly, it admonisheth all to labour for sanctification, without which there is no certainty of iustification to be had. Lastly, it much confirmeth such Christians, as labour to leade their liues purely after the motions of Gods Spirit, struing against the lusts of the flesh; grieuing heartily with a godly sorrow for their daily failings of infirmities, rising by true repentance, laying hold vpon forgiveness promised of Christ in the Gospell, and euer after walking more awfully and warily, and endeauiouring to profit to better and greater obedience of the word; let not such despaire.

#### DIALOGVE V.

Verse 5.

*For they that are after the flesh, sanour the things of the flesh, and they that are after the Spirit, sanour the things of the Spirit.*

**TIMOTHEVS.**

**VV** *What doth this Text containe?*

**SIL.** The Apostle hauing turned himselfe againe to the doctrine of sanctification, affirmeth of all beleeuing iustified persons, that they study to liue and leade an holy life: this hee declareth by a comparison of contraries after this manner. They which are after the flesh, walke after the flesh, and liue wickedly: but they which are after the Spirit,

Spirit, walke after the Spirit, and liue godly.

**TIM.** Now expound the words, and tell vs who they are that are said to bee after the flesh?

**SILAS.** Vnregenerate and wicked men, who are nothing else but flesh and corruption, in whom that sinfull quality deriued into all mankind by natural generation, is no whit corrected and mortified, but remaineth still in full force, bearing rule ouer them, and commanding them as a Lord and King, being not reformed, howsoever haply restrained in some.

**TIM.** What is it to fauour the things of the flesh?

**SIL.** This is a borrowed kinde of speech, taken from the body, and translated to the minde, signifying the setting of our thoughts, care, and endeavour, to fauour or follow such euill workes, as sinfull corruption mooues men to: viz. such as be rehearsed in Gal. 5. 19 as adultery, fornication, vncleanness, wantonnesse, debate, wrath, enuy, &c.

**TIM.** What is the instruction arising from the first part of this first verse?

**SILAS.** This: that such as the man is, such bee his workes; an euill man, full of euill affections, cannot but bring forth euill fruite. The reason is, euen that which Christ himselfe yeeldeth, Math. 12. 33. *Make the tree euill, and the fruite will be euill.* Euill trees cannot bring forth good fruite. And Titus 1. 15. *To the vncleane, all things are vncleane:* for euen their mindes and consciences are defiled; euen a filthy corrupt fountaine cannot send forth sweet waters, so a soule wholly polluted with sinne, can neither thinke, speake, nor do, any other things then they which be sinfull.

**TIM.** Yet many vnregenerate men, both thinke vpon, and do many naturall, morall, ciuill, and religious duties: how is it then, they sinne in euery thing they doe?

**SILAS.** It is true: euill men doe many workes of all kinds which bee good, if we respect the substance of the thing done; but they are the things of the flesh (euen sinfull workes) as they

be workes of such persons who be wholly sinfull, as Hag. 2. 15. *All the workes of their hands; and all that they offer here be vncleane.* For whatsoever it is that vncleane persons do, it neyther hath a good beginning (for they doe it not in faith) neither is it done in a good manner, (because it is not done out of obedience to God, and loue towards him and our neighbour) neither is it referred to a good end, (for it is not done for Gods glory, but for vaine-glory.)

**TIM.** What use and profit now are we to make of this first instruction?

**SILAS.** First, it may teach vs how fearefull and greuous their case is, who are vnregenerate, seeing they sinne against God, to the endangering of their owne soules in euery thing they do; all their actions, how glorious and goodly soeuer to the eye of the world, being odious and abhominable before God. Secondly, it doth teach vs what a needfull thing sanctification is, and how much it is to bee sought and laboured for. Thirdly, it admonisheth men not to content themselues with doing onely such things as be outwardly good, because one that is after the flesh and wholly corrupted, may goe so farre. Fourthly, when we see any man to fauour and minde wholly the things of the flesh, being giuen to euill workes, we may bee certaine, that such a man is yet a man after the flesh.

**TIM.** Tell vs now who they be, that be after the Spirit?

**SILAS.** Such as are led by the Spirit, following the inspiration of God; or they in whom the Spirit of God ruleth and hath dominion, correcting and keeping vnder sinfull corruptions, and stirring them to good things pleasing to God.

**TIM.** What is it to fauour the things of the Spirit?

**SILAS.** To minde, purpose, endeavour, and practise, such holy workes, as they are mooued to by the Spirit of God. These workes are rehearsed, Gal. 5. 22. as loue, ioy, peace, long-suffering, gentlenesse, goodnesse, fidelity, meeknesse, temperance, &c. Also Ephesi-  
ans

ans 4. and 2. Pet. 1. 5, 6, 7.

**TIM.** *What instruction ariseth there from these words thus opened?*

**SILAS.** It is this: the godly which are guided by Gods Spirit, doe study how to do such workes as come from the Spirit, euen as carnall men guided by the flesh, are wholly giuen and addicted to such workes as be euill. The reason hereof is that which our Sauour saith, Math. 12, 33. *Make the tree good, and the fruite will be good:* Alſo it is the nature of the Spirit and grace of God, to moue and prouoke vnto such workes as be like it selfe; that is to say, holy and good workes, as the Spirit is holy and good.

**TIM.** *But many godly persons which are after the Spirit, haue both thought vpon, and done the things of the flesh: as David, and Peter, &c. How then is it said that they which are after the Spirit, sa- uour the things of the Spirit?*

**SILAS.** It is so: yet godly persons are not moued to those euill workes by the Spirit, but by remaining flesh and dwelling sinne: for the godly are sanctified in part, and not perfectly and wholly: therefore it is that they are still subiect to sinne; which as they do not commit by full consent of will, so they rise againe from it by repentance. Secondly, a spirituall and godly person must not be iudged by one, or some few acts and deeds of his life, but by the tenour of it, and as it is for the most part: now for the most part, godly men do saue and minde the things of the Spirit; their desire is to liue honestly, and to keepe an vspotted conscience toward God and all men.

**TIM.** *Shew vs now the profit that is to be gathered out of this doctrine?*

**SILAS.** First, it teacheth, that all beleeuing iustified persons, much exercise themselves in such workes as are commanded of God: for iustification by faith, wherefoeuer it is, it hath alwaies annexed with it sanctification, or study of an holy life; which can no more be separated from it, then a liuing man can be separated from the soule. Secondly, heere is a speciall comfort for

such as endeavour to doe good things pleasing to God, with loue and delight in them; because such haue the Spirit of Christ, and therefore are certainly iustified, free from sinne and death, and shall neuer be condemned, but eternally saued in heauen. Lastly, it affords a re- prooue to such as say they haue the Spirit of Christ, and yet saue not the things of the Spirit, being either openly vicious and wicked, or else carelesse of a godly conuersation, neither fearing the offence of God, nor yet once in earnest minding his glory.

DIALOGVE VI.

Verse 6.

*For the wisdom of the flesh is death, but the wisdom of the Spirit is life and peace.*

**TIMOTHEVS.**

**W** *hat doth this Text containe?*

**SIL.** Vnto the doctrine of sanctification set forth in the fift verse, here is now ioyned an exhortation, stirring vp beleeuing persons vnto holines of life. Secondly, a deuotion to dis- swade from following the lusts of the flesh, and liuing wickedly.

**TIM.** *By what argument and reason doth hee call men from walking after the lusts of the flesh?*

**SILAS.** By a reason taken from the effects, thus: To liue after the flesh, following and obeying the lusts thereof, will bring forth death; and therefore we must not saue and affect the things of the flesh, but eschew them rather.

**TIM.** *By what reason are beleeuers perswaded to saue the things of the Spirit, or so line holily?*

**SILAS.** By a reason taken from the effects after this sort: To saue the things of the Spirit, doth bring forth life and peace: therefore we are bound to follow the affections of the Spirit, endeavouring diligently and vprightly to performe and do such good workes as

were shall bee moued vnto by the holy Spirit working in vs.

**TIM.** *Let vs now heare you expound the words, and tell vs what is here meant by flesh?*

**SILAS.** That same vicious and naughty quality of sinne, powred into our nature from our conception, by carnall generation: whereby both in our reason and will, we are wholly inclined to all finfull things, and not at all disposed to any good, but rather cleane bent against every good thing, Gen. 6, 5. Col. 1, 21.

**TIM.** *What is here signified by wisdom?*

**SILAS.** The concupiscence, lust, and desires of the flesh, or mans finfull nature, as Gal. 5, 24. *They which are Christs, haue crucified the flesh, with the affections and lusts.* The word *Phronēma*, may indifferently bee interpreted wisdom, sence, affections, desires, or lust: so that the meaning of the first word should be this: That which corrupt nature lusteth after and desireth, if it be obeyed, leadeth to death.

**TIM.** *Why would the Apostle call the desire and lust of sinning, by such a word as signifies [wisdom?]*

**SILAS.** For two causes: First, for that vnto carnall wicked men, it seemeth wisdom to desire and doe wicked things: for wicked men apply all their wit, subtilty, policy, and craft, how to contriue and affect wicked and finfull purposes, beeing wise to do euill, and being done, glorying in it, as if it had beene wisely done. Secondly, to teach vs that that which is in man (being vnregenerate) most noble, and most highly esteemed of (to wit, his wisdom, vnderstanding, and counsell,) it is a corrupt and deadly thing, leading and guiding men in such pathes and wayes, as will at last bring them to euermlasting destruction: so farre off it is, that naturall wisdom should bee able to perceiue the things of God, and to direct men to do things pleasing vnto God, seeing it is darknesse and enmity vnto him.

**TIM.** *What is the instruction you gather from hence?*

**SILAS.** First, it admonisheth euill men, not to reioyce in their wisdom, which is such an euill and deadly thing, being seuered from Christ. Ier. 9, 23: 1, Cor. 3, 18, 19, 20. Secondly, it warneth the godly to examine euen their wittiest thoughts and deuises; to bee humbled for them, if they come from the flesh. Let the best and quickest wits most suspect and looke most carefully to themselves.

**TIM.** *What is here meant by death?*

**SILAS.** A deadly thing, as before, Rom. 7, 24. Where sinne is called the body of death. The reason, why sinne or the lust thereof is counted a deadly thing is: First, because it comes from such persons as are dead in trespasses and finnes, Ephe. 2, 1. Secondly, because the lust of sinne brings forth death eternall, and deserues it as a proper and meritorious cause of it, Rom. 6, 23.

**TIM.** *How comes it that the finnes which men do here in a short time meritt punishment which is without any limit or end?*

**SILAS.** First, because God hath so decreed it, it is his owne ordinance and appointment, that the soule that sinneth shall dye, Ezek. 18, 20. Secondly, an infinite and eternall iustice is offended by sinners. Thirdly, because sinne in wicked men growes vnto perfection, and they which follow sinnefull lusts, would doe it for euer, if they might liue for euer.

**TIM.** *What is the instruction that ariseth from these words, [Is death?]*

**SILAS.** First, that the godly from hence are to bee warned to auoide and abhorre euery sinnefull lust and desire, because it deserues death eternall: wherewith howsoeuer God will not punish the faithfull, because there is no condemnation to them, beeing in Christ; yet it standeth them much vpon, greatly to take heed of louing and doing that which may make them guilty of such horrible paine in hell fire. A wise man would not deserue the losse of his temporall life, though he were sure to bee pardoned. What madnesse then were it to deserue the losse of eternall life vpon hope

See this in the story of Pharaoh, Exo. 1, 2, 3. Also of Nebuchad. 2, 1, 2, 3. and Belshazzar, in Daniel.

hope of pardon? Secondly, the wicked from hence are also to be warned, that as they abhorre death, and would not dye and perish euerlastingly, both in body and soule: To let them beware that they go not on to fulfill their fleshly and finfull desires, of pride, couetousnesse, enuy, &c. For he that is truth it selfe, hath spoken it, that the wisdom of the flesh is death, and all vncleane persons shall bee cast out into the burning lake, Reuel. 21, 27.

**TIM.** Come wee now to the next words, and tell vs what is meant here by the Spirit, and by the wisdom of the Spirit?

**SILAS.** By Spirit is here meant holinesse and newnesse of life, which is here called the Spirit, because the Spirit is the author and worker of it, in the hearts of the elect. Also the word which is here translated [*Wisdom*], signifieth science, or affections, as wee saw before. The meaning then is, that the affection, desire, study, and endeauour of a holy and new life, is life and peace.

**TIM.** What understand you by life and peace?

**SILAS.** By life is meant eternall saluation in heauen, and by peace is signified the felicity of the Saints there. Some interpret life, of the motion of the whole soule to Godwards, and peace of tranquillitie of conscience, and reconciliation with God. But the former exposition is the better, because of the opposition betweene death and life: also this particule [*It*] signifieth as much as leadeth, obtaineth, procureth, and brings forth heauenly happinesse.

**TIM.** You doe not thinke that a godly life doth merite and deserue eternall happinesse in heauen?

**SILAS.** No, farre bee it from any Christian so to thinke: that must be left to Christ alone, who by the paines and workes which hee hath suffered and done in his most holy manhood, hath fully merited heauenly life for all his members. The reasons why those holy workes which the faithfull doe, cannot merit saluation, bee these. First, because they be not their owne, for the

will and deed come from God, Phil. 2, 13. Secondly, because they be a debt to God, for when we haue done all, we are vnprofitable, and haue done but duty, Luke 27, 10. Thirdly, because there is no proportion betweene them and saluation; for the one be finite in number, and measure, the other infinite and incomprehensible. Lastly, because they are both imperfect and impure, as they come from vs; and therefore in strictnes of iustice, can merit nothing but death.

**TIM.** But though our godly life cannot merit eternall life, yet you iudge that at the last it shall obtaine it, and bring vs to it.

**SILAS.** Very true: for albeit it cannot be any meritorious cause of life, yet God hath ordained it to bee the ready way to lead to eternall life, Rom. 6, 23. For as a man which hath right (by the gift of his friends) to a peece of ground wherein is hid a rich treasure, his walking in the way which leades to that ground, is not the cause of hauing that treasure, but by that meanes hee doth obtaine the treasure: So though a godly life cannot deserue blessednesse in Heauen, yet that man shall neuer obtaine that blessednesse, which doth not study and endeavour to lead a godly life; for refusing the race he cannot come at the goale.

**TIM.** Now tell vs the profits that is to be made of this instruction?

**SILAS.** First, it may prouoke all men which yet are giuen vnto sinfull workes, to enter into the way of a godly life, euen as they desire to be saued euerlastingly. Secondly, it doth encourage such as haue begun to do well, to continue in a holy course, notwithstanding all troubles and dangers, seeing the end will bee peace and life. Our Apostle presseth newnesse of life, in the 6. Chapter, verse 22. and againe will vrge it in the 13. verse of this 8. Chapter by this very argument taken from the profitable euent; which is a good spurte, such as our dulnesse needeth, though principally wee should doe good, of loue to God.

*Bona opera,  
vta ad vitam  
non causa, sed  
munda. August.*

## DIALOGUE VII.

Verses 7, 8.

*Because the wisdom of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be. So then, they that are in the flesh, cannot please God.*

TIMOTHEVS.

**W**hat doth this Text containe?

SIL. This Text contains two things: First, it giues a reason to proue the wisdom of the flesh to be deadly, because it is an enemy to God. Secondly, from this reason he drawes out a conclusion, after this sort: Seeing the wisdom of the flesh is enmity against God, therefore they which are in the flesh, or be carnall men, cannot please God.

TIM. Expound the words, and tell vs what is meant by the wisdom of the flesh?

SILAS. The affections and lusts of our corrupt nature: which are of two sorts. The first sort be in the vnderstanding part of the soule, called the minde: as counsell, discourse of reason, purposes, drifts, thoughts, desires, motions, together with all actions taken in hand by carnall wisdom; yea, the very principles and beginnings of this carnall wisdom, as they be in men vnto generate, they are wholly infected with naturall blindness and vbleesse, being vtterly displeasing to God. The second sort, be seated in the will, and doe flow from thence, as anger, wrath, enuy, couetousnesse, pride, emulation, &c. with all the actions that proceede from such lusts.

TIM. Wherefore are these affections and lusts called by the name of [Wisdom?]

SIL. Because carnall men are wise to doe euill, esteeming it not the least wisdom to plot and performe sinfull deeds. See before.

TIM. What is here meant by enmity?

SILAS. Enmity doth signifie an

aduersary, an enemy, or one that fighteth against another. The Apostle doth rather chuse to say [Enmity] then enemy, because enmity is a word of greater force and vehemency, seruing more to encrease and aggrauate the naughtinesse and hurt of sinne. For, it sheweth that the lust of the flesh, doth greatly strue against God, as an extreame enemy of his. See the like speech, 1 Iud. 1, 21. For Christ is to me both in life and in death, aduantage, or game, that is, very gainefull.

TIM. Doth not this enmity argue that once there was friendship betwene God the Creator, and men his Creatures?

SIL. It doth so: for there was a friendship betwene them, at the first creation of man, when God printed in mans soule the image of himselfe, consisting in perfect knowledge, righteousness, and true holinesse; then did God loue man, and man did loue God againe. This friendship was broken off by the malice of Sathan, inspiring the hearts of our first parents, with vbleesse, pride, and sinne, from whence arise this fearefull enmity, God extreemly hating man for sin, and man through sinfull affections, extreemly hating God. For sinne made a separation, and diuorced the Creator from the Creature, which were sweetly linked together in an holy and happy communion.

TIM. How may it bee made cleare vnto vs, that all naturall and vnregenerate men be enemies to God?

SIL. By this reason, because their flesh or corrupt nature, neither is subject to the Law of God, neither indeed can bee. For such coniunction is betwene God and his Law, as to be enemy to either, makes vs enemies to both.

TIM. What is meant heere by not being subject to the Law of God?

SILAS. Thus much: the not yeelding and obeying the Law of God, but rather resisting, rebelling, or rising vp against it, after an enemy-like fashion, louing and practising that which Gods Law forbids, and hating and eschewing that which the Law of God commands.

TIM.

TIM. *What will follow of all this?*

SILAS. That they which are in the flesh, that is to say, carnall and naturall men not renewed by the Spirit of God, such cannot please God, but are voide of his grace, beeinge vnder death and damnation. Moreouer, from hence doth follow euen the very quite contrary; as namely, that the wisdomme of the Spirit submitteth it selfe to the Law of God, being willingly subiect and obedient to it. And therefore they which are in the Spirit, endued with true holinesse by the worke of the Spirit, they do please God and are his friends, and bee in his fauour free from condemnation, and are in the way that leadeth to life and peace. This contrariety and opposition, the Apostle doth conceale, either because it was manifest and plaine enough to bee vnderstood; or for that the wisdomme of the flesh, and the wisdomme of the Spirit, do not cause death and life after one sort and fashion. For the former causeth death, as an efficient and meritorious cause, deseruing it in strictnesse of iustice; the latter causeth life and peace, as a way and meanes leading thereunto by Gods mercifull ordinance, and as a cause without which no man can euer attaine happinesse in heauen.

TIM. *Having now opened and expounded the Text, let vs heare what wee are to learne from hence for our profit and vse?*

SILAS. This present Text serueth and helpeth vs to confute errors, to instruct vs in the truth, to humble the pride of our nature, and to comfort our feeble minds. The errors that are here confuted, are first, such as restraine the wisdomme of the flesh to sensuality, thinking our appetite or senses, onely to be enemies to God, resisting his Law; whereas our very reason and will, are defiled with sinne, and be thereby turned against God, and bent against his Law. Secondly, the error of the Papists, which condemne marriage of Ministers, because it is saide, such cannot please God which be in the flesh. Pope Syritius, so concluded and collected

from this Text. Thirdly, the error of the Manichees, which thought that the very substance of the flesh and body, was the worke of the diuell, and sinfull, because it is writen, the wisdomme of the flesh is enmity with God; whereas flesh signifieth not our substance, but the vicious quality of sinne cleauing to our substance. Fourthly, the error of the Pelagians and Papists, touching free will, of which they teach, that it is able to loue God, and to bee subiect to his Law without grace, or at the least being a little holpen by Gods Spirit, it could refuse grace, or receiue it, if it list, as the Papists teach; whereas indeed our free will is dead in trespasses and sinnes, an enemy to God, and can no more without grace be subiect to God, to loue and obey his Law, or beleue his promises, then an enemy abiding so, can or will loue his enemy, and be subiect to him.

Secondly, the truths that are heere taught, are these. First, that Satrans malice against mankinke, is most extreame, in that he hath poysoned not onely the inferiour parts of the soule, but the chiefe and most noble parts, euen our reason, minde, and will: yea, the whole heart with the contagion of sinne. Secondly, that all men naturally are in a most wretched and most wofull estate, beeinge enemies and rebels to God, proudly and obstinately bent against him, and he iustly against vs, to destroy vs with eternall wrath; as that subiect must needs perish, that hath the King his enemy, and that pot must needs bee broken, that fighteth against the Potter.

Thirdly, this Text serues to humble vs, by remembring and beleueing, that wee were once in this wretched estate, and haue in vs still some wisdomme of the flesh, rebelling against God, Rom. 7, 22, 23.

Lastly, this Text serues to comfort vs, thus: If Christ by his death reconciled vs to God, when by sinne we were his enemies, he will much more preserve vs being reconciled to him, Rom. 5, 10. Also Rom. 8, 32. The consideration hereof, should prouoke all belecuers to greater

Instruction,

Humiliation.

Consolation.

Confutation

greater loue and thankfulness to Christ Iesus, the greater his loue appeared in restoring vnto vs the friendship of God which we had lost by sinne.

# DIALOGVE IX.

Verse 9.

*Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man haue not the Spirit of Christ, the same is not his.*

TIMOTHEVS.

**W**hat doth this Text containe?

SIL. An application of the former doctrine, vnto the beleeuing and Christian Romanes. For that which hee before had generally taught of the sanctification of the Spirit, and of the desire and study both of spirituall and carnall men, hee doth now particulary apply it to the Saints at Rome, as his manner is. The summe whereof is thus much; That they which are after the flesh and carnall men, fauour the things of the flesh wholly minding and caring for things that be carnall and euill; and so with their course of life perish as enemies to God; whereas spirituall men minde and care for spirituall and good things, pleasing God as his friends and children. From whence the Apostle doth gather, that seeing the Romanes were not in the flesh, but in the Spirit, spirituall not carnall men: therefore they were none of Gods enemies, but his friends and children, being reconciled vnto him, and pleasing him, made partakers of his Spirit and of his Sonne, and therefore free from condemnation, as he had vniuersally taught in the first verse of this Chapter.

TIM. What may wee learne for our instruction, from this preceeding and method of the Apostle?

SILAS. From hence we learne, the way of cutting and diuiding the word of God aright, to be this: namely first, to propound doctrine generally, setting it forth by similitudes, confirming it by reasons. Secondly, to descend to parti-

cular applying it to the vse of euery Christian in the assembly, for teaching, confuting, reproofing, for exhorting, and for comforting: this application is the life and soule of doctrine, and as a whetstone to set an edge on it; it is frequent in Scripture.

TIM. Now shew vs the severall parts of this Text?

SIL. The parts be two: first, a proposition in these words, [*Ye Romanes are not in the flesh,*] it is set forth by the contrary, [*But ye are in the Spirit.*] Secondly, a confirmation of the things propounded by two proofes or reasons; the one is taken from the efficient cause: to wit, the Spirit of God dwelling in them: the second, is taken from their communion with Christ, whose members they are: and therefore cannot bee in the flesh, but in the Spirit.

TIM. What doth it signifie to bee in the flesh?

SILAS. It signifies two things in Scripture; one is to bee an infirme and weake man, to haue flesh, and body, and soule, as other fraile men haue, 2 Cor. 10, 3. Secondly, to be carnall and vnregenerate, as we are all by nature; to wit, when in all our actions wee are all ruled and gouerned by the sense and affection of our nature, not yet regenerate by Christ; thus it must be taken here.

TIM. Is there any difference betwene being in the flesh, and hauing flesh in vs?

SIL. Ye a very much: for the most godly which are most renewed, yet still haue some flesh and corruption in them, being regenerate in part onely; as wee haue seene out of the 7. Chapter to the Romanes, in the example of Paul: but to be in the flesh, agreeth to men wholly vnregenerate.

TIM. Whereunto doth this interpretation serue vs?

SILAS. First, to reprove such as do interpret this clause of Marriage, as the Pope *Syrismus* did, thereby to condemne the marriage of Ministers. Secondly, it doth admonish vs, that it is a danger alwayes to vnderstand the Scripture according to the proper signification of the

the words; for then we must say, that there are men living that are without flesh, and bone, blood, and body; because *Paul* sayeth here of the living and beleevuing Romanes, that they are not in the flesh: it is therefore a figurative speech to be understood of the corruption of nature: in Scripture *Dianoia* and not *Torhyon* onely must be observed.

**TIM.** *What is it to be in the Spirit?*

**SIL.** First, that the elect though they bee borne in sinne, yet doe not alwayes abide in the estate of corruption, but are translated into the estate of grace, being of mere carnall men, partly spirituall. Secondly, though many at once haue both flesh and Spirit in them, yet none can be both in the flesh and in the Spirit, these are such contraries, as they cannot stand together. Thirdly, that it is the essential property, and most certaine rule of a Christian, by all means to auoyde the affections of the flesh, and in all things to bee carried by the Spirit. Lastly, wee are carried by this example, of *Paul* to iudge charitably of such Christians, which professe Christ and doe not things contrary vnto their profession, that they are not carnall but spirituall. This is the canon and rule of Charity, which indeede is not so certaine but that it may decciue, because it cannot looke to things within, and hypocrites beare a shew of piety without substance. Therefore the Spirit of discerning Spirits, it a great blessing, the Apostle excelled in it.

**TIM.** *Come we now to the reasons to proue that they are not in the flesh, but in the Spirit?*

**SIL.** The first reason is this: The Spirit of God dwels in you, therefore ye are not in the flesh to walke after it, but in the Spirit.

**TIM.** *What is meant here by the Spirit of God?*

**SIL.** The third person in the Trinity, called the holy Ghost; and the word God, is put personally for God the Father, the first person in Trinity, of whom the Spirit proceedeth; so as hee is also the Spirit of the Same.

**TIM.** *What do ye learn by this, that he is called the Spirit of God?*

**SILAS.** That the holy Ghost doth proceede from God the Father, *Iohn 15, 26.* As also from God the Sonne; and therefore in the latter part of this verse, he is called the Spirit of Christ.

**TIM.** *What is signified heere, by the dwelling of the Spirit in vs?*

**SIL.** The word [*dwelling*], is taken from men which dwell in houses; who do not onely possesse their houses, but command and gouerne all things therein, at their pleasure: likewise the holy Spirit, not onely fills the hearts of the faithfull, but also rules and gouernes them, enlightning them to know, and directing them to doe things pleasing vnto God, according to the measure of the Spirit. For howsoever the flesh may rebell, yet the Spirit still possesseth the godly, and hath the dominion and vpper hand.

**TIM.** *What doth this borrowed speech of dwelling put vs in minde of?*

**SILAS.** Not onely of the efficacy of the Spirit, but of his continuance in the faithfull vnto the end. For he is not in vs as a guest to lodge for a night and be gone, but as an Inhabitant to dwell and abide in vs, euen to the death, and for euer, *Iohn 14, 23.* *The Spirit which I will giue you, shall abide with you for euer.* Therefore they are in an error, who thinke that the Spirit of Christ once had, can be vtterly lost. Indeede false doctrine and corrupt manners may hinder the working of the Spirit, but cannot extinguish the grace of the Spirit. Secondly, this word [*dwelling*] puts vs in minde of the presence of the Spirit in the faithfull, that it is not by immensity and infiniteness of his power as in other Creatures, but by presence of grace, and of his healthfull effects.

**TIM.** *How manifold is the grace of the Spirit which belongeth specially vnto the elect?*

**SILAS.** Three-fold: First, vnion with Christ followeth, to be one with Christ and his merits as his members, whereof follow vnion with his perfect iustice and all merit. Secondly, sanctifi-

cation

cation to be made new Creatures, to be able to hate euill, and to loue and do good; Thirdly, adoption, and sealing vp to vs our saluation: The Spirit witnesseth to vs, that we are the Children of God.

**TIM.** *What bee the effects of the Spirit?*

**SILAS.** Sundry, but especially two: First, to lead vs into all truth, sufficient to our saluation. Secondly, to strengthen and comfort our hearts vnder the Crosse. *John 14.*

**TIM.** *What lessons learne we from hence, that the Spirit dwells in the faithful?*

**SILAS.** First, the blessed condition of true beleeuers, for whom Christ not onely dyed and rose againe, iustifying them by faith; but also by his Spirit regenerates and quickens them to make them liuely members of himselfe. Secondly, the man which hath in him the Spirit of Christ dwelling, cannot follow and obey the lusts of the flesh, and they which be such, they haue not the Spirit of Christ dwelling in them. Lastly, as all in the house do submit themselves vnto the command of the chiefe House-holder, so Gods children are content to be at the direction and vnder the dominion of the Spirit.

**TIM.** *What is the second reason to proue, that the Spirit of Christ did dwell in these Romanes?*

**SILAS.** It is proued by the communion and fellowship which they haue with Christ, after this fashion: Such as haue not the Spirit of Christ are none of his; therefore those which are his, haue the Spirit of Christ: for the members must needs haue the very same spirit which the head hath. Now the Apostle did not onely out of charity iudge the Romanes to be the members of Christ, because they had made an excellent profession of Christ: but the Spirit whereby hee wrote these things, reuealed vnto him the certainty of their communion with Christ: whence it is that hee was bold to say, that the Spirit of Christ dwelt in them.

**TIM.** *What be the maine things that*

*arise out of this reason?*

**SILAS.** The maine things out of this reason are three. The first is, that wee must haue an vnion and fellowship with Christ (we must be his.) Secondly, that this vnion is spirituall, to wit, by his Spirit being in vs. Thirdly, that this spirituall vnion with Christ is so necessary, as without it we cannot be true Christians: for we are not his, except his Spirit bee in vs to unite him vnto vs, and vs to him.

**TIM.** *What do yee call our Vnion or communion with Christ?*

**SILAS.** It is our knitting or ioyning vs to Christ, and him to vs: so as he becomes ours, and is in vs, and wee become his, and be in him. This vnion is set forth in Scripture by such things, as of all other are most neerely and straitly ioyned together to become one, as of an husband and a wife, *Ephes. 5, 29, 30, 31.* Also of a Vine and the branches, *John 15, 1.* Of a head and the members in a naturall body, *1 Cor. 12.* Also of a house and the foundation, *Ephes. 2, 20.* Howsoeuer these similitudes may somewhat shadow out and lay forth the coniunction with Christ: yet it is about mans reason to conceiue it, and not possible for mans tongue to vtter it; and therefore the Scripture calls it a great mystery, *1 Tim. 3, 16.* *Ephes. 5, 32.* For if it cannot be expressed nor conceiued, how the soule doth quicken the body and euery part of it, and how the soule and body are linked together, to make one person, much lesse can this mysticall vnion betweene Christ, and so many his members, be fully vnderstood and made manifest: we are therefore to content our selues with that the Scripture hath reuealed, and soberly to beleeue that, which our reason cannot reach to.

**TIM.** *Why do you call this vnion with Christ a spirituall vnion?*

**SILAS.** Because the author of this coniunction on the behalfe of Christ, is his Spirit, *1 Cor. 6, 17.* and *12 Chapter*, and the band which linkes vs to him is spirituall, to wit, Faith. *Ephes. 3, 17.* The Spirit is effectual and powerfull by the mini-

ministry of the Gospell, to apply Christ vnto the elect, and the elect by their faith embracing the promise of the Gospell, do lay hold vpon Christ. Thus is this coniunction wholly and meereley spirituall.

**TIM.** But tell vs more particularly and plainly, by what degrees our faith doth knit vs to Christ?

**SIL.** Wee are ioyned vnto Christ through faith after this sort, and by these degrees. First, by faith we see and know his person, that hee is both God and man, and yet but one Christ, Rom. 14. His office also, that he onely is our perfect Mediator & reconciler with God, 1 Tim. 2.3, 4. 1 Iohn 2, 23. Secondly, by this faith wee cleaue vnto him, and possesse him as our owne Sauour, and all his as our owne, Gal. 2, 20 being giuen vnto vs on his Fathers part, and receiued of vs on our part, Gal. 3, 14.

Thirdly, by our faith we do apprehend and take hold of all the merits of Christs death and resurrection, which are these foure, reckoned vp in the 1. Cor. 1, 30. Wisdome, Sanctification, Righteousnesse, and Redemption. Lastly, being iustified by faith, and sanctified, we bring forth the fruites of the Spirit, not walking after the flesh, but after the Spirit, in newnesse of life, Rom. 8, 5, 6, 9.

**TIM.** Having now shewed after what sort we are ioyned to Christ by faith, shew vs after what sort Christ by his Spirit, doth ioine himselfe vnto vs?

**SILAS.** First, Christ giueth the elect his Spirit, to incorporate them into himselfe, 1 Cor. 6, 17. Secondly, the same his Spirit doth regenerate them, and quicken their soules by grace, that they may become his liuely members, Ephes. 2, 1, 4, 5. Thirdly, vpon the elect being now become his members, he bestoweth his benefits by his Spirit, giuing them righteousnessse, holinesse, peace, ioy, and life. Fourthly, he putteth his Spirit into them, to direct and gouerne them in the wayes of God, that they may doe the workes pleasing to him. Note this, that these seuerall actions of faith and of the Spirit, howsoeuer in the

order of causes some go before, others follow, and some are felt of vs before others, yet in respect of time they are all wrought together.

**TIM.** What instructions are wee to learne from this spirituall vniou?

**SILAS.** First, we learne what a notable worke our Vniou with Christ is, vnto which are required so many seuerall actions, both of faith and of the Spirit. Secondly, wee are taught, that this vniou is to be taught and prized aboue all things, as being the foundation and roote of all that good which wee haue by Christ. Thirdly, it confutes such as haue thought our vniou with Christ to haue beene a naturall commixtion of substances, his and ours together; or to bee nothing else but an agreement betweene minds and wils, such as may be betweene friends, or man and wife, or Prince and Subject. Lastly, it doth admonish all men what a needfull thing it is, to be endued with faith and the Spirit, seeing with out these there can be no vniou had with Christ.

**TIM.** And if we haue no vniou with Christ through the Spirit and faith, can we not be Christians?

**SILAS.** Without this vniou wee may be Christians by profession, and before men, but before God we cannot; for it is plainly said, *If wee haue not the Spirit of Christ, we are none of his.* And if we neither haue Christs Spirit, nor be none of his, wee cannot bee Christians otherwise then in name: for as a branch and a member are said to liue so long, as they do partake in the iuice of the Vine, and life of the body, from whence being seuered, they are dead and withered, cut off and cast out: so it is with vs, wee haue the life of a Christian by being Christs, and hauing his Spirit, Iohn 15, 1, 2, 3. Gal. 2, 10.

**TIM.** What profit are we to make of this point, that every true Christian is one with Christ, and hath his Spirit?

**SILAS.** First, it reproues such as vse to excuse their sins, by saying they are flesh and blood, and not spirituall; which is as much to say, as that they are no Christians: for if they be of the bo-

dy of Christ; they must of necessity haue his Spirit, and be spirituall. Secondly, it reproues the Papiſts, that withhold the Scriptures from Gods people, vpon pretence that they haue not Gods Spirit; they might euen as well say, that they are no Christians. For to bee a member of Christ, and to bee led by the Spirit of Christ, they be things that goe necessarily together, and cannot bee puld asunder, no more then can a liuing member of a naturall body, bee seuered from the soule; euen so can no Christian bee without Christs Spirit. Lastly, this reproues such as say, wee must alwaies doubt, whether we haue the Spirit of Christ or no, which we ought no more to doubt of, then whether we bee Christians or no.

**TIM.** *I, but many pretend themselves to be one with Christ, and to haue his Spirit, and so to bee good Christians, which yet are not? How then shall we bee sure of these things?*

**SIL.** Wee shall surely know it, by the effects of our spirituall vni- on, to wit, Iustification, and the fruites thereof, as they are laide forth, Rom. 5, 1, 2, 3, 4, 5, 11. Also by the effects of our Sanctification, as they are laide forth, Rom. 7 16, 17, 18, 19, 20. Psal. 15. throughout. 2 Pet 1, 6, 7.

#### DIALOGVE IIIII.

Verse 10.

*And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousnesse sake.*

**TIMOTHEVS.**

**VV** *What doth this Text containe?*

**SIL.** A comfortable conclusion, drawne from the spirituall vni- on, which the beleeuers haue with Christ, as thus: The faithfull which haue Christ dwelling in them by his Spirit, may be certaine of the saluation of their soules, without all perplexed doubting, waivering, and feare of condemnation,

**TIM.** *In what manner, and how is this conclusion of comfort brought in?*

**SILAS.** By a *Prolepsis* or pre- occupation, by the preuenting a secret obiection, which hee propoundeth and answereth. The Obiection is this: To what end is it to be Christs, and to haue his Spirit in vs, sithence wee must dye as others? Vnto which obiection the Apostle answereth, that our bodies indeed because of sinne still remaining in them, are dead or mortall; but the Spirit is life, because of righteousnesse. This Text then hath two parts; an obiection, and an answer to it.

**TIM.** *Now to the words, and tell vs what is meant by this particle [If?]*

**SIL.** This particle [*If*] signifieth forasmuch; it doubteth not, it reasoneth, affirmeth, or demonstratiuely concludeth. An argumentatiue particle or word, and not dubitatie.

**TIM.** *What is it for Christ to bee in vs?*

**SILAS.** It is all one with our being in him: both these speeches signifie the most secret spirituall ioyn- ing or vni- on of Christ and his members.

**TIM.** *What is here meant by [Body,] and by [Dead.] As also why is this added, [Because of sinne?]*

**SILAS.** By body, some vnderstand the flesh, or vnregenerate part of man figuratiuely: but it would bee taken properly for that part of man, called the body. The reason is, because body is neuer found put for sinne, without some addition; also by [*dead*] is signified mortall or subiect to death, Rom. 6, 12, or fraile and corruptible, Phil. 3. 21. 1 Cor. 15. Moreouer [*Sinne*] is added to shew the true cause of mortality; to wit, *Sin which brought in death*. Gen. 3, 19. Rom. 5, 12. Now the bodies of the Saints being not voyde of sinne, therefore they be obnoxious and lyable to death.

**TIM.** *What doth righteousnesse signifie?*

**SIL.** It well may be interpreted either of Christs righteousnesse imputed to faith; or of righteousnesse inherent and begun in our hearts by the regenerating Spirit. If we take it of the former, the fence will bee thus much, viz. The soule or spirit shall liue through righte- ousnesse

ousnesse imputed to the beleuer, because he being iustified and freed from guilt of sinne, is also thereby to bee absolved and set free from death eternall; which being remoued, life eternall must needs come in the roome as a necessary fruit and consequence of righteousness imputed, Rom. 1, 17. *The iust by faith shall liue*, Rom. 5, 18. But if wee take the latter sence, then it will haue this sence, not as any meritorious cause of it; but because it is a certaine vndeceivable signe of imputed righteousness, to which life eternall belougs: also of Christ his Spirit dwelling in vs, and of our communion with Christ; all which are soundly witnessed by our vnperfect righteousness or holinesse of life; as trees knowne by the fruite.

**TIM.** *What instructions doe arise from hence?*

**SILAS.** The first is this, that all men, euen the godly are fraile and mortall, which is proued, Heb. 9, 27. Also by experience, and reason, which is dwelling sinne; whereof seeing none bee free, therefore all bee fraile and vnder death.

**TIM.** *What vse of this instruction?*

**SILAS.** It serueth much to shake off pride and security, and to prouoke all to watchfulnesse and humblenesse. Should dust be proud? should man bee secure, seeing he must die, and come to iudgement?

**TIM.** *What is the answer to this Objection?*

**SIL.** The Spirit is life because of righteousness.

**TIM.** *What is meant heere by the Spirit?*

**SIL.** Some by the Spirit, will haue meant the holy Ghost, the Spirit of God and Christ dwelling in vs; and then the meaning is, though we cary about vs mortall bodies, yet the holy Spirit of Christ dwelling in vs, is euen in this mortality, the earnest and pledge of immortall life in heauen. But by Spirit here is meant the spirituall part of man, to wit, the soule beeing renewed by the Spirit of God. The opposition between the Spirit and the body, doe require

this sence.

**TIM.** *What vse is to be made of this point?*

**SILAS.** A singular comfort against the terror of death, and the horror conceiued from the putrefaction and rottennesse of the body in the graue, that howsoeuer the body must dye by the decree of God: yet the soule being sure of eternall life, shall liue for euer with Christ in heauen, the better part shall be well, euen most happy; and the worst part the body, must follow in time: for beeing both the members of Christ, and temples of the Spirit, both must be vessels of celestiall glory.

**TIM.** *What other instruction from hence?*

**SILAS.** Whosoever is righteous indeed, by inherent and imputed righteousness, hee may be vndoubtedly sure, that hee shall liue for euer eternally with God: first, in his soule, then in his body. The reason is, because such haue the beginning of eternall life, and therefore are sure of the possession. For God will finish that which he begins, also hee will keepe his promise.

**TIM.** *What vse of this point?*

**SILAS.** It should cause euery one to search whether hee bee iustified and sanctified. Hee that findes these vpon due examination, findes strong testimony of his eternall saluation; whereof the lesse we doubt, the more sure we are of righteousness.

Secondly, it affoordes a sharpe reproofe to such as are vnrighteous; as their liues doe shew; yet promise to themselves life eternall, and professe the hope of it: these lye and deale not truly whosoever faith, that hee shall liue happily, and yet haue no care to liue holily. He that walkes in darkenesse and faith, that hee hath communion with light, doth deceiue himselfe.

# DIALOGVE X.

## Verse 11.

*But if the Spirit of him, that raised vp Iesus from the dead, dwell in you, bee*

Nn 2

that

*that raised vp Christ from the dead,  
shal also quicken your mortall bodies, by  
his Spirit that dwelleth in you.*

TIMOTHEVS.

**W**hat doth this Text containe?

SIL. A Consolation taken from the effects of the Spirit, raising vp our vile bodies, vnto a glorious life. It doth naturally arise from the former verse, after this fashion. Our bodies when they be dead, and do lye and rot in the graue, they shall be quickned againe at the last day by the power of Christs Spirit. The summe whereof is thus much: that howsoeuer death and corruption in the graue bee things very terrible; yet for all that, this is no small comfort vnto the faithfull, that the same Spirit, which at their death giues eternall life to them as concerning their soules, shall also at the length quicken their bodies, that the whole man may liue, and be blessed for euer.

TIM. *Let vs now come to expound the words, and tell vs what is meant here by [Him], and the [Spirit of him?]*

SILAS. By [Him] is meant God the Father; from whom because the holy Ghost proceedeth, therefore it is called his Spirit, or the Spirit of him.

TIM. *What is meant here by Iesus, and the raising him vp from the dead?*

SILAS. By Iesus is meant the body of Iesus, which being crucified & dead, was quickned againe the third day: and this is called the raising of Iesus from the dead. A Synecdoche of the whole for a part.

TIM. *What do yee learne from these words thus opened and declared?*

SIL. First, wee learne the truth of that Article of our faith, that Iesus rose againe from the dead the third day. Secondly, that the raising vp from the dead, is a worke of diuine power, passing the strength of all creatures, Angels, or men. Thirdly, hereof it followes, that both Christ and the Spirit bee very God, because Iesus raised himselfe, and shall also in the last day raise vs; and the Spirit shall quicken our bodies, as it

is here said plainly. The Son doth what the Father doth, and the holy Ghost is the power of them both.

TIM. *What is meant by dwelling in you?*

SILAS. It is a speech borrowed from those which are owners of houses, which do not onely possesse their houses, but rule and command in them: so doth the Spirit gouerne them whom he possesseth, as hath beene said before.

TIM. *What will the Spirit effect and worke in them in whom he dwelleth?*

SILAS. Hee will quicken their mortall bodies. This is one effect of the Spirit, and belongeth to the worke of the last day.

TIM. *What is meant by Body heere, and why are they called mortall? Also what doth quicken signifie?*

SILAS. Some by [Body] vnderstand sinne, but it is better properly to vnderstand by it the substance of flesh and bone (because now hee speaketh of the second resurrection) which is called [Mortall], because it is subiect to death through the desert of sin: and by [quicken] is signified the raising vp of the body to such a life as is for euer accompanied with perfect blisse and glory.

TIM. *What is our instruction from these words thus expounded?*

SILAS. These words doe teach vs another Article of the resurrection of the Saints, that being dead they shall bee raised vp againe to life euerlasting. The reason is, because the Spirit of Christ dwelleth in the godly, therefore their bodies shall bee raised vp againe to life. This reason is of great strength, and may bee proued by these two arguments. The first argument is taken from the power of God, who was able to raise vp Iesus from the dead, therefore he is able to quicken our bodies. The second argument is taken from the vertue and office of the Spirit dwelling in the Saints, thus: The bodies of the Saints are the temples of the holy Ghost, therefore hee will quicken them; for as hee quickned the head, so will hee quicken the members; the same cause will haue the same effect.

TIM.

**TIM.** *What profit are we to make of this Doctrine, concerning the resurrection of the dead?*

**SILAS.** First, it helpeth much to strengthen our faith in this Article of the Creed, seeing nothing is so improbable to the eye of reason, as that consumed bodies should rise & come againe. Also, it maketh much for the confirmation of our weake faith in this point; in that we haue not the word of Scripture onely to assure vs, but firme and good reason thereupon. Secondly, it administred much comfort to such as at any time are troubled with the meditation of the horror of death, and of the putrefaction and rottenness which insueth thereupon: seeing their bodies shall be in the grane, as it were in a bed, to returne in a farre better plight then when they were first laide downe: for they were sowne in weaknesse, dishonour, and corruption; but they shall rise in incorruption, power, and honour. Thirdly, it must prouoke vs to keepe those bodies pure and vnspotted of sinne, that are the Temples of the holy Ghost, and must one day bee inheritors of heavenly glory with Christ their head, whose members they bee by faith. Therefore endeauour in your bodies to glorifie God as well as in your spirits, possessing them in holinesse and honour, and not in lust of vncleannesse, 1 Cor. 6, verse last. 1 Thel. 4, 4, 5.

#### DIALOGVE XI.

##### Verse 12.

*Therefore Brethren wee are debtors not to the flesh, to liue after the flesh.*

**TIMOTHEVS.**

**W**Hat is the summe of this 12. verse?

**SIL.** That Christians must not liue after the flesh, (but after the Spirit,) which though it be not expressed, yet it must be vnderstood by the law of contraries.

**TIM.** *By what argument is this ex-*

*hortation pressed and urged vpon vs?*

**SILAS.** By foure arguments: The first is taken from that which is equall and honest, verse 12. The second from danger, the third from profit, the fourth from the easinesse of it, verse 13.

**TIM.** *What is the argument taken from honesty?*

**SIL.** It is this: Common honesty requireth that euery man pay his debt: now all the faithfull are debtors to the Spirit, and therefore wee are all bound to pay this debt, by liuing after the Spirit?

**TIM.** *What are we to learne generally from this exhortation?*

**SILAS.** Two things: First, that in good order of teaching, exhortation must follow doctrine; the reason is, First, because exhortation pierceth deeper, and sticketh longer when it is built firmly vpon the ground of some doctrine, euen as doctrine becomes more liuely, when there is an edge set vpon it, by exhortation. Secondly, from hence wee are generally taught, that it is a point of honesty and iustice, to answer and satisfie our debts, as it is written, Rom. 13, 8. *Owe nothing to any man.* Whereunto adde the example of the widdow, mentioned in 2. Kings 4, 7. who beeing charged with many children, yet sold her substance to pay her debt. See more touching this, vpon the Dialogue, Rom. 13, 8.

**TIM.** *What vse is to bee made of this point?*

**SIL.** It reprocues sundry sorts of people: First, such as borrow and neuer meane to pay, taking all to bee their owne, that once comes in their purse. Secondly, such as are of opinion, that whatsoeuer is lent them, is their owne if they neede it, neither are they bound to restore. Thirdly, such as will pay their debts, but they doe it out of a loue not to honesty, but to their own reputation. Fourthly, such as wickedly deferre payment to the hurt of their creditors, or wholly defraud their creditors by vniust tricks. Fifthly, such as discharge their debts, but doing it with an ill wil, louing them the worse which haue trusted them with

with their money: that prouerbe beeing often fulfilled in this case: When I lent I was a friend, but when I asked I was vnkinde. Sixtly, it rebukes Ministers which pay not the debt of teaching to their people, and the people that pay not their due and debt of maintenance to Teachers, Rom. 1, 14. *I am a debtor to the Grecian.* 1 Cor. 9, 14. The Lord hath so ordained it, *That they which preach the Gospell, should liue by the Gospell.*

**TIM.** *In what respects, or by what waies doe the faithfull become debtors to the Spirit?*

**SILAS.** The godly are debtors to the Spirit three manner of wayes; in respect of his benefits towards them past, present, and to come; the benefits past, are these fixe. First, the benefit of their creation, for in that all men at the first creation were made in the image of God, this must be ascribed to the worke of the Spirit. Gen. 1, 26. This place proues that our creation is the worke of the whole Trinity, therefore of the Spirit. Psal. 33, 6. Secondly, their regeneration, in that of the children of wrath, they are become the children of God by faith. John 1, 12, 13, and 3, 5, 6. Thirdly, iustification, in that they are set free from sinne and eternall death, and accepted as fully righteous, by the imputation of Christs rightcouinesse to them. Fourthly, calling, whereby they haue beene drawne vnto the faith in Christ. Fifthly, sanctification, whereby sinne is mortified, that they may liue in newnesse of life. 1 Cor. 6, 11. Sixtly, all the graces and fruits of the Spirit Gal. 5, 22. Secondly, the benefit present, is the spirituall consolation in all afflictions, together with the gouernment and regiment of the Spirit. John 16, 7. Rom. 8, 9. Thirdly, the benefits which we hereafter look for from the Spirit, is: First, daily encrease of knowledge and all other gifts of the Spirit. Secondly, corroboration in grace vnto death. 1 Pet. 5, 10. Thirdly, quickning of their soules at their death with eternall life, Rom. 8, 10. Fourthly, quickning of their dead bodies at the resurrection, Rom. 6, 11. Fifthly, the glorification both of body and soule eternal-

ly in heauen. These many and great benefits of the Spirit, do therefore oblige and binde the faithfull most straightly vnto this debt, not to liue after the flesh but after the Spirit, which doth so many and great things for vs.

**TIM.** *What is it, not to liue after the flesh?*

**SILAS.** Not to liue after the flesh, signifies not to liue after the motions of our corrupt nature, but to study to mortifie them.

**TIM.** *What, do we owe nothing to the flesh?*

**SILAS.** Yes, to our flesh (as it is our substance) we owe loue and cherishing; but to the flesh as it doth signify here sinne and corruption, wee owe nothing, but crucifying and mortifying of it; for it strues against the Spirit, it rebels against the Law of our minde, it leades vs captiue to sinne, it causes vs to do the euill wee would not do, and to leaue vndone the good we would do; it is an enemy, or rather enmity against God, it cannot please God.

**TIM.** *What is it to liue after the Spirit?*

**SILAS.** To strue, take thought, and endeauour to doe according to those motions which are stirred vp by the Spirit; (to wit) such thoughts and motions as agree with the word of the Law and Gospel, and such motions are we bound to follow, for it is our debt: whereas a carnall man will repell such motions as accord with the word, but a spirituall man will entertaine them.

**TIM.** *Shew vs now what wee are to learne from this sentence?*

**SILAS.** This one thing, that a godly and a righteous life is a debt which is due from vs to God; the reason hereof is threefold. First, wee are Gods creatures, therefore wee are bound to serue him by the law and right of creation. Secondly, we are redeemed and bought with the price of Christs blood; therefore wee doe owe to him all obedience and seruice by right of purchase, 1 Cor. 6, 20. Thirdly, all the former benefites giuen vs by the Spirit, doe oblige and binde vs to a godly life, by the right of

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common honesty, which bindes vs vnto our benefactor.

**T. I. M.** *What use and profit are we to make of this point of doctrine?*

**S. I. L. A. S.** First, if liuing godly, all our life long be a debt, then it cannot be that our workes shall merite with God; for that which is a debt cannot be a merit, no man merites (thanks) to pay what he oweth. Secondly, this ouerthrowes the workes of supererogation, which if they bee workes of the Spirit, then we owe them of duty; and if they bee not such workes, then ought they not to be done. Thirdly, hence we learn, that the doing of good workes, or the leading of a godly life is a thing necessary, though not as a meritorious cause of saluation, yet as a duty which wee are bound to pay, as a debt to the Spirit our benefactor. Lastly, all that liue after the Spirit, will be obedient to the word of God; and the more obedient we are to the word of God, the more we liue after the Spirit: for the Spirit and the word are coupled together by firme connexion. *Esay 59, 21.* The word is vnderstood and obeyed by: sanctification of the Spirit; and the holy Spirit perswadeth to that onely which is consonant to the word.

## DIALOGVE XII.

### Verse 13.

*For if ye liue after the flesh, ye shall dye, but if ye mortifie the deeds of the body by the Spirit, ye shall liue.*

### TIMOTHEVS.

**W**hat doth this Scripture containe?

**S. I. L. A. S.** New reasons to enforce the former exhortation of liuing after the Spirit, and not after the flesh, that is, of leading a holy life; the reasons be three. The first is, from the vnprofitableness or danger, if wee liue after the flesh, then we shall dye. Secondly, from the profit which will follow, if wee liue after the Spirit, then wee shall liue. The

third is, from the facility and easynesse, because through the grace of the holy Spirit, it will be an easie thing to leade a godly life.

**T. I. M.** *Now expound the words, and tell vs what it is to liue after the flesh?*

**S. I. L. A. S.** To follow and obey the corrupt motions of our blinde reason and peruerse will. The danger hereof is death: now all men naturally abhorre death, as a most fearefull thing. Therefore as we would abhorre such a miserable and horrible effect as death, we must bee carefull that wee liue not after the flesh, but that we obey the Spirit.

**T. I. M.** *What death is that which is threatened to those that liue after the flesh?*

**S. I. L.** Not onely the naturall death, which is common vnto all, from which euen the godliest are not exempted, but must dye at the last. Again, this death is so faire from terrifying some of the godly, that it giueth them much ioy and comfort; and is a thing most desired of them; and therefore these words are not to bee vnderstood of a corporall death alone, which is the dissolution of nature, but it may partly be vnderstood of a naturall death when it is inflicted vpon the godly, as a iudgement of some lust of the flesh, which they haue too much followed. As it happened to *Moses, Aaron, Iosias, Ely, Numb, 27, 12, 13. Deut. 32, 49, 50, 51. 2 Kings 23, 29. 1 Sam. 33, 34. & 4, 11, 18.* Also the Prophet mentioned, *1 Kings 13, 24.* Yea, sometimes the obeying some lust of the flesh, doth cost Gods children deare from the hand of ciuill iustice, as happened to some that perished in the wilderness; *1 Cor. 10, 5.* and to sundry others daily amongst ourselues, who come vnto publike and shameful death, for some worke of the flesh which they haue done, and yet no doubt are the faithfull children of God; as it did befall the Theefe vpon the Crosse. But that death which is heere chiefly to bee meant, is eternall death, which is the casting out of the whole man, both body and soule from Gods presence, to suffer hell torments for euer and euer.

**T. I. M.**

**TIM.** But seeing they which are cast into hell shall there live for ever, how is this called death?

**SILAS.** First, as the blessednesse of heauen is called life in Scripture, because of all things life is most pleasant: so the miseries of hell are called death, because death of all things is very miserable and most shunned. Secondly, though the wicked doe live in hell, yet because they are separated from God who is life, and because they so live, as that they are ever dying, therefore it is worthily called death.

**TIM.** The words being thus opened, now let us see what instructions will arise from hence?

**SILAS.** The instructions are two: the former concernes the wicked; the latter the godly: for the former, the wicked are here admonished, that if they are obedient vnto the flesh and live wickedly, doing what sinne commands, they must dye and perish for ever, if they continue so, 1 Cor. 6, 9 10. Gal. 5, 20, 21. Reuel. 21, 8. The reason hereof is; because the wisdom of the flesh is death, Rom. 8, 6. Also because the wages of sinne is death, Rom. 6, 23.

**TIM.** What is the use of this instruction?

**SILAS.** It affoordes an admonition to all such as do live in the service of any fleshly lust, to forsake it betimes and earnestly, as they do couet not to be destroyed perpetually; if this moue not, yet let them forsake their euill course, least they shorten their naturall life, and purchase to themselves a reproachfull death, by being giuen ouer to some crime that shall deserue it.

**TIM.** What instruction may be giuen from hence to the godly?

**SILAS.** This: that howsoeuer they are free from condemnation by faith in Christ, yet the meditation of eternall death is profitable for them: the reason hereof is, because the godliest men haue still some flesh and sin abiding in them, yea the most haue more sin then grace. Hereof it followes, that they are neuer free from blemishes and spirituall slothfulness, security, presumption, and pro-

phanessee; against which, the consideration of hell paines is a good remedy; because the more Gods fierce iustice and wrath be thought vpon and feared, the more carefull men become to auoyd the former and all other finnes. The Papists do vs wrong in charging vs to wish men not to leaue flame for feare of hell fire.

**TIM.** What profit is to be made of this latter instruction?

**SILAS.** First, it reprocureth the godlesse, who do not thinke it needfull of reason to thinke of hell fire, or be afraid so to do, least it trouble them; better now to be feared with it, then hereafter to feel it. Secondly, it admonisheth all Gods Children, much and very earnestly to consider the estate of the damned, if they desire to live holily after the example of Paul, 2 Cor. 5, 9 10. 2 Tim. 4, 1, 2. It is Chrysostomes counsell, that at banquets and feasts, and publike meetings, men should talke of hellish paines, that they be awed, and auoyde them.

**TIM.** Proceede now to the words, which containe the second reason; and tell us what is meant heere by the deeds of the body, and what it is to mortifie them?

**SILAS.** By deeds of the body, wee are to vnderstand the same which elsewhere are called the lustes of the flesh, the workes of darkenesse, euen all sinfull motions and deedes which spring from the minde, and are executed by the body: and [mortifie] signifies to suppress and keepe them downe by the power of the Spirit, that they doe not flourish and raigne in vs, as a King to command and gouerne vs.

**TIM.** What is meant heere by Spirit?

**SIL.** The power and strength of the holy Ghost, abating and taking downe the strength of sinne, causing it by little and little to dye in vs.

**TIM.** How many wayes doth the grace of the Spirit worke towards the mortifying of sinne?

**SILAS.** Foure wayes: First, it doth detect & discouer sinfull thoughts and actions. Secondly, it stirres vp a griefe for them, and hatred of them

Thirdly,

Thirdly, it kindles feruent prayer to get strength againſt them. Fourthly, it brings to minde ſentences of the word, which are as a ſword to cut downe ſin. Laſtly, it makes vs watchfull againſt ſin, to auoide all occasions of it, and to vſe all ſanctified meanes againſt it.

*TIM. What is here meant by life?*

*SILAS.* An happy, long, and proſperous life here, which is often granted to the godly, as a fruit of their godlineſſe; but eſpecially eternall life in heauen, which conſiſtes in the participation with Chriſt, of his bliſſe, glory, and dominion, Reuel. 3, 21, 22.

*TIM. Let vs heare what inſtructions doth ariſe from the latter part of this verſe?*

*SILAS.* Firſt, in the godly which are regenerate, there will alwaies bee found ſome deeds of the fleſh, becauſe their regeneration is vuperfect.

*TIM. What vſe of this inſtruction?*

*SILAS.* It confutes ſuch as challenge to themſelues a ſaigned perfection.

*TIM. What is the ſecond inſtruction?*

*SIL.* That the life of euery godly perſon muſt be a continuall mortification and repentance. They muſt alwaies be offering violence to their ſinfull luſts, reſiſting them by the word, praying againſt them, auoyding all occasions of them, and vſing all other good meanes for the beating of them downe, if euer they liue holy.

*TIM. What vſe of this ſecond inſtruction?*

*SIL.* It ſharply reprobues the negligence of ſuch Chriſtians, as ſuffer their wicked luſts (as weeds in a garden, or ill humors in a body) for lacke of mortifying and reſiſtance.

*TIM. What is the third inſtruction?*

*SIL.* That ſinfull luſts are not to bee mortified, otherwiſe then by the grace of the Spirit, without which it is impoſſible to ſubdue them, & by which it will bee found very caſie to tame them. The reaſon is, becauſe the force of the Spirit, is ſtronger then the power of ſinne.

*TIM. What vſe of this inſtruction?*

*SILAS.* It confutes ſuch as affirme, that vices may bee maſtered by ſtrength of free will, or by Phyloſophicall vertues. Secondly, it humbles the godly, to conſider that they can ouercome no ſin of themſelues, without the aide of the Spirit. Thirdly, it admoniſheth all men to ſeeke for ſtrength againſt ſinne at the hands of Gods Spirit. Laſtly, the Spirit vſeth our endeauours as a meanes of our iuſtification. He that made vs without our ſelues, doth not ſaue vs without our ſelues.

*TIM. What is the laſt inſtruction?*

*SILAS.* To liue after the Spirit, is the way to liue happily here and for euer, the reaſon is, Gods ordinance and promiſe.

*TIM. What is the vſe hereof?*

*SIL.* To encourage all men to lead a godly life, without the which they ſhal neuer liue a bleſſed life.

### DIALOGVE XIII.

Verſe 14.

*For as many as are led by the Spirit of God, they are the ſonnes of God.*

TIMOTHEVS.

*What is the ſcope and drift of this preſent Text?*

*SILAS.* To confirme and proue the latter part of the former verſe, namely, that they ſhall liue eternally in glory, if they do mortifie the deeds of the body. This is proued by a reaſon drawne from the efficient cauſe, to wit, from the right of ſonnes after this ſort: Sons and heires of their fathers goods, euen of eternall life in heauen, verſe 17. but the beleeuing *Romanes*, and all other the faithfull which liue holy, are the ſonnes of God, verſes 14, 16. therefore all ſuch as leade a holy life, ſhall liue for euer with God.

*TIM. But how doth the Apoſtle proue, that beleeuers which endeaunour to mortifie their finnes and liue holily, are Gods ſonnes?*

*SIL.* By three arguments: Firſt, becauſe they are led by the Spirit. Secondly,

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ly,

ly, because they call vpon God, as vpon a Father, verse 15. Thirdly, because the Spirit of God, and their owne sanctified conscience doe so witnesse vnto them; Rom. 8, 16. and in the mouth of two or three witnesses euery word is confirmed.

**TIM.** Now shew vs what is the summe of this 14. verse?

**SIL.** It is this: Such as mortifie the deeds of the body, they are the sonnes of God, because they are led by the Spirit of God, and therefore shall liue for cuer.

**TIM.** Let vs now come to interpret the words, and tell vs here what is meant by the Spirit?

**SIL.** The operation and worke of the Spirit is here called the Spirit, by a Metonymie of the cause for the effect.

**TIM.** What is it to bee [Led by the Spirit?]

**SIL.** It is a word borrowed from the blind that cannot see their way, but must haue one to leade them: or from the lame that cannot goe, but must haue one to helpe them: or from Infants and young children, which can very hardly go without another to leade them.

**TIM.** What are wee to gather from hence?

**SIL.** It doth warne all Gods children, of their naturall weaknesse, and extreame misery: First, in that wee are blind, and hauing no light in our selues, as it is written, *The naturall man perceiuet not the things of God*, 1 Cor. 2, 14. Secondly, it appeares in this; that being regenerate, yet we haue no more knowledge then that wee receiue from Gods Spirit teaching vs: This made the Prophet to cry, *O Lord open mine eyes*, or, *O Lord giue me vnderstanding*, Psal. 119, 18. Thirdly, in this, that regenerate men still are like Babes, which haue continuall neede of the gouernment of the Spirit, to leade them the way vnto Gods Kingdome.

**TIM.** To what purpose serueth the knowledge of this our misery and weaknesse?

**SIL.** First, for the humbling and to the taking downe of our proud hearts,

fro ascribing any thing to our owne wit or strength in the matter of pleasing God. Secondly, to prouoke the godly vnto earnest prayer, that they may haue the conduct and leading of the Spirit, which is so needfull for them, as without the which, they can neuer be able to see one step in their way, or to set one foot forward, no more then blinde men or little children.

**TIM.** But tell vs now distinctly by what wayes and means doth the Spirit lead the godly?

**SILAS.** Not by a generall motion, such as all creatures in heauen and earth are moued by; nor yet by any violent impulsio against our wils, as if we were stockes and logges, but by an especiall grace effectually stirring and perswading them to such things as they being already renewed willingly desire to do.

**TIM.** What things doth this especiall grace worke in them, when it stirres them vp to things desired of them, and pleasing to God?

**SILAS.** Three things: First, is information or instruction outwardly giuen by the word, concerning things agreeable to Gods will. Secondly, an illumination from the Spirit, to see and know such instructions to be from God himselfe. Thirdly, inclination and bowing of the will voluntarily to will, and readily to obey such diuine instructions. For as the Spirit doth not enlighten vs, but by the word expounded and opened: so it is in vaine to know what wee should do by the light of the Spirit and word, vnlesse will and strength be giuen vs to do it. And it were not enough to haue will and strength giuen vs to do it, if wee want knowledge of that which we are to do. Therefore vnto leading, these three things are necessary: First, to be instructed by the word. Secondly, to be enlightened by the Spirit in our mindes. And thirdly, to be mightily strengthened in our wils and affections, that we will well effect what wee doe soundly affect.

**TIM.** What profit are we to make of those things vnto our selues?

**SIL.** First, it sheweth how wretched

The Spirit of Adoption is peculiar vnto Children.  
Gal 4.6.

ched we are ſo long as we liue in ignorance and are obſtinate in ſinne, becauſe ſuch are not led by the Spirit, but are toſſed vp and downe by the impulſion of their damnable luſts. Secondly, it ſhewes the conduct and leading of the Spirit to be not inforced, but free and full of pleaſure and delight. Thirdly, it conſutes the Papiſts, which teach the gouernment of the Spirit to be contrary to the liberty and freedome of the will; becauſe though it be directed and led by the Spirit, yet it doth ſtill retaine it owne nature, both willingly willing that which is good, and in it ſelfe being flexible and apt to will that which is contrary to that which is good, were it not for the conduction of the Spirit carrying vs the right way.

**TIM.** Now tell vs who be the ſonnes of God that are here ſpoken of?

**SILAS.** Not ſonnes by nature as Chriſt is, nor by creation as Angels be, but ſonnes by grace and Adoption. Theſe may be conſidered two wayes; eyther according to predeſtination or Gods eternall purpoſe, in which reſpect the elect before their new birth are termed the children of God, Iohn 1.2, 52. or elſe according to their preſent eſtate, being effectually called vnto Chriſt, and are actually adopted; and thus our text ſpeaketh of the ſonnes of God.

**TIM.** What are wee now to learne by this, that Gods ſonnes are ſaid to be led by the Spirit of God?

**SILAS.** Firſt of all, that this is an vndoubted and vnfallible marke of the ſonnes of God to be led by the Spirit of God, in ſuch manner as is before declared: eyen as the ſonnes of Sathan are knowne by this, that they are led by the fleſh, following and obeying their owne corrupt hearts, and doing the will of the diuel their father, Ioh. 8.44. ſo Gods ſons are diſcerned hereby, that they ſtrive to be obedient to the Spirit and word of God, their heauenly Father, being much grieved and humbled when they ſlippe and leaue the direction of the holy Ghoſt, being very heedfull and wary for afterward.

**TIM.** Shew vs how the leading of the fleſh may be knowne from the leading of the Spirit?

**SILAS.** Firſt, the Spirit moues Chriſtians to be holy and juſt in their counſels and meditations, heauenly and diuine; and carrieth them to things vnpleaſant and quite contrary to the fleſh, yet ſuch as bee acceptable to God; but it is quite otherwiſe with the fleſh, which moueth men to things which are vnrighteous and wicked, earthly, vaine, and hatefull to God. Secondly, it is knowne by thoſe fruits of the Spirit and fleſh, mentioned in Gal. 5.19,20.

**TIM.** What other thing are wee to learne out of this verſe?

**SIL.** A new and forcible reaſon, to ſtirre the regenerate to liue holily, becauſe they are the ſonnes and adopted children of God; and therefore muſt be holy as their heauenly Father is holy: alſo becauſe God hath vouchſafed them his Sonnes Spirit to be their leader, which is a worthy priuiledge; for the world cannot receiue this Spirit, as Chriſt ſaith, Iohn 14.24.

# DIALOGVE XIII.

Verſe 15.

For we haue not receiued the Spirit of bondage to feare againe: but we haue receiued the Spirit of adoption, whereby we cry Abba Father.

**TIMOTHEVS.**

**VV** Hat doth this Text containe?

**SIL.** The ſecond reaſon to proue beleeuers to be the ſonnes of God; which is, inuocation or calling vpon God by prayer with child-like confidence, as vpon a moſt louing and moſt mercifull Father. This argument is drawne from an adioynt or property of the Sonne of God; for all they, and none other then they, can call vpon God with a filiall and child-like truſt and confidence. Moreover, whereas Paul had ſaid of all the ſonnes of God, that they are led by the Spirit of God; now hee declareth what Spirit that

It leadeth the willing, it haleth not vnwilling.

The will can not be compelled, but willeth all freely which it willeth.

Children of Gods purpoſe. 2. and actual children being called.

that is wherewith they are led and governed, to wit, the Spirit of adoption, which is heere set forth by the contrary, to wit, by the Spirit of bondage and feare: and also by the effects; to wit, feruency & earnestnes in prayer, where-by we cry [*Abba Father.*]

**T I M.** *Collect now the summe of this verse, and tell vs of what parts it doth consist?*

**S I L A S.** The summe is this: that all true beleeuers they are the Sonnes of God, seeing they can call vpon God, as their louing Father, and are governed by his Spirit, not of trembling but of adoption. The parts of this text be two: The first, is a property of Gods sonnes, (to wit) faithfull and feruent prayer. The second, is the cause of this prayer, (to wit) the Spirit of adoption.

**T I M.** *Come wee now to interpret the words, and tell vs what is meant by receiving? [*Te haue receiued.*]*

**S I L A S.** Effectually to feele the grace and operation of the holy Spirit: in this sence wee are saide to receiue the word and the Spirit, when they become effectuell in our hearts. And on the other side, they are said not to receiue the Spirit, in whom the vertue and efficacy of the Spirit, doth not vtter it selfe. Iohn 14, 24. *The world cannot receiue the Spirit.*

**T I M.** *What is signified by [*bondage and feare?*]*

**S I L A S.** Seruile feare, or such feare and trembling as vteth to bee in bond-men & slaues, which feare the whip or punishment, and for the onely dread thereof, they forbear euill.

**T I M.** *What is meant by [*Adoption?*]*

**S I L A S.** An action of God, an adopting and taking them to bee sonnes by fauour, which are none by nature.

**T I M.** *What are we to vnderstand by the Spirit?*

**S I L.** The third person in the Trinity, euen the holy Ghost, which before was called the Spirit of God and of Christ. Note this, that although the Apostle maketh here mention of the Spirit of feare and of adoption, yet the holy Spirit of God is but one; but this one

Spirit hath sundry effects and workings, euen in the selfe same persons, as appeareth in the example of these beleeuers *Romanes*: in whom the Spirit of God first of all brought forth feare, their conscience trembling like bond-men before their Lord and Iudge; and afterwards adoption and liberty: so as they could speake and pray to God, as children to a most kinde Father. Whereof wee are admonished by this particule [*Againe,*] ye haue not receiued [*again,*] giuing to wit, that before they were conuerted, the Spirit engendred feare and much dread in them: but now they were conuerted, they had receiued another effect of the Spirit, to wit, liberty and boldnes by the assurance of their adoption. The marke which the Apostle aimes at in all this, is to moue the godly not onely to do the will of God and please him; but to doe it willingly and readily, beeing made his sonnes by adoption, and free from all feare and bondage, they were deliuered from the hands of their enemies, to serue God in true righteoulnes and holinesse without feare. Luke 2.

**T I M.** *The meaning of the Apostle being thus explained, let vs heare what instructions arise from hence?*

**S I L.** First of all, we learne by what steps and degrees the Spirit of God proceeds in the conuerting of elect sinners; the steps or degrees are two: The first whereof is, seruile feare and trembling. The second, is the adoption of sonnes, accompanied with much liberty and holy boldnesse. The true causes and grounds of this proceeding of the Spirit, in the conuersion of a sinner, be these three. First, that all Gods elect through the corruption of nature, are the children of wrath in order of time, before they are the children of God by adoption and grace. Rom 5, 6, 7, 8. The second ground and reason is, that the elect become fit to enter into the estate of adoption and grace; by seeing, feeling, and fearing the misery of their former estate by nature. The third ground is the ordinance and will of God so appointing, that the elect should haue their conscience bruised and humbled by feare, before

fore they be ſet at liberty by grace. *Eph. 6, 1, 2, 3. Math. 3, 5, 6, 7. Marke 1, 9, 10. Iſay 61, 1.*

**TIM.** But by what meanes and inſtrument, is this ſeruaile feare wrought in the hearts and conſciences of the elect?

**SILAS.** By the Law of God, which as it was giuen in Mount Sinai in a terrible manner, by lightening, thundring, fire, &c. So the proper effect of it in mens conſciences, is no other but terror and dread, feare and trembling: therefore the miniſtration of the Law is termed by the Apoſtle the miniſtry of death and condemnation; becauſe it begets the feare and hence of theſe things, being reuealed in the law to mens conſcience in a liuely manner. 2 Cor. 2 Example hercof wee haue in *Felix*, who trembled when *Paul* preached the Law vnto him. *Acts 23, 25*. Secondly, of *Paul* himſelfe, who was filled with deadly feare in his heart, by the knowledge of the Law. *Rom. 7, 9, 10.*

**TIM.** When the Spirit doth by the Law make feare in the hearts of the elect, by what way doth he ſo?

**SILAS.** By meanes of a practicke ſillogiſme after this ſort: Euery tranſgreſſor of Gods Law is accuſed, being guilty of eternall torments in hell: this propoſition is Gods owne voyce. *Deut. 27, 26. Gal. 3, 10.* But I am a tranſgreſſor of Gods Law, ſaith the elect ſinner: this is the voyce of euery mans owne conſcience, conuiſting him of the breach of the Laſt ſundry wayes. Now the conſclusion followes neceſſarily: Therefore I am a moſt accuſed and wretched man, worthy of eternall damnation in hell fire. This conſclusion is the worke of the holy Spirit, cauſing euery elect ſinner, to apply vnto himſelfe the moſt horrible threatnings of the Law, whereupon there ariſeth in the conſcience great feare, horror, and aſtoniſhment: for which there is no ſalue in the Law, which is able to kill, but not to make aliuē.

**TIM.** But are all the elect partakers of this feare, before their conuerſion, and all in a like degree?

**SILAS.** All the elect which come

to yeeres and diſcretion are not conuerted without this feare, but all haue not a like portion of it: for God diſpenſeth the meaſure of this feare as it pleaſeth him, to ſome more, to ſome leſſe: it fairing with men in their new birth, as with men in their naturall birth, where ſome are borne more eaſily, ſome with more paine: as ſome ſores are let out with the pricking of a pin, and ſome need much lanching.

**TIM.** Tell vs what profit and uſe we are to make of this doctrine, touching the degrees that are uſed in the conuertyng of elect ſinners?

**SILAS.** Firſt, we are taught how miſerable wee are by nature, we being the children of Gods wrath and condemnation, liuing alwaies as bondmen in feare of his puniſhment, *Eph. 2, 1, 2, 3*. Secondly, we are taught how needfull it is to haue Gods Law ſoundly opened and applyed vnto vs, ſeeing wee haue not the Spirit of adoption, till wee haue the Spirit of feare, and this is gotten by the miniſtry of the Law.

Thirdly, we are warned what duties men are to doe vpon the hearing and reading the Law, that they may further their owne conuerſion, which bee theſe. Firſt, by the Law, to get diſtinct and ſound knowledge of ſinne, *Rom. 3.* and *7, 7*. Secondly, rightly to vnderſtand what that curſe is, which the Law threatneth vnto ſinne and ſinners. Thirdly, a diligent ſearch and examination of our ſelues, whether wee bee not guilty of theſe very ſinnes, againſt which the law denounceth the wrath and curſe of God. Fourthly, Legall faith, beleeuing that we are breakers of the Law, and do deſerue the curſe of the Law. Laſtly, vpon the application of the Law to our ſelues, to labour and worke our owne hearts, to get them humbled and broken with feare & terror of Gods iudgements. For then, and not before, the heart is made meet to receiue the Spirit of Adoption. Here are reprobued ſuch as gather too much hope from the Goſpell, ere the Law haue dueſly ſeared and taken them downe with greefe and ſhame.

**TIM.**

1. Propoſition

2. Aſſumption

3. Conſclusion

**TIM.** Is there any other use to be made of this former point?

**SILAS.** Yea, these three: First, they that had neuer any portion of this Legall feare, haue iust reason to feare and mistrust their owne conuersion. Secondly, if any be vnder this discipline of the Law (hauing their conscience feared and troubled with the consideration of the condemnation due to their finnes) let them not be much discouraged, for they are in a good way to true conuersion. Lastly, let such as haue the spirit of feare, not rest there, but passe on till they haue the Spirit of Adoption, least it fare with them, as it fared with Esau, Caine, and Iudas.

**TIM.** What is the next degree of Christians conuersion?

**SILAS.** To receiue the Spirit of Adoption.

**TIM.** What are wee to consider in this third degree?

**SILAS.** These three things: First, of Adoption what it is. Secondly, what is the Spirit of Adoption. And thirdly, what it is to receiue the Spirit.

**TIM.** What is Adoption, and how may it be declared?

**SIL.** Adoption is the making one actually a sonne by grace, which is no sonne by nature, Eph. 1, 3. Gal. 4, 4, 5. For this word [Adoption], is borrowed from the custome of men, who beeing childlesse, do adopt and take to them offaour the child of another to be their sonne. This benefit of Adoption, may be declared many waies; First, by the person of him who adopteth, to wit; God, who hauing a naturall Sonne, yet wanting sonnes in our kind, hath Adopted men and women to be his children; which is not the wont among men, but quite contrary. Secondly, by the persons of vs who are Adopted, being both beggerly, and voide of all goodnesse, being also his enemies, full of all vnrighteousnesse, Rom. 5, 6, 7, 8. Thirdly, by the dignity of the thing, it beeing a matter of wondrous excellency to haue such a sonne-ship, more a thousand times then to bee the son of a most mighty Prince. Fourthly, by the manifold and exceeding

benefits which comes by Adoption, namely, to be heire of the world, and of heauen. Lastly, by the duty of Adopted ones, being briefly touched in Malahy, 1, 6. and more largely in 1 Peter 1, 14, 15.

**TIM.** What is meant by the Spirit of Adoption?

**SILAS.** A speciall grace of the Spirit, certifying our Adoption vnto vs. A grace which flowes from Adoption, and is proper to Adopted ones, serving to witness their Adoption, and therefore fitly called the Spirit of Adoption.

**TIM.** What be the two effectuall fruites of the Spirit mentioned in this Text?

**SILAS.** The first is, to scale or affutue the hearts of the elect children of God, the witness of their Adoption by Christ: hence it is called the Spirit of Adoption, and in the same sence also it is termed the earnest of our inheritance, Eph. 1, 14. The second is, to open their mouths with childlike confidence and godly feruency, to pray vnto God, as to a most louing father. Hence it is called by the Prophet Zachary, the Spirit of Grace and of prayer, Zach. 12, 10.

**TIM.** How doe the elect receiue the Spirit of Adoption?

**SIL.** By the Ministry and preaching of the Gospell, as the Spirit of feare and bondage is given by the preaching of the Law. Hence the Gospell preached, is called the Ministry of life, of righteousness, and of the Spirit, because through the Ministry of the Gospell, the Spirit is effectual to quicken the dead hearts of the elect, through faith in Christ, thereby to be made righteous before God, and to become his sonnes, and heires of eternall life. This is proued by the word of the Apostle, Gal. 3, 2. *Thou would I know: receiued ye the Spirit by the workes of the Law, or by hearing faith preached, that is, by hearing the doctrine of the Law, or by the doctrine of Christ apprehended by faith?*

**TIM.** But how and after what sort doth God worke in the Gospell, when by it he will worke in his Children the Spirit of Adoption?

**SIL.**

**SILAS.** The Spirit of Adoption is receiued into the hearts of the elect by these degrees, or seuerall workes of grace. First, after the Conscience is humbled and terrified by the Law, beeing brought to see and feele an extreame need of Christ crucified, there is engendered an earnest desire and longing after him and his merits, such as is in hungry men after meate; and thirsty men after drinke, or wearied men after rest, or in the sicke after health. Secondly, this desire is accompanied with an vnfaigned confession of particular sinnes, so farre as bee knowne to vs, and hearty bewayling of the deepe miserie due vnto them. Thirdly, there is wrought a perswasion, that all their sinnes how great and many soeuer, be pardonable, being farre inferiour to the infinite mercies of God, and merites of Christ. Fourthly, there followes an earnest and constant crauing of the forgiuenesse of them all. Lastly, there cometh the giuft of a liuely faith, assuring the conscience that all are forgiuen, and they fully reconciled vnto God: whence ariseth great peace and rest with liberty and freedom to the soule. And this faith in Gods promise is the testimony of the Spirit, all which is shadowed out by the Parable of the lost childe, who felt a great neede of his Fathers reconciliati- on; much desired it, confessed him- selfe vnworthy of it, despaired not to finde it, earnestly begged it with perswasion of it.

**TIM.** *This Spirit of Adoption which is beere set as contrary to the Spirit of feare, doth it expell all feare where it is giuen?*

**SILAS.** It doth expell all seruile feare (though not vnterly) as it is writ- ten, *Perfect loue casts out feare*. 1. Ioh. 4, 18. but it engendreth filiall feare, as it is written, *There is mercy with thee, that thou maist be feared*, Psal. 130. 4. The adopted children of God haue then a mixt feare, as they are not wholly free from feare of hell fire; which serues them as a bridle and curbe to awe them and restraîne them from sinne: yet they chiefly feare him, because they would

not offend his infinite goodnesse. This feare is often commanded, and they are often exhorted vnto it, and it hath many promises made to it in the word.

**TIM.** *How may the children of God perceiue that they are endowed with this Spirit of Adoption?*

**SILAS.** Especially by that effect of calling vpon God; for whereas the elect before they had this Spirit of A- doption, were afraide of God, and did flye from him, as from a most terrible Iudge, (example whereof, wee haue in *Adam* and *Eue*, after their fall. Gen. 3.) being now Adopted by grace, the Spirit of God doth open their mouths to pray vnto God, as children vnto a father, with holy boldnesse, Gal. 4. 5. The reason heereof is, because they being certaine that their sinnes be forgutten them, and that God who was their enemy is re- conciled, therefore they may freely speake vnto him, as one friend vnto a- nother, and God is as ready to heare them, as a father is to heare his owne deare child. Yea, farre more ready to heare, then his children are to aske, pre- uenting their prayers oftentimes, and al- waies granting them.

**TIM.** *What vse is to be made of this point?*

**SILAS.** First, it confuteth such as teach that wee ought alwayes to doubt of Gods good will, and of our owne A- doption. Secondly, it comforteth such as haue the giuft and willingness to pray, because this is a certaine note vnto them, that God is their Father.

**TIM.** *Yet wicked men and hypocrites, also Idolatrous and superstitious men doe pray.*

**SILAS.** True: yet Gods children alone can in truth say, *Abba* Father, and in their prayers cry to God. These two things, godly confidence and seruency, seuer the praiers of Gods children from all other, who call vpon God, either for fashion sake, or for belly sake, and there- fore coldly and without confidence.

**TIM.** *But from whence doth arise this confidence and seruency, which the faithfull exercise in their prayers?*

**SIL.** Their confidence doth spring: First,

First, from the mercies of God, he being pacified towards them in his Sonne. Secondly, from the truth of God, promising to heare them for his Sonnes sake. Thirdly, from the merit of Christs intercession, to whom the Father will deny nothing. Their seruency also doth arise, first from a true and particular sight and sense of their owne finnes and miseries: and secondly, from the sound knowledge and meditation of the excellency of Gods graces, which the more they are knowne and valued, are the more eagerly thirsted after and desired.

*TIM. What may we gather from these things for our good?*

*SILAS.* First, the godly are instructed in all their praier to prouoke themselves to earnest zeale and affiance, by thinking seriously vpon the infinite mercies and promises of God; the mediation of Christ, & their owne sins and miseries. Secondly, whensoever Gods children pray without consideration of these things, they must needs pray vncomfortably & with weake confidence. Thirdly, from hence we may see that the prayers which be made to Saints, to the Virgin Mary, and to Angels, that they come not from the Spirit of Adoption, which directs vs to pray vnto the Father: but from a spirit of errour, being indeed a doctrine of diuels. Fourthly, because we haue our Adoption from Christ and his Spirit: therefore no vngodly men, as Turkes, and Iewes, can call vpon God. Fifthly, seeing the godly are certaine of God to be their Father: therefore they may be also certaine of their Adoption, and consequently of their saluation, because sonnes bee heires. The sonnes of this world cannot be so certaine of their father, as the faithfull be of theirs. Sixtly, by the change of the person [*Wee haue,*] the Apostle would teach euery one to hope well of the Adoption of other Christians, and to bee assured of their owne, hauing the testimony of the Spirit, and of Christ, teaching them to call God, Father. Seuenthly, the expressing of the name Father, both by the Hebrew and Greeke words, teacheth that God is Father both of the Iewes and

Gentiles, which are indifferently partakers (through faith) of this Adoption. Lastly, because *Paul* vseth here this strange word [*Abba*] wee cannot gather thence that the seruice of God should be in a strange tongue, as the Papists affirm directly against Gods commandement. *1 Cor. 14, 19.* But these strange words were by vs and custome grown common and familiar, beeing thereby commonly vnderstood, and easie to be vnderstood: therefore it was, that both Hebrew in the Greeke, and the Greeke in the Latine and English, be often kept in the naturall sound vntranslated.

#### DIALOGUE XV.

Verse 16.

*The same Spirit beareth witnesse with our Spirits, that wee are the children of God.*

*TIMOTHEVS.*

**W***hat doth this Text containe?*

*SILAS.* A new reason to proue the beleeuing Romanes, and all other the faithfull, to bee the children of God. It is proued by a double testimony, one of Gods Spirit, the other of our Spirit; and in the mouth of two witnesses, euery word or matter is confirmed, *Deut. 17, 6.* But all beleeuers haue two firme vndeceivable witnesses of their Adoption, the one without them, and the other within them: therefore they may be, and are certaine of their Adoption, that they indeed are Gods children. The summe hereof is thus much, that the holy Spirit which stirres vp seruent prayer in the hearts of beleeuers, doth beare witnesse with their owne spirits, that they are Adopted of God to be his sonnes and daughters.

*TIM. Into what parts may we resolve the matter of this Text?*

*SILAS.* Into two parts it may fitly be diuided: to wit, into a case, and a resolution of that case. The case is this, how the children of *Adam*, by nature, may bee sure that they are the children of God by grace.

*TIM.*

*Abba,  
Pater.*

Why wee  
must labour  
for certainty  
of our adop-  
tion.

*TIM.* What do ye iudge and affirme  
of this case?

*SILAS.* That it is a case of all cases,  
of most worth and weight, a most ex-  
cellente and important case, of greatest  
consequence and vse. It is of great worth  
and excellency, because it tendeth to  
gaine certainty of a thing which is of all  
other most precious: to wit, our Adop-  
tion and Son-shipp, euen of our right to  
the kingdome of heauen; that most glo-  
rious inheritance. Also it is a case of im-  
portance and weight, because it doth  
behooue and import men very much to  
know how they hold their earthly in-  
heritance; it must needs then greatly  
concerne Gods children to haue ready  
their euidences of their heauenly inheri-  
tance. Againe, it is a very hauious of-  
fence for any Christian to call God Fa-  
ther, and not to feele assured that hee  
is his Childe; but of custome and in  
hypocrisie, with his tongue onely and  
not in truth; which is farre more gre-  
uous and dangerous, then if one should  
counterfeit himselfe the son of an earth-  
ly King, which yet is a capitall crime;  
and yet furthermore it is of great conse-  
quence and vse, for it will stay and  
strengthen the heart in soule-temptati-  
on and conflict. Also it will quicken to  
a chearefull performance of duties; and  
lastly, it will nourish hope and patience  
in all afflictions. For one being perswa-  
ded of Gods loue, then followes ready  
seruice, confident prayer, and patient  
hope.

*TIM.* Now tell vs from whence we  
are to fetch the full and firme resolution of  
this case?

*SILAS.* From that witnessse which  
the holy Spirit doth beare to our spirit,  
or from the witnessse of Gods Spirit, and  
of our Spirit. Reade it either to our,  
or with our spirit, it cometh much to one  
effect, onely this ods, that it implieth but  
one witnessse to our spirit, if we reade it  
[our spirit:] but importeth two, if wee  
reade to spirit, [and with our spirit.]

*TIM.* What is meant by the same  
Spirit, and what doe yee call the witnessse  
of it?

*SILAS.* By same Spirit is meant

the Spirit of Adoption, spoken of in the  
former verse, euen the holy Spirit; it  
doth giue testimony to Gods children,  
of their owne Adoption, and the wit-  
nesse of the Spirit is a motion of a soule  
resting steadily on the mercies of God  
through Christ, inspired and stirred vp  
by the Spirit.

*TIM.* How and after what sort doth  
the holy Spirit beare this witnessse to be-  
leeuers, that God is their Father?

*SILAS.* These two wayes ordina-  
rily, (not by extraordinary reuelation,)  
but first by that cry (mentioned before)  
stirred vp in the hearts of the faithfull by  
the Spirit, which mouing them effectua-  
lly to call God their Father with filiall  
and childlike trust in his goodnesse, here-  
by they are assured of their Adoption.  
None can say, Iesus is the Lord, but by  
the Spirit of God, 1 Cor. 12. 6. Like-  
wise none can truly call God his Father,  
but by the motion of the Spirit of Adop-  
tion. Whosoever therefore in their  
prayers, can call God their Father in  
truth, they may thereby bee perswaded  
that he is so, seeing the Spirit of Adop-  
tion is peculiar to Gods sons, as in verse  
14. we haue learned. Thus *Chrysostome*  
expounds and declares this witnessse, of  
the cry of the heart engendred by Gods  
Spirit. Secondly, the Spirit beareth wit-  
nesse by a practicke Syllogisme, or rea-  
son, framed thus: Euerie beleeuers is the  
Childe of God, and shall be saued. This  
is the summe of the Gospell: But I am a  
beleuerg, this is the worke of the Spirit,  
making euery faithfull person to know  
and feele this in himselfe, 2 Tim. 1. 13.  
2 Cor. 2. 10. Therefore I am the Childe  
of God, and shall be saued in beauen. This  
conclusion is the testimony of the Spi-  
rit, vpon the former premises. Thus  
these two Seruants of the Lord, *Para-  
us*, and *Perkins*, expound and declare  
this witnessse of the Spirit.

*TIM.* By what reasons can ye proue,  
that this witnessse of the holy Spirit cannot  
deceiue vs?

*SILAS.* First, because it is the Spi-  
rit of truth, which cannot lye and de-  
ceiue, John 14. 17. Titus 1. 2. Secondly,  
this holy Spirit searcheth all things, euen

P p the

As in Mar-  
tine Mar-  
becke, that  
fained him-  
selfe to be  
Edward 6.

1 Proposition

2 Assumption

3 Conclusion

the deepe things of God. 1 Cor. 2, 10. Thirdly, he is Lord of all, and therefore worthy of credit and beleefe. If a man, or Angell, or Archangell, should preach vnto vs this Adoption, we might doubt of it: but seeing the Spirit, who is Lord of all doth witness it, what place is there of doubting, saith *Chrysostome*?

*TIM.* But how may a godly Christian discern this witness of Gods Spirit, from the delusion of Satan, and from the presumption of Hypocrites and wicked men?

*SILAS.* By these waies: First, by the grounds and reasons of the witness, which are not mans owne merit, or common graces, or outward blessings, but they be the truth, power, and mercy of God the Father; also the merits of Christ the Sonne, and the workes and fruits of this Spirit of Adoption. These are such firme grounds, as cannot possibly faile him, who rests on them. Secondly, by the manner of the testimony, which is certaine and firme, as an earnest or scale putting vs out of doubt, Ephes. 1, 13. setting the conscience in such quiet and sound tranquillity, as farre differeth from numbnesse and deadnesse of hypocrites, and of ciuill men. Thirdly, by the effects of this testimony, as 1. Ardent prayer, 2. Sincere loue of God and our brethren for his sake, 3. Willing and constant obedience to Godward: vnto which, wee may ioine these fixe meanes following, as good helpe to descry this difference. First, presumption is naturall from our birth, but this testimony of the Spirit is supernaturall, and is not in vs before the grace of conuersion. Secondly, this testimony ariseth from the vse of holy meanes, as hearing, reading, Sacraments, &c. and is thereby confirmed; whereas presumption is from security, and not from the vse of means, which presumptuous persons neglect or contemne.

Thirdly, presumption is most confident, neuer doubting or making question of election or saluation. This testimony of the Spirit, is much assaulted with doubts and feares, more or lesse, at one time or other, as in *Iob*, and *David*.

Therefore hee that saith, I neuer doubted, I thanke God I haue alwaies had a strong beleefe, hee speaks from presumption. Fourthly, presumption is euer ioyned with worldlinesse and prophanenesse: but this testimony is neuer seuered from a desire to liue holily and righteously. Fifthly, presumption preiudges of Gods loue, in the time of Gods benefits onely, but in aduersity vanisheth. This testimony is constant and permanent, in aduersity as well as in prosperity. Lastly, this testimony of the Spirit, commeth by the application of faith; also it thoroughly perswadeth, and giueth not onely a bare testimony, 1 Cor. 2, 12. Ephes. 1, 17, 18. 1 Iohn 3, 24.

*TIM.* What is the second witness of our Adoption?

*SILAS.* Gods Spirit is the first, and our Spirit is the second.

*TIM.* But seeing our hearts know not the minde of God, and they be deceivable aboue measure, how can this bee a meete witness?

*SILAS.* Indeede our stony hearts such as they be by nature are blinde and deceitfull: but our fleshy hearts which we haue from grace are not so; for our hearts, as they are renewed by the Spirit of God, doth know the minde and good will of God towards vs, & beares a sincere and infallible testimony of it vnto vs. For it is written, *The Spirit of man which is in him, knowes the things of man*, 1 Cor. 2, 11. Also if our hearts do not condemne vs, we haue boldnesse towards God, 1 Iohn 2, 21. But it were not possible that wee should haue boldnesse and confidence towards God, if the testimony which our hearts beareth vs, were doubtfull and wauering, and not certaine and firme.

*TIM.* What is then meant heere by our Spirit?

*SILAS.* Not our soule, as it is a naturall part of man, but our regenerate and sanctified conscience and affections. In which sence the word Spirit is vsed by *Paul*, 1 Cor. 14, 15. 1 Thessalonians 5, 21.

It was well therefore obserued, of one certaine learned and iudicious Writer,

The truth,  
power & mer-  
cy of God  
the promiser,  
caule me to  
be of good  
hope.  
*Bernard.*

ter, that this text saith not, that the Spirit beareth witness to our soules, but to our spirit.

**TIM.** Yet the sanctification of our conscience, is altogether very imperfect and weake, and therefore should rather cause vs to doubt of our Adoption, then to certifie and assure vs of it?

**SILAS.** The imperfections of our regeneration, doth and may make the witness of our Spirit lesse strong and full, but no whit hindreth the certaintie of it, which ariseth not so much from the measure, as from the truth of our sanctified desires and affections: euen as a childe may be said to walke and go certainly and truly as a man, though not so firmly and steddily: and a small peece of gold may bee as pure as a greater, though not of such value: and an honest poore man may beare as true a witness, as an honest rich man, though hee lacke the credit of his wealth and purse.

**TIM.** Tell vs now after what sort our spirit and conscience renewed, doth beare this witness vnto vs?

**SILAS.** By a kinde of reasoning, framed in a regenerate minde, after this sort. They are without doubt the children of God, who haue such holy motions and affections, as are stirred vp by the Spirit of Adoption, and be proper to the godly which haue the Spirit. This proposition though plaine enough in it selfe, yet is proued by the 14. verse of this Chapter, in these words, *As many as are led by the Spirit of God, they are the Sonnes of God.* But (saith the regenerate man) I am truly indued with such motions and affections. This assumption is testified by the regenerate conscience, which is in stead of a thousand witnesses, certifying euery new borne childe of God, what graces he hath received from the Spirit of God, according to that which is cited before. 1. Cor. 2, 11. Therefore (he inferreth) I am the childe of God. This conclusion is the testimony of our spirit and renewed heart.

**TIM.** Tell vs now particularly some of those motions and affections of a sanctified heart, whereby wee may bee assured

that we are the sonnes of God?

**SILAS.** They be innumerable and very many; yet for order sake wee may bring them into a few heads. As first, they bee such as concerne either Gods mercies in Christ, 2. or his Word, 3. or his Ministers, 4. or the Sabbaths and holy assemblies, 5. or Sacraments, 6. or workes, 7. or his children, 8. or his religion, 9. or our finnes, 10. or the ioyes of heaven, 11. or the paines of hell.

**TIM.** What be the affections of Gods children touching the mercies of God in Christ?

**SILAS.** Three: First, to thirst and long after them, in a true feeling of the neede of them. Esay 55, 1. Iohn 7, 37. Secondly, to prize them aboue all things in the world, which bee most precious. Phil. 3, 8. Thirdly, to extoll and praise them before others, that they may bee drawne to the loue of them. Psal. 103, 1, 2, 3. &c. Psal. 34, 3.

**TIM.** What be the affections of Gods children towards the word, and Ministers of God?

**SILAS.** Touching the word: First, they delight in the Law of God touching the inner man, and loue his statutes. Psal. 119, 97. Rom. 7, 22. Secondly, in their iudgement they approue it and esteeme it aboue pearles. Thirdly, in their mindes they marke and heede it well. Fourthly, in their hearts they beleue it. Fifthly, in their memories they keepe it and treasure it vp. Sixthly, that with their eares they hearken vnto it with trembling and reuerence. Seuenthly, with their mouths they confesse it, and speake good of it. And lastly, that they submit their whole man to the obedience and practise of it, in all sinceritie and constancy, Prouerb. 3, 13, 14. Psal. 119, 8, 9, 10. Mat. 7, 24. Also touching the Ministers, they acknowledge them and haue them in singular loue for their worke sake. 1 Thes. 5, 12, 13. Secondly, they doe readily submit themselves to be ruled by their wholesome instructions. Heb. 13, 17. Thirdly, they be thankfull to them in ministering to them a cheerfull sufficient maintenance. Gal. 6, 6. and 4, 15. Lastly, they helpe them

with their prayers. Rom. 15, 13. Col. 4, 3. and otherwise as neede and cause requireth. Acts 9, 25.

**TIM.** *What be the affections of Gods children towards the Sabbath and holy assemblies?*

**SILAS.** Touching the Sabbath, they bee thus affected towards it; they call it their delight, they doe not their owne workes, nor seeke not their owne will, nor speake a vaine word on that day. Esay 58, 13, 14. Secondly, they remember to keepe it holy, Exod. 20, 8. Touching the holy assemblies, it is their greefe to bee kept from them by any vrgent occasion, and when they come to them, they first looke to their feete, Psal. 84, 1, 2. Eccle. 4, 17.

**TIM.** *What be the affections of Gods children towards the Sacraments? Also towards his workes?*

**SILAS.** Touching the Sacraments, they reuerently thinke of them, and willingly submit themselues to the vse of them, in respect that they are Gods ordinance and the seales of grace, Rom. 4, 11. And touching the Lords Supper, they will neuer receiue it without due examination of themselues, because of Christs commandement, and the dignity of the Supper, 1 Cor. 11, 28. And touching the workes of God, that his workes of iudgement moue them much to feare his power and iustice, Acts 5, 11. And his workes of mercy vpon themselues and others, mooue them to loue him, and to trust in his name, Psal. 116, 1. Acts 4, 31.

**TIM.** *What be the affections of Gods children towards the Brethren: as also towards Christian Religion?*

**SILAS.** Touching the Brethren, they do vnfaignedly loue them, whether they bee friends or enemies, and especially witnesse their loue in praying for them, and seeking and helping forward their saluation, and giuing thanks vnto God for their graces: also by pitying and releueing their miseries, Luke 6, 30. Rom. 10, 1. 1 Thes. 1, 2, 3. 1 Iohn 3, 14, 17. And touching Christian religion: First, they seruently loue it. Secondly, they endeaour to promote and further

it. Thirdly, they hate whatsoeuer is contrary vnto it. And lastly, they study to adorne it, by expressing the power of it, and walking according to the rules of it. Psal. 119, 128. 1 Tim. 6, 1. James 1, 27.

**TIM.** *What be the affections of Gods children in respect of sinnes?*

**SILAS.** First, they mourne for the sinnes of others, as did David, Psal. 119, 136. and Paul, Phil. 3, 6. Mat. 5, 4. Secondly, touching their owne sinnes if they be past, they are ashamed of them, Rom. 6, 21. If they be present, they haue a godly sorrow and earnest strife against them, 2 Cor. 7, 10. Rom. 7, 13. And lastly, for sinnes to come, they are afraide to fall into them, and haue a great care to preuent them, 2 Cor. 7, 11.

**TIM.** *What are the affections of Gods children to the ioyes of Heauen, and the paines of Hell?*

**SILAS.** Touching the ioyes of Heauen, they haue hope, and a certaine and constant looking for them, Rom. 8, 24. Heb. 9, 28. Titus 2, 13. Also they haue great ioy of heart, vnder the hope of enioying heavenly glory. Rom. 5, 2. Touching the paines of hell, they haue a great feare and terror, in respect that they haue deserued them, with a meruailous care to auoide them, 2 Cor. 5, 11. 2 Tim. 4, 1, 2. and the waies that lead to them.

**TIM.** *But what if any doe feelee in themselues these motions to bee few and feeble?*

**SILAS.** Let such for their comfort haue recourse to the least measure of sanctifying graces, which consists in a detestation of their sinnes; euen in this respect that they are an offence to their good God. Secondly, a hearty desire of hoping and beleueing the forgiuernes of their sins, and aboue all other things that they may bee in Gods fauour, and not onely that they may bee happy in heauen.

**TIM.** *What if any finde none of these affections in themselues?*

**SILAS.** First, let them not dispaire. Secondly, let them waite vpon God in the vse of all appointed meanes. Thirdly,

ly, let them abstaine from the outward act of sinne, and keepe downe their inward desires as much as they can. Lastly, let them often humble themselves by a particular confession of their knowne sinnes, and earnest prayer for pardon of them. For he that is not called now, may bee called to morrow: who knoweth what a day may bring forth? Gods infinite power workes mightily, and sodainly, and his mercies bee bottomlesse; therefore cast not hope away.

DIALOGUE XVI.

Verse 17.

*If we be children, we are also heyres, even the heyres of God, and heires annexed with Christ.*

TIMOTHEVS.

**W**hat is the drift and scope of this Text?

SIL. To conclude the maine argument and reason, by which the Apostle before did exhort the Romanes, by the Spirit to mortifie the deeds of the flesh. This argument was taken from the euent which shall follow them, which liue after the Spirit and not after the flesh, namely, eternall life: giuing to wit, that such shall liue for euer, because they are the sonnes of God: from hence the Apostle now concludeth, that if such as walke after the Spirit be sonnes, then they must inherit euerlasting life in heauen: for all Gods children be heires, and haue right to the heritage of heauen. This conclusion doth very linely set forth the manifold and great dignity of true beleeuers, the more to stirre them vp cheerefully to follow the government of Gods Spirit.

TIM. What are the degrees of the dignity of the faithfull?

SILAS. They be these foure: First, that they bee not seruants but children. Secondly, that all of them bee heyres. Thirdly, that they be heyres of God, not of any mortall King; but of that King which is immortall, namely, God. Last-

ly, that they bee coheires, or heires annexed to Christ.

TIM. Tell vs now what is meant by children?

SILAS. Euen all the sonnes and daughters of God, whosoeuer they bee which haue the Spirit of Adoption, and belecue in Christ.

TIM. But Christ is the onely begotten child of God, how then can the faithfull be children?

SILAS. True indeed, Christ is the onely begotten childe of God according to nature; beeing begotten of his Fathers substance from euerlasting: but beleeuers be children by grace of adoption, beeing by nature the children of wrath: Christ is a child of the substance of God his Father, whereas the beleeuers are children by fauour.

TIM. Is this great a dignity to be the childe of God by grace?

SILAS. It is so: For first, such as haue Christ to be their brother, Math. 12, 50. Heb. 2, 12. Secondly, the Angels are their seruants. Psal. 34, 7. Heb. 1, 14. Thirdly, themselves are Priestes, Prophets, and Kings. 1 Pet. 2, 9. Reuel. 1, 6. Fourthly, the whole world, yea euen heauen is their right and possession. 1. Cor. 3, 22, 23. If it be counted so great a dignity to bee the childe of an earthly King, what a worthy thing must it then be, to bee the child of the King of heauen. For to be the childe of God is no empty title, because by it wee obtaine this dignity to bee heires. The law of nature doth yeelde this vnto children, that they shall enioy the inheritance which is left vnto them by their deceased Parents: and the Law of grace doth promise the heauenly inheritance to all which bee children of God by faith in Christ.

a Heires

TIM. Howbeit among the children of Abraham, Isaac onely had the inheritance, the rest had quists and were sent away, Gen. 25, 5, 6.

SILAS. It is true, because God so commanded, and the promises were made to Isaac, but the case falls out otherwise betwene the children of God and of men: for amongst men in sundry

undry countries, all children bee not heires, but sonnes onely, and in some places not all sonnes, but the eldest son alone; but Gods children bee they sons or be they daughters, they bee all heires, euery one without exception. There is neither Male nor Female with God.

**TIM.** *But whose heires are they, and what is their inheritance?*

3. Heires of God.

**SILAS.** They are heires of God, and God himselfe is their inheritance, one and the selfe-same person, is both father and inheritance in this case: for to enioy God fully and perfectly in his Sonne Christ, this is the inheritance of the Saints, who in God doe enioy all other things. Gods children therefore they are great heires, and they haue a goodly heritage, Psal. 16, 4, 5, 1 Cor. 3, 21.

**TIM.** *What is the fourth part of the dignity of the faithfull?*

**SILAS.** That they are heires annexed with Christ, or ioyned heires with Christ.

**TIM.** *The inheritance of Christ, how manifold is it?*

**SILAS.** Two-fold: It is the inheritance either of glory, or of dominion and power. The inheritance of glory is this, that after his death hee being risen and ascended into heauen, he liueth there most blessedly and gloriously, his body and soule being wholly freed from all infirmities and temptations, and filled with all ioy and glorious brightnesse, euen like the Sunne in the Firmament: also his inheritance of dominion and power consists in this, that in this humane nature hee is exalted and lifted vp above all principalities and powers, and euery name that is named in earth, hauing all creatures, and the Church it selfe subiect to him, as vnto their head, Ephe. 2, 21, 22. Phil. 2, 9. Notwithstanding, although that the elect bee partakers of this double inheritance of Christ, yet they are not partakers in equall degree: For Christ reigneth in heauen as Gods onely and first begotten, but the faithfull are but Adopted children, Phil. 3, 21. Reuel. 3, 21. Reuel. 2, 26. Rom. 8, 29. By all this then appeareth, that the chil-

dren of God are very honourable personages, because their dignity is not carnall and earthly, such as may wither and perish, but spirituall and heavenly, such as endureth for euer. 1 Pet. 1, 4.

**TIM.** *What vse and profit may be made of this?*

**SILAS.** First, it should admonish the faithfull not to behaue themselves basely, by making themselves seruants to their filthy lusts: but endeavouring to follow the direction of the Spirit in all things. 1 Iohn 3, 2. 2 Pet. 3, 11. Secondly, not to take any leaue vnto our selues to thinke of, or deale basely with such excellent personages as Gods children be.

**TIM.** *But tell me I pray you, do these honourable and worthy personages giue any Scutcheon or Coate-Armour?*

**SILAS.** That they doe, the field and ground whereof is Azure & Gules, for they are celestially creatures, borne from above, Iohn 1, 13. And they are a people purchased by the blood of Christ, Acts 20, 28. The parts of this Armour be many and severall: First, in their Armour they giue the Eagle, in respect of their aspiring aloft; as it is written, *Where the carkeasse is, there will the Eagle resort*, Luke 17, 37.

Secondly, they giue an Helmet or Anchor, to wit, their Hope, which staies their soules against all the waues of temptation, Heb. 6, 19. Thirdly, they giue a Lyon, because of their Christian fortitude, despising all threatening and dangers, Prou. 28, 1. *The Righteous are bold as a Lyon.*

The fourth is the band of Charitie, which knits together the faithfull, as many stickes tied fast together with one band, Col. 3, 14. Fifthly, they giue a Sheepe, to witnesse their meekenesse and obedience, Iohn 10, 27. *My Sheepe heare my voyce and follow me.* Sixthly, they giue a Dove to witnesse and represent their simplicity and innocency, Math. 10, 16. *Be innocent as Doves.* And lastly, they giue the Serpent, to signify their godly prouidence and wisdom to forecast and preuent dangers, Math. 10, 16. *Be wise as Serpents.* Vnto all which

which may be added the girdle of verity, the sword of the Spirit, & the breastplate of righteousness, Ephe. 6, 14, 17.

**TIM.** *What is the morall or meaning of this their Coate-Armour?*

**SILAS.** It serueth to put all Gods children in minde, that if they will walke worthy of their honourable and worthy calling, they must expresse and shew forth a true faith, a firme hope, vnfaigned loue, Christian courage, meeke obedience, innocent simplicity, Serpentine wisdom, and generall an heavenly purity in all parts of their conuersation, as they may honor the house and stocke to which they belong, and of which they come.

#### DIALOGVE XVII.

Verse 17. last part.

*If so bee that we suffer with him, that wee may also be glorified with him.*

**TIMOTHEVS.**

**VV** *Hat doth this Text containe?*

**SILAS.** At this Text the second part of the Chapter beginneth concerning consolation vnto such as are vnder the Crosse, and suffer for Christ. Hitherto hath continued the first part of the Chapter, wherein blessed Paul hath ministred comfort to the faithfull, against the remainder of their sinnefull corruption, & earnestly exhorted them to the diligent mortification of all their sinnefull lusts and corruptions, not to beare with these, though they feare no condemnation for them. Now the Apostle vieth a transition, passing forwards to that part of the Chapter which strengthneth the Saints against the bitterness of the Crosse, and exhorteth them to be constant in the bearing of it, without fainting or being weary in their minds.

**TIM.** *How doe these words depend vpon the matter contained in the verse going before?*

**SILAS.** He had saide a little before, that the sonnes of God are sure for ever to liue in heavenly glory: now hee pro-

ueth it by a fresh and new reason, taken from the vse of afflictions, that the beleeuing Romanes, and other the sonnes of God shall be inheritors, because they haue taken vp their Crosse. This reason may be framed two waies, and both very good. First, by inferring the consequence or that which cometh after, by an antecedent, which necessarily goeth before, as thus: They which shall bee glorified in heauen, must suffer afflictions here for Christ: But ye Romanes which are the sonnes of God, do suffer afflictions for Christ; yee are therefore sure to be glorified with him. The strength of this reason dependeth vpon the authority of the word of God affirming, that such as dye with Christ, shall raigne with him, and that such as suffer with him, shall be glorified with him, 2 Tim. 2, 12. Which is the selfsame thing, which is heere said in our Text, (if with that learned man) *Peter Martyr*, yee reade (as we may) for these words (*if so be*), seeing that, or because. The second way how this reason may bee framed, is by a reasoning from the lesse vnto the greater, after this fashion. If ye be partakers with Christ in his Crosse and in his sufferings, yee shall much more bee partakers with him in his kingdome and glory. Thus *Chrysostome*, gathereth the argument.

**TIM.** *Tell vs now the summe of this sentence.*

**SILAS.** It is thus much: that so many as are vouchsafed this mercy, valiantly to endure tribulation for the Gospell, thereby they may bee well assured, that they shall inherit eternall glory; God meanes to crowne all such as take vp the Crosse.

**TIM.** *What instructions are wee to learne from hence?*

**SIL.** Two: First, it doth admonish vs what the condition and state of the children of God in this life is, namely this, that that way which Christ passed from this life into his glory, by the same way must they passe this life vnto glory, euen by tribulations and afflictions; whereof there is very plentifull proofe in many places of the Scripture, as Math.

The ends &  
uses of the  
Crosse. See  
Rom. 5, 34.

10, 37. Luk. 14, 26. Acts 14, 22, 2 Tim. 3, 12. Heb. 12, 5, 6. The causes why Gods will is to haue it so, are sundry and many, but these are the chiefe. First, for the triall of their faith in God; and also of their loue towards God, 1 Per. 1, 7. James 1, 3. Secondly, for exercise and encrease of their experience, patience, hope, &c. Rom. 5, 3, 4. Thirdly, for the mortification and beating downe of their rebellious stubborne nature, which had need to be suppressed and tamed by the meanes of afflictions. Fourthly, for the weaning and pulling their hearts from the immoderate louing of earthly things. Fifthly, to humble their hearts before God, and to fittre them vp vnto a more seruent prayer, Job 33, 16, 17, 18. Sixtly, that God may haue a better occasion to manifest his great power and goodnesse in strengthening their infirmities, 2 Cor. 12, 9 and in deliuering them out of all their troubles. Lastly, the more certainly to confirme their minds in a perswasion of hauing eternall life by likereffe and conformity vnto Christ in his sufferings, Rom. 8, 29.

TIM. *What use and profit are wee to make now vnto our selues, touching the state of Gods children?*

SILAS. First, it controuleth and conuicteth them of error, that thinke and teach that the children of God may fall from the grace of Adoption; for that grace of God which Adopteth them, so supporteth and strengtheneth their will, that they sticke and holde close to him, in most dangerous afflictions, vntill they bee glorified of him in heauen. Secondly, it reprobeth such Christians as neuer haue a thought of this condition, and yet thinke they may be very good Christians: much more such as to auoide afflictions, will make ship-wracke of a good conscience, loathing vp other men in their sinnes, and seruing the time, that they may liue quietly and safely. Thirdly, it admonisheth all true Christians before hand, to prepare their soules for the day of afflictions, after the commandement of Christ, and according to the example of a wise builder, and prouident King, as

in Luke 14 28 31. Lastly, it serueth to comfort all such as dee, or hereafter shall suffer affliction in word or deede, for the name of Christ; because they are in such an estate as God hath allotted his owne children, whom he purposeth to glorifie in heauen euerlastingly.

TIM. *What is the second instruction we learne from hence?*

SILAS. It doth giue vs a double consolation against the sharpenesse of the Crosse and afflictions: the former is from the communion of Christs sufferings; Christians suffer not alone, but they suffer with Christ, and Christ with them: which surely is no small comfort, to haue Christ a companion and fellow in our sufferings, as it were to beare vp an end of the Crosse; nay which is more, euen to suffer in vs, accounting all that cruelty which is done to his members, to bee done to him selfe, as Acts 9, 4. *Saul, Saul, why persecutest thou me?* and Mat. 25, 40.

TIM. *But how may a Christian bee certified that in his owne sufferings hee suffers with Christ?*

SILAS. By these two things: First, if wee suffer with the same affection that Christ suffered with, that is, of obedience to the will of our heauenly Father, Mat. 26, 39. Secondly, if our suffering haue the same effect which his had, to wit, the taking away of sinne, but not after the same manner: for his sufferings tooke away sinne by merit, and making full satisfaction to Gods iustice, both for guilt and punishment, temporall and eternall: ours take away sinne by being helpes (by Gods mighty gracious blessing) to the mortifying and killing of the strength and power of sinne.

TIM. *What is the latter consolation from this Text, for those that are vnder the Crosse?*

SILAS. It is taken from the end and fruit of afflictions, which is glorification in heauen; the goodnesse of things is measured by the end, and wee haue a common prouerbe: That all is well, that ends well. How comfortable then and desirable, is the estate of afflictions for Christ, which shall haue such

Virtutem  
posuerunt  
non vnde  
vnde: virtutis  
difficilis  
gusta portat.

such a glorious end? howsoever they breed griefe in the flesh, shame in the world; and seeme to bee as it were death and hell for the time: yet at last, in the conclusion they bring to life & glory, such as courageously suffer them, not by the worthynesse of the sufferings, but as a way to leade the sufferer into the country that is above. The Martyrs knew this full well, and therefore when they were carried to the stake to drinke of that cup of fire, yet they cheered vpon it with this meditation, That though their breakefast were sowre, their supper should be full & sweete. God is to be prayed, that all his children may haue such a breakefast, rather then they should misse of such a supper.

DIALOGVE XVIII.

Verse 18.

*For I account that the afflictions of this present time, are not worthy of the glory which shall be shewed vnto vs.*

TIMOTHEVS.

**W**hat is the drift and purpose of this Text?

SIL. To strengthen the argument vsed in the former verse, the better to perswade Christians patiently to beare the Crosse. The argument is taken from the end and fruit of afflictions suffered for Christ, which is glory infinite & heavenly, such as Christ himselfe now enjoyeth. This then is the argument: Abide the crosse patiently, for if yee suffer with him, yee shall be also glorified with him; the which the Apostle doth now strengthen by a reason taken from comparison of things vnequall; to wit, affliction and glory: as thus. The glory which is to follow your afflictions is far greater, and better, and more lasting then be your afflictions; and therefore suffer them with a patient and constant minde, vnder the hope of that glory, which is so vnualewable and incomparable.

TIM. Shew vs now briefly and plain-

ly, what is the summe of this verse?

SILAS. It is in effect thus much, howsoever afflictions be greivous, and such as suffer them, seeme for the time miserable; yet let them holde it out quietly; for in the end, their glory shall farre exceede their misery and trouble, how great so euer it be.

TIM. Let vs come to expound the words, and tell vs what is meant here by account?

SILAS. It signifies more then barely to reckon or esteeme, euen to determine a matter vpon reasons debated on both sides, and well considered, as Rom. 3. 28. Also Rom. 6. 11. the word is vsed.

TIM. What may wee learn from hence?

SIL. First, that the Apostle iudged the doctrine which hee taught in this verse, to be most certaine and true without exceptions. Secondly, it admonisheth all Ministers, that when they bee resolved of a doctrine that is true, they ought confidently to speake it without wauering: first, weigh and ponder, and then pronounce with freedome of speech.

TIM. What is meant here by afflictions of this present time?

SIL. Such tribulations and crosses as Christians doe beare, during the time of this life, while they are militant, and fighting with sinne.

TIM. What instruction ariseth from hence?

SILAS. This: that Christians ought willingly to beare afflictions, because how sharpe soeuer they bee, yet they cannot bee long; for they cannot continue longer then the space of this present life, and the dayes of our life are but few, and our time but short, euen as a spanne long, or as a watch in the night. Now all short things though they bee great, yet are more tolerable, because they are short.

TIM. What vse is there to bee made of this instruction?

SILAS. It doth not onely encourage Christians which doe continue in afflictions, but it doth reprove such as

Q q

faint

Summe.

Interpretation.

Doctrines

3. Dist.

faint before the end of this life: these persons to auoyde a momentary and light crosse, doe loose an immortall weight of glory.

**TIM.** *What is signified by this, that he saith [They are not worthy?]*

**SILAS.** That is to say, they are not equall, or of so much moment and weight, as to be compared with heavenly glory: it is a speech borrowed from things put into the ballance to bee weighed therein; amongst which, those which be heauieft, draw to their side the ballance with their weight. So then the meaning is, that afflictions and glory being put together, as it were in a ballance, afflictions would bee found to bee too light, and to come farre short in worth and price, vnto that glory which is to come.

**TIM.** *In what things are afflictions unequal to glory?*

**SILAS.** In two things, both in quantity, and quality: First, they be unequal in quality, because afflictions are but bitter troubles heere on earth, before the world: but our glory is a heavenly blessed estate before God. Secondly, afflictions be sharpe euils which we feele with griefe: but the glory not onely swallowes vp the euill and the griefe: but filleth vs with all good things most perfectly. They be also unequal in quantity, both for number, for measure, and for continuance; for our afflictions are few, but the ioyes of heaven are innumerable, more then the starres in the heaven. Also afflictions are but light, but there is a weight of glory which is vnto measure. Lastly, afflictions are but short and momentary, but the glory is eternall, euen for euer and euer, and to last so long as God doth last.

**TIM.** *Why is it said of this glory, that it shall be reuealed, and not that it is reuealed?*

**SILAS.** Because the godly now do see it and enioy it but in part, whereas it shall be manifested, and possessed perfectly, in the end of the world; vnto which the future tense hath respect.

**TIM.** *What doctrine are wee to learne*

*from these words, being thus expounded?*

**SILAS.** The doctrine is this; all the afflictions which the godly doe or can suffer in this world; are vnto the glory of heaven. The reasons hereof be; because there is no comparison betweene a thing finite, and a thing infinite. Secondly, because the afflictions which be suffered, are not incomprehensible, as is the glory which the Saints shall enioy; which made one of the Fathers to say, If I could performe all things, and suffer all the euils which euer any man did, yet all this could not make me worthy of heavenly glory, *Origen.*

**TIM.** *What use and profit is to be made of this doctrine to our selues?*

**SILAS.** First of all it doth conuict the Papists of error, in that they teach that our sufferings for Christ do deserue heavenly glory: for this is quite against these words of Scripture, which say, that afflictions are not worthy of glory; also they cannot deserue by merit the glory, because there is no proportion between affliction and glory, but betweene merite and reward giuen to merite, there must be a proportion; for the recompence of a merit, is an act or worke of iustice (saith *Thomas Aquinas*), but iustice is equality, therefore no merite, where there is vnequality. Secondly, from hence also is ouerthrowne the Popish error of meriting by good works done after grace, because to suffer with Christ is a worke of more excellent vertue, then to doe good things; therefore if our sufferings deserue nothing, our doings deserue lesse. Moreover, here is consolation to such as now are, or euer shall bee vnder the Crosse for Christs or the Gospels sake, to make them cheerefull to beare little euils, vnder hope of a greater good; as Mariners which in a tempest doe cast away their goods to saue their liues, and as Heathen men spent their liues for earthly glory & reputation sake: how much more would this bee done for celestiall glory?

**TIM.** *Yea, but some beleeuing afflicted*

4. Doct.

Reasons.

5. Use.

Quality.

Quantity.

*flitſed Chriſtians might ſay to Paul, Wee haue ſuffered much and long, but wee ſee in ſtead of glory, more and more ſhame.*

SILAS. Yet wee muſt poſſeſſe our ſoules with patience, for the glory ſhall fully bee reuealed: now our life is hid with Chriſt, but when Chriſt ſhall appeare, we ſhal appeare with him in glory: the whileſt we are not vtterly voyd of celeſtiall glory. For we belecue the promiſe of it by faith, and poſſeſſe it after a ſort by hope, and haue the beginnings or firſt fruites thereof, in the giſts of ſanctification; which is glorification inchoatiuely, as glorification is ſanctification abſolutely and moſt perfectly.

DIALOGVE XIX.

Verſes 19, 20.

*For the ſeruent deſire of the creature waiteth when the ſonnes of God ſhall be reuealed, becauſe the creature, &c.*

TIMOTHEVS.

**V***What may bee the purpoſe of the Apoſtle in theſe verſes?*

SILAS. His drift and purpoſe is: firſt, to prooue heauenly glory which followes afflictions in this life, to bee certaine: and ſecondly, to exhort Gods children to be patient in afflictions, vnder hope of that glory. The former is proued by a ſecret and very great deſire, which things created, haue after the glory of Gods children till it bee maniſeſted. Now this deſire beeing put into them of God, it cannot be frustrate and vaine, and therefore the glory muſt needs be certaine. The latter is proued by the example of the creatures bearing their miſery, (vnder which they are through mans fault) in hope of reſtoring: therefore much more ought Gods Children patiently to ſuffer their afflictions, ſeeing our reſtoring ſhall bee farre more excellent then the reſtoring of the creatures: and there come no afflictions vpon vs from God, but they are by our finnes moſt iuſtly deſerued; whereas the creatures ſuffer for our ſake.

TIM. Now let vs know what be the parts of this Text?

SILAS. It ſeteth forth theſe two things vnto vs: Firſt, the condition of the creatures, both in reſpect of their preſent miſery, which is heere ſignified by the names of vanity, corruption, and bondage, verſe 20, 21. Alſo of their further reſtauration, which is heere called deliuerance, glory, liberty, verſe 21. The ſecond thing is the affection of the creature, in regard both of the miſery, and reſtoring of them. This affection is declared both for the kinde and meaſure of it, by the tearmes of ſeruent deſire, waiting, groaning, traouelling in paine, verſes 19, 22.

TIM. Expound now the words, and tell vs what is meant by the ſeruent deſire of the creature?

SILAS. It is to bee reade word for word, [the expectation of the creature expecteth,] that is, with greedineſſe and continuance looketh for. There is in this phraſe, both a Proſopopeia, and a Pleonaliſmus. For he putteth vpon the creature the perſon of one who moſt deſirouſly expecteth and looketh after ſome perſon or thing; ſuch are wont to put forth their heads, and to looke when ſuch perſons or things ſhould appeare, Pſal. 121, 1. So the creature looks after liberty.

TIM. What are we to vnderſtand by Creature?

SILAS. Neither the Angels as Origen, nor men good nor bad, as Auguſtine thought; but the whole frame of heauen & earth, with creatures therein contained; as the Sarres, Elements, all celeſtiall bodies, brute beaſts, fruites of the earth, fiſhes of the ſea, with whatſoeuer elſe was made for mans uſe.

TIM. But what manner of deſire is it that things created haue?

SILAS. It is a certaine inſtinct, or inclination put into them of God, whereby they ſecretly (after a manner vnknowne to vs) are moued to couet to attaine to the end for which they were made. This end is that perfection and moſt glorious eſtate in which the creature was at firſt created, and from which

Drift.

Summe.

Part.

Interpretation.

it is now fallen for mans sinne, and vnto which it still tendeth by a naturall desire, euen as heauy things by naturall propension tend downwards, and light things vpwads.

*TIM. What is meant by the reuealing of the sonnes of God?*

*SILAS.* The meaning is, vntill that glory which is prepared for the sonnes of God, be indeed manifested: the sons of God (by a Metonymie of the subiect for the adioynt) are put for the glorious liberty that is ordained for them, as verse 21. expounds it.

*TIM. What instruction doth arise from hence?*

*Doctrine.*

*SILAS.* A two-fold instruction: First, that the glory of heauen is most certaine & sure, it is not doubtfull whether there bee such a thing or no, or a thing in aduerture, but there is such a thing indeede: and it shall be certainly performed to all Gods children which beleue the promises, and repent of their finnes. The reason heereof is, because God hath inspired the creatures with an instinct and desire after the glory of Gods sonnes; and seeing God doth nothing in vaine, it must needs be, that this desire is after some thing that truly is, and not a Chimera or fiction.

*Reason.*

*TIM. What is the use of this instruction?*

*Vse.*

*SILAS.* Such as are Gods children by Adoption, must learne from hence to strengthen their faith, as concerning the truth and certainty of their glory to come, if haply any doubt through temptation should arise about it. Secondly, it informs our iudgements about the estate of the creature, what it shall bee after this world is ended, that they shall after their sort and manner be partakers of the glory of Gods sonnes, for otherwise they should desire it in vaine.

*TIM. What other doctrine will arise from this 19. verse?*

*2. Doct.*

*SILAS.* Seeing the creatures doe greedily and continually desire the glory of Gods sonnes, the sonnes themselves ought much more feruently to desire it; because the glory of the creature doth but depend vpon the glory of Gods

children, and is very farre inferiour vnto it. Therefore if their desire be great and constant after it, ours ought a great deale more so to bee, seeing that glory shall bee fully reuealed chiefly for our sakes, and our state shall by many degrees exceed the state of all other creatures.

*TIM. What use is to be made of this Doctrine?*

*Vse.*

*SILAS.* It is two-fold, both in respect of godly, and the vngodly. In respect of the vngodly, it serueth most sharply to reprove them as beeing worse then the dumbe, sense lesse, vnreasonable creatures, in that they have no desire nor longing at all after the glory to come; whereas euen the creature doth couet it feruently. The heart of the wicked is set vpon riches, they trust in vncertaine goods, they minde earthly things, their portion and their treasure is heere; and therefore their ioy is heere, they doe not once looke after heavenly glory, whatsoever they profess, much lesse seriously: nay they doe persecute the seruants of God which do put their trust in God, and hope for his glory, 2 Tim. 11, 12. also 2, 9, 10. Thus the loue of the world, and strength of sinfull corruption, hath quenched that desire and hope of the wicked concerning heavenly glory, which still liues in vnreasonable creatures: this is a miserable condition. Secondly, in respect of the godly, this must serue first, to checke and reprove the weaknesse and coldnesse of their desires after celestiall glory, whereof the very creature is so greedy. Secondly, to prouoke and whet themselves to a more eager thirst and longing after it by example of the creature, and in consideration that the same glory doth especially belong to them in a more speciall manner and measure and therefore ought in an especiall sort to be coueted of them; for which purpose very great care must bee had as for the mortification of all sinnefull corruptions, so chiefly for the crucifying of the world to themselves; because heauen is more or lesse desired, as worldly things are more or lesse beloued of vs.

*TIM.*

**TIM.** *What is the reason, that the creature is kept from his desired end, to wit, his perfection?*

**SILAS.** That is declared in the 20. verse to be vanity, that is, the vanishing and fleeting condition of the creature, consisting in bondage and corruption.

**TIM.** *What is meant by being subject unto this vanity?*

**SILAS.** To bee put ynder such a condition, or to be ordained to be ynder such an estate as is vaine and corruptible. Which vanity cometh vnto it not by it owne will and inclination, (for we all know that all creatures doe desire their owne preservation and perfection) but by the commandment and will of their Creator, which hath therunto subdued it.

**TIM.** *What doctrine ariseth from hence?*

**SIL.** That all the creatures of God which be ynder the third heauen, bee liable to vanity, being at the first created of God in a most noble and excellent condition. The reasons hereto is, first, mans sinne deriving it to bee so. Secondly, Gods counsell appointing and ordaining it to bee so, to wit, that they being made for mans sake, should stand or fall together with him.

**TIM.** *What use of this doctrine?*

**SIL.** It admonisheth vs how much God is offended with mans sinne, in that hee punisheth his very creatures for it.

Secondly, to humble man, in consideration that all the creatures are impaired and made the worse for his sinne. Thirdly, seeing all creatures partake with vs in our punishment, it should cause vs to be merciful vnto them which need our mercy, and be in our danger. What concernes this matter, shall bee further handled in the next verse.

#### DIALOGUE XX.

##### Verse 21.

*Because the creature also shall bee delivered from the bondage of corruption, into the glorious liberty of the Sonnes of God.*

**TIMOTHYVS.** *What doth this Text containe?*

**SILAS.** A promise to the creature of deliverance from misery, vnder which it lyeth by the appointment of God for mans sinne.

**TIM.** *What is meant by the creature, and what is it to be delivered?*

**SIL.** By creature is meant the whole frame of the world, the insensible creature, and whatsoever God made, which is voyde of reason or sence. And to be delivered, is to bee set free or at liberty, quit, and exempted.

**TIM.** *From what shall the creature be delivered?*

**SIL.** From bondage and corruption. These words to be bond or subject to corruption, expound the word Vanity, and signify corruption, or a corruptible estate, whereunto for mans sinne the creature is bound and subject.

**TIM.** *Where doth this corruption of the creature appeare?*

**SILAS.** In these things: First, it is wearied with continuall labour for our sake. Secondly, many creatures loose their liues for our vse, and at our pleasures. Thirdly, all of them are forced to do seruice vnto the diuels, which range in the aire, or to the lustes of wicked men. Fourthly, their beauty, force, and glory, is by reason of mans sinne often impaired. Lastly, they are subject to a dissolution in the end, in such sort as they be now they shall be no longer.

**TIM.** *What is meant by the sonnes of God, and what is their liberty?*

**SIL.** By sonnes of God is meant all the children of God, whether his sonnes or daughters (by a Synecdoche) as man signifieth often both man and woman, Psal. 1. 2. And by their glorious liberty, is signified such a liberty, as shall not onely free all belecuers, from all manner of euils either of crime or paine, but bee accompanied with vncomparable glory and honour.

**TIM.** *What is meant by [Into?]*

**SIL.** So to be delivered, as to bee partakers of the liberty and glory of the godly. Chrysostome reads thus, for the glorious liberty of the sonnes of God;

Interpretation.

3. Doct.

Reason.

Vse.

A righteous man regards the life of his beasts, saith Salomon.

as if the end or finall cause of their deliuerance were pointed at, namely, that as God made the world for man, and for man subdued it to vanity: so hee would deliuer and restore it for men, euen to illustrate and enlarge the glory of Gods children.

*TIM. What is the doctrine to be learned out of this verse?*

*Doctrine.*

*SILAS.* This: the world with the creatures therein, shall bee set free from their seruile and corrupt condition, euen at that day when God shall perfectly glorifie his children in soule and body.

*TIM. What manner of freedom and deliuerance shall this be?*

*SILAS.* Of the manner of deliuerance of the creatures there be two opinions. The first opinion is, that it shall be by abolition or annihilation, making the creature cease to be at all; which is a kinde of deliuerance, because if the creature be not at all, then it can no longer be vnder vanity, bondage, and corruption. The second opinion is, that this deliuerance shall be by a change of qualities, the creature being altered into a better estate; as a man is changed in his regeneration, his substance remains the same, a new quality of holiness is onely brought in: or as gold is altered in a furnace, the dross being remoued, it becomes more pure: so the world shall be but purified and restored to his first perfection, but not wasted to nothing. And this last opinion do I hold to be the truest, and that for these reasons following. The first is, by the testimony of Scripture, teaching that the world shall bee but changed and renewed. *Psal. 103: 26, 27. Eysa 66, 22. and 65. 17.* And in this last place as in our Text also, there is promise made not of annihilation, but of a restitution of the world, that it shall not utterly bee extinct, but renewed; as *Peter* expounds it, *2 Pet. 3, 13.* Secondly, as the world was but changed and cleansed at the first by water, so it shall bee no otherwise at the last by fire; that was onely changed, and not quite destroyed, so shall this be.

*Reasons.*

Thirdly, our Text doth not barely say, the creature shall be deliuered, but

addeth, [*Into the glorious liberty of the sonnes of God.*] Which plainly shewes, that their deliuerance is another thing then being brought to nothing, euen a communicating with the sons of God, in one part of their glory, to wit; in incorruption and immortality, which the creature had by Creation, and by naturall instinct still desires to recouer it, as verse 22. Fourthly, every creature desireth it owne preservation naturally, and abhorreth destruction; therefore it is not a bringing it to nothing, (this deliuerance;) for the creature would neuer desire that, that is against nature. Fifthly, *Peter* in *Acts 3. verse 22.* speaketh of restoring, not of men onely, but of all other things. Lastly, the same Apostle *Peter*, exhorts vs to liue without blame, because there should bee new heauens and new earth: all this doth argue and strongly proue, that this deliuerance of the creature, shall not be by a reduction into nothing, but by an alteration into a better estate. The restitution of the creature shall bee like the resurrection from the dead: but what shall be the particular properties, workes, and vses of all and every creature after the last iudgement, let no man enquire, because it is not reuealed in the word: heere is place for that which *Tertullian* calleth a learned ignorance.

*TIM. What profit is to bee made of this truth?*

*SILAS.* First, it serues to strengthen our faith, concerning the certainty of heauenly glory, because the naturall appetite of the creature after heauenly glory is not in vaine. Secondly, it warneth the godly not to be troubled with the confusions and disorders of the world, because one day God will bring all things into better frame. Thirdly, it must cal our harts from the immoderate loue of money and other riches, because these being no part of the world, must bee consumed and burnt vp by the fire: and therefore it is a folly to loue them too much. Fourthly, it should stirre all men to endeavour earnestly newnesse of life; because, if the creature cannot enjoy glory vntill it bee first cleansed and changed,

*Vses.*

changed, then much leſſe we, before we bee purged and purified from our ſpots of ſinne, by continuall repentance.

**TIM.** *What other doctrine is to be raised out of this 21 verſe?*

*Doctrine.*

**SILAS.** This; that the creature is vnder great miſery, vntill the time of reſtoring cometh. Their miſery ſtandeth in two things: the firſt is bondage, in that they are driuen to ſeuere wicked men and diuels. The ſecond is, corruption, in that many liuing creatures periſh for vs dayly; and ſuch as are without life, ſhall be diſſolved and changed. The reaſon hereof is, firſt Gods decree, appointing it to be ſo, as the euent hath declared; for nothing falls out in time, which was not decreed before all times. The ſecond reaſon hereof is, mans ſinne, for whole ſake and vſe, as God created the world at firſt in perfection; ſo when he being Lord of the creature tranſgreſſed, the world was impaired and ſubdued to corruption, through his diſobedi-  
ence. As the *primū mobile*, like a wheele, doth carry about in his motion all the other Spheres; ſo the good and euill condition of the creature dependeth vpon men.

**TIM.** *But was this righteous in God to curſe the creature which ſinned not?*

*Suprema re-  
gula iuſtitia  
eſt Dei vo-  
luntas.*

**SILAS.** Yea verily: Firſt, becauſe the onely will of God is the ſoueraigne cauſe of all rightcouneſſe. Secondly, of ciuill Juſtice of earthly Princes, may without wrong puniſh Traitors themſelues, and their children alſo: much more rightfully may diuine Juſtice for the treaſon of *Adam* curſe the creatures which were made for his ſake.

**TIM.** *What vſe are wee to make of this point?*

**SILAS.** Firſt, it teacheth patience in afflictions, for the godly ſhould not faint in their calamities, ſeeing the creature quietly ſuffereth miſery for their ſake. Secondly, this ſhould moue vs to abhorre ſinne, which is ſuch a venomous thing, in that it hath infected all creatures about vs, about vs, and beneath vs. Thirdly, it muſt moue vs to pity the creature, being liable and ſubiect vnto labour, wearineſſe, yea and death for our

ſakes. Laſtly, it reſproueth the cruelty of ſuch, as ſport themſelues in the mutuall murdering of the creature; the death and deſtruction whereof, being a part of the curſe for our ſinnes, we may not make it our recreation; Gods curſe may not be ſported with. I meane it not of the lawfull ſport, by hawking, hunting, &c. where the vſe of the creature for ſuſtentation of our life is ſought after. For all creatures giuen to man to vſe, may for his vſe bee killed, yet with the leaſt cruelty.

#### DIALOGVE XXJ.

Verſes 22, 23.

*For we know that euery creature groaneth with vs alſo, and trauaileth together vnto this preſent time, and not onely the creature, but we alſo that haue the firſt fruits of the Spirit, euen we do ſigh in our ſelues, waſting for the Redemption of our body.*

**TIMOTHEVS.**

**VV** *Hat doth this Scripture con-  
taine?*

**SILAS.** It further proues the certainty of heavenly glory, by a double deſire, the one of Gods creatures, verſe 22. the other of Gods children, ver. 23.

**TIM.** *In what words is the deſire of the creature ſet downe?*

**SILAS.** In two borrowed ſpeeches: the one of groaning together, the other of traueling in paine. The former is taken from ſuch as ſigh and groane vnder a common burthen which is too heauy for them. The other is taken from women, which bring forth children with great ſorrow and paine.

**TIM.** *Is it meant that the creatures doe groane together with vs, or one together with another?*

**SILAS.** Though ſome take it, that their groanes be on our behalfe and for our cauſe, crauing vengeance vpon the wicked our enemies, and deſiring liberty for vs; yet becauſe this ſence doth croſſe the beginning of the next verſe, where he ſpeaketh of our groaning: it

is rather to be thought that the meaning of the Apostle is, that the creatures amongst themselves mutually, doe with sorrow expect the end of their misery. That this is so, appeareth first, by our owne sense, for we do see that the creatures are vnder vanity, and made by the prouidence and commandement of God, to serue our necessity. Secondly, by the word of God, which teacheth vs plainly, both the originall and end of their misery.

**TIM.** *What are we to learne out of this 22. verse?*

**SILAS.** Matter of great comfort both for the creature, and for so many as are Gods children; which consisteth herein, that both their and our vanity and misery shall not onely haue an end, but shall end ioyfully: for as at the trauaile of a woman in the birth of a child, there is ioy when a child is brought into the world, so shall the conclusion of our misery bee ioyfull and happy both for men and creatures.

**TIM.** *But haue Gods children no other and surer ground of their deliuey from misery?*

**SILAS.** Yes verily, for their desire and hope of deliuerance, is built vpon two firme grounds laide downe in the 23. verse. The first is, the sense and feeling of the gifts of the holy Ghost. (for they haue the first fruits of the Spirit.) The second is, their waiting for the full accomplishment of their heavenly inheritance, (redemption of their bodies.)

**TIM.** *What is that which is heere called the Spirit?*

**SILAS.** By a Metonymie of the cause for the effect, the Spirit is put here to signifie all the gifts of the Spirit, (which be not miraculous gifts,) which we cannot finde that the Romanes had, nor yet common gifts, such as hypocrites and wicked men haue; but speciall gifts peculiar to the elect: as calling, faith, iustification, sanctification, hope, loue, repentance, &c.

**TIM.** *How are these gifts termed first fruits?*

**SILAS.** It is a metaphor or speech borrowed from the manner of the

Church in the old Testament, when the Iewes by the commandement of God, did offer their first fruits vnto God; partly to shew their thankfulness vnto God, and partly to sanctifie the rest of the crop. Deut. 18. Leuit. 23. 14. The which the Apostle doth fit to his purpose after this sort: As by offering the first fruits, the Iewes receiued hope of a good haruest, to enioy the rest of the crop in due time: so the portion of fauour and speciall grace, which Gods children haue here, assureth them of the perfection of glory hereafter, that God will fulfill that certainly in them, which he hath happily begun.

**TIM.** *What doctrines doe we learne from the words thus expounded?*

**SILAS.** The doctrines bee two: the first is, such as feeble the speciall gifts of Gods Spirit wrought in their hearts now, may bee assured of eternall life in heauen: the reason heereof is the faithfulness of God, who will accomplish the beginnings of his grace. 1 Cor. 1. 9. Phil. 1. 6.

**TIM.** *What is the vse of this doctrine?*

**SIL.** First, it reprocues them which hope for eternall glory, and yet haue not these gifts of the Spirit in them. Secondly, it comforts the godly, who haue these first fruits, because they certainly shall in the end haue the fulnesse of blisse, so as they doe with patience waite for it.

**TIM.** *What is the other doctrine?*

**SIL.** This: that true beleeuers haue the gifts of the Spirit but in a meane measure; as the first fruits offered to God were but an handfull (as it were) in respect of the rest of the heape: so the portion of the gifts which the faithfull haue, are but very small in respect of that they should, and one day must haue. The reasons why the gift of the Spirit are measured out to the faithfull in so small a portion, is first to humble them in the sight of their owne imperfections and wants. Secondly, to stirre them vp to more seruent prayer, that they may alwayes seeke to God and depend vpon him, hauing euer neede of him. Lastly, be-

because this way doth most make for Gods glory, and also it doth nourish mutuall charity amongst men, 2 Cor. 13, 9, 10. Gal. 6, 1, 2.

**TIM.** *What profit are we to make of this doctrine?*

**SILAS.** First, it serueth to harden and chere those that haue any measure of sauings grace in them, be it neuer so little, yea though it be but a desire to beleue; so as there be soundnesse & truth withall. Secondly, it must admonish the children of God, that they endeavour to grow and increase in the graces of God, 2 Pet. 3, 18. by the diligent and constant vse of all good meanes, Gal. 6, 8.

**TIM.** *What other things learn we hence?*

**SILAS.** As the first fruites were dedicated to God onely, so all our gifts should be bestowed to this end, onely to serue and honour God by them, and not for vaine glory, or worldly preferment.

**TIM.** *Now tell vs what is meant by Adoption?*

**SIL.** The inheritance of heauen, wherunto beleeuers are adopted.

**TIM.** *But how can they be saide to waite for their adoption, which be already adopted, and be already sonnes?*

**SILAS.** They which be already adopted, hauing the right of sonnes, and title to the inheritance, may yet still waite for the consummation of their glory, and full fruition of their inheritance. And this is that which is heere meant by the redemption of our bodies; because when our bodies shall be wholly free from corruption and misery, then shall our glory be consummate and perfect.

**TIM.** *What is the doctrine that ariseth from these words?*

**SILAS.** That the redemption of the flesh will then be effectuell and compleate, when their bodies shall be againe raised out of the dust. The reasons hereof be: first, because while they liue, they are subiect to many sinfull infirmities and miseries of this life. Secondly, because the body must be dis-

solved from the soule by death, and afterwards rot in the graue; therefore till the body be restored at the resurrection, the glory of the faithfull cannot be consummate and perfect, howsoever now they are redeemed from sinne, Satan, damnation, and hell.

**TIM.** *What is the duty of Gods children in regard of their glory to come?*

**SIL.** To waite for it with sighes.

**TIM.** *How may the sighes of Gods children be discerned from the sighes of the hypocrites?*

**SILAS.** Gods children do sigh in themselves; that is, soundly and secretly, their sighes come both from the bottom of their hearts, in a lively sense of that which they want and looke for; and also they are secret and silent, not appearing so much outwardly, as hypocrites do, to bee seene of men, as conceiued inwardly in the sight of God.

# DIALOGVE XXII.

## Verſes 24, 25.

*For we are saved by hope: but hope that is seen is no hope: for how can a man hope for that which he seeth. But if we hope for that which we see not, we doe with patience abide for it.*

## TIMOTHEVS.

**W**hat is the drift and purpose of this Text?

**SILAS.** To proue that which hee said in the former verse; to wit, that all true beleeuers do with sighes waite for their full and perfect adoption, euen their celestially inheritance. The reason which is here vsed to proue this, is taken from the nature of hope, thus: We haue heauenly saluation no other wise but by hope, therefore our full saluation is yet absent from vs, and with patience to be waited for. For where the thing hoped for is present, there is no place for hope, which so presupposeth the absence of perfect blessednesse, to the griefe of beleeuers, as withall it looketh certainly to possesse it in due time; whence ariseth

*Drift.*

seth ioy and gladnesse.

**TIM.** What doth this Text containe?

Parts.

**SILAS.** Two things: First, a proposition: *we are saved by hope.* Secondly, an explication opening the office and nature of hope.

**TIM.** In the nature of hope what things doth the Apostle Paul consider?

**SILAS.** Two things: First, that the thing hoped for is absent, verse 24. *For hope which is seen, is no hope.* Secondly, that it must bee patiently waited for, verse 25. *For if we hope for that wee see not, then wee do with patience abide for it.*

**TIM.** Expound the words, and tell us what is meant by *[We]*, and also what is meant by *[Saved]*: *We are saved.*

Interpretation.

**SIL.** By *[We]* is meant the Apostle himselfe, and all beleaguers whatsoever, and by *[Saved]* is meant the substance and perfection of saluation in heauen, when body and soule shall be glorified at the day of iudgement, and not the beginning of saluation in our new birth, which consisteth in remission of sinnes, and reconciliation with God by faith; (for this the faithfull already haue, they need not hope for it:) but the accomplishment of this, is that which is here signified by saluation, and which they are saide to hope for.

**TIM.** What do ye call hope?

**SILAS.** That grace of the soule, whereby every true Christian, doth surely expect and looke to enjoy promised saluation.

**TIM.** What is the doctrine from hence?

Doctrine. Reasons.

**SIL.** That our perfect saluation cannot in this life bee otherwise possessed of true beleaguers then by hope: The reason is, because our perfect saluation is a thing to come, & to be enjoyed after this life ended: also, because it is to be enjoyed onely in heauen, therefore now it is not had, nor can be.

**TIM.** Tell us the Scripture saith, we are saved by Faith, Ephes 2.8. How then is it saide here, we are saved by Hope?

**SILAS.** We are otherwise saved by hope then by faith: the difference stands

What difference between faith and Hope.

herein: First, by faith wee beleue the promise of saluation; by hope, wee do looke for the thing promised. Secondly, faith doth enter and begin our saluation in apprehending remission of sinnes, reconciliation with God, the perfect righteousness of Christ, and purifies our hearts, that wee may live holily; but hope lookes forward vnto the end; and full perfection of blisse. Thirdly, faith saueth as an instrumentall cause, without the which we cannot lay hold of Christ: hope saueth as a fruite of faith, as a signe of a person iustified and reconciled, as the way wherein wee are to walke towards heauen, as that which lookes to inioy saluation, because God hath truly promised, and faith hath surely beleueed that promise.

Faith is before hope, as the cause before the effect.

**TIM.** What use is to be made of this doctrine?

**SIL.** First, it reprocues such as place all their happinesse in worldly things; these are no true beleaguers: for they haue no hope of saluation in heauen. Secondly, this admonisheth how to make triall of our faith, even by that hope which wee haue of saluation to come: for these two are inseparable; none can certainly expect saluation, except they do beleue it to be truly promised: and whosoever can vn doubtedly looke for heauenly glory by hope, it is because first by faith they haue receiued the promise of it. Thirdly, it teacheth, that the faithfull by infallible certainty, may assure their owne hearts of their eternall saluation, because they are saued by hope, which doth not make ashamed or confoundeth, which it should do, if the hope of glory might be frustrate.

Vse.

**TIM.** Proceede to the next matter, 2 Part. (the nature of hope) and tell us what is meant here by hope, when he saith *[Hope which is seen:]*

**SIL.** Not the gift of hope which is inward, seated in the heart; but the thing which is hoped for, even that which is present, and now enjoyed and possessed, or now in our hands.

**TIM.** What is here meant by Hope?

**SILAS.** That the gift of hope hath no place, but when the thing hoped for

for

for is absent. This may bee proued by common ſence, for euery man ſeeth and perceiueth that one cannot hope for any thing that he already hath, & which is now already in his poſſeſſion : of this we ſpeake improperly and abuſiuely, if we do ſay that wee hope for it; for it is preſent.

**T I M.** *What is the doctrine from theſe wordes thus declared and opened?*

**S I L.** That this is the property of hope, to expect and looke for that which yet wee haue not, but is absent and to come.

**T I M.** *Will it not follow hereof, that Chriſtian Hope is vncertaine and doubtfull, ſeeing of things to come, it cannot bee knowne many times whether they will come or no?*

**S I L.** No, it will not follow; becauſe the things which Chriſtian hope looketh after, they are alwayes absent in ſuch wiſe, as they muſt needs be fulfilled; becauſe they are promiſed by ſuch a God, as both can for his Imightineſſe, and for his mercy in Chriſt will perſorme them. It ſtands vpon his honour to make good his word, as a good Chriſtian at the houre of death ſaide in my hearing.

**T I M.** *You do not thinke certainty or aſſurance to bee of the nature of Hope? Doth Hope ſimply conſidered, breede ſecurity and aſſurance?*

**S I L.** No, it is not; but aſſurance ariſeth from the quality of the things which be absent and hoped for, which if they haue cauſes contingent, then the hope is doubtfull and vncertaine: but if they bee of neceſſary cauſes, then the hope is vndoubted and firme. Now the ſaluation of the Saints to come, hath ſure vnmoueable and firme cauſes, as the truth, and mercy, and Oath of God the promiſer; the merites and mediation of Chriſt our Redeemer, dead and raiſed againe; the witneſſe of the Spirit.

**T I M.** *What is the uſe to bee made of this point of Doctrine?*

**S I L.** It doth warne the faithfull, that they haue continual cauſe to grieue and ſigh euen in this regard, that their full and abſolute happineſſe is yet ab-

ſent. To want ſo great a good is cauſe enough of grieſe; many will greeue and ſigh for want of farre leſſe good things then their eternall life. Secondly, from hence we may ſee, that true belceuers haue reaſon to reioyce, inſomuch as though their perfect felicity bee absent, yet they are moſt ſure in the end to haue it. So cannot Papiſts be, whoſe hope reſteth vpon Gods grace and mans merit.

**T I M.** *What is their duty in the meane time?*

**S I L A S.** With patience to waite for it till it come. And this is the other part of the nature of hope, euen to expect with courage and patience, that which it hath not.

**T I M.** *But what neede is there of patience?*

**S I L A S.** A two-fold neede: Firſt, becauſe their hope deferred, therefore Chriſtians muſt haue patience; for it is no ſmall tryall and temptation to bee long kept from that which one doth earneſtly and truly loue, being of ſuch ineſtimable worth. Secondly, becauſe the faithfull are heere ſubiect to manifold miſeries, therefore they muſt poſſeſſe their ſoules in patience, it beeing the will of God to afflict them duerſly and deeply, and not onely to hold their inheritance from them for a while; and therefore they haue neede of patience, that hauing done the will of God, they may be glorified. This may be ſet forth by the example of Merchants, Souldiers, and Labourers, who are all of comfort, becauſe they do looke very ſurely to obtaine a good end of their labours; yet in the meane time, they make account to meet withall, and to reſiſt diuers difficulties in their voyage, warres, and affaires.

**T I M.** *What uſe hereof?*

**S I L A S.** It inſtrueth vs, that ſuch are vnmeete for heauen, as promiſe to themſelues eaſe and freedome from troubles heere. Secondly, it doth admoniſh the faithfull to get patience, becauſe through many tribulations, they muſt come to the hoped for haue, Acts 14, 22.

*O ſpes fallaces, meritis conſidere meſtriu.*

*Doctrine.*

*Reasons.*

*Uſe.*

R r 2

DIAL.

## DIALOGVE XXIII.

Verses 26, 27.

*Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for vs, with sighes that cannot be expressed.*

TIMOTHEVS.

**VV** *What is the drift of this Text?*

SILAS. It affordeth vnto beleeuers a new reason why they ought patiently to beare the Crosse, and to suffer persecution for righteousness sake, with comfort and Christian constancy. This reason is drawne from an effect of the holy Spirit of God, in the hearts of the beleeuers; to wit, his secret and mighty helpe afforded them in their prayers to God: when they are to beset and straightened, as they know not what course to follow.

TIM. *How may it bee that prayer should afford comfort to the godly, while they are vnder the Crosse?*

SILAS. They are helpfull and comfortable in two respects. First, because they are stirred vp by the holy Ghost, verse 26. Secondly, because they are heard and granted of God, verse 27.

TIM. *What may the parts of this Text be?*

SILAS. Two: the first is, that prayer is a great stay in afflictions. The second is the reasons hereof, the one taken from the author, to wit, the Spirit stirring them vp; the other from the fruit thereof.

TIM. *Exound the words and tell vs what is here meant by [the Spirit?]*

SILAS. Some by Spirit vnderstand a spirituall man: others by Spirit vnderstand an extraordinary and miraculous giuft of the Spirit; but by Spirit is here meant the third person in Trinity, euen the holy Spirit of God.

TIM. *What doth infirmity signifie?*

SILAS. These three things: First, our sinnefull weaknesse, co wit, ignorance, distrust, &c. for these bee the proper causes to make vs weak, Mat. 26, 14.

*The flesh is weak.* Secondly, afflictions and crosses inward and outward, because these serue to declare our weaknesse as trials of it. Thirdly, perturbation & vexation of spirit, arising through the greatnesse of crosses and tribulations; whence it is, that euen the faithfull themselves are voyde of counsell oftentimes, and know not which way to turne them: as it fared with *Iehosaphat*, when three nations banded against him, and with *Elisha*es seruant when hee saw the *Aramites* host.

TIM. *What is meant by the word [Helpe?]*

SILAS. It would be better translated *helpeth together*: for it is a speech borrowed from two or more persons, which being to take or lift vp some heavy burthen, do mutually one helpe another, by standing one ouer against another, each at one end of the burthen: others take it to bee a metaphor taken from sicke persons, or infants, or old rotten houses, which cannot stand vnlesse they be propped vp. The meaning of the Apostle is, that the faithfull are many times so faint vnder the burthen of the crosse, as that they would languish, if the holy Spirit of God did not support them mightily by an especiall aide and presence, as it were standing ouer against them, to beare the burthen with them that they sinke not.

TIM. *What doctrines will arise from the words thus expounded?*

SILAS. Two: the first doctrine is, that all men (none exempted, no not the Apostles themselves) are subiect to all manner of infirmities in this life, outward and inward, as appeareth in this, that the Apostle saith [*Our infirmities*,] putting himselfe in the number of those who are liable to weaknesse. It appeareth also by the testimony of Scripture, witnessing, that in many things wee sin all, Iames 3, 2. 1 Kings 8, 46. 1 Iohn 1, 7. These places proue sinnefull infirmities to be common to all; and where it is written, that wee are to enter into the kingdome of heauen through many tribulations, Acts 14, 22. and that hee that will liue godly must suffer afflictions,

ons, 2 Tim. 3, 12. these places proue also that other infirmities which bee but effects and consequences of sinnefull infirmities, are likewise common to all Christians. It appeareth also by reason grounded vpon holy Scripture; for since our sanctification is imperfect, and our life a warfare, and Sathan and the world haue leane giuen them to tempt; therefore it cannot bee, but that all beleeuers must bee liable to infirmities of all sorts, so long as they liue here.

TIM. *But how then is it written, that Christ hath healed all our infirmities? Mat. 8, 17. Esay 53, 4, 5.*

SIL. Christ hath taken and healed our infirmities of sinne, by remoouing from vs the guilt and curse, but not the corruption: and of afflictions, by sanctifying them vnto vs, that they may not be punishments, but tryals and exercises vnto vs. Secondly, in the end, at the day of the resurrection, wee shall bee wholly and fully freed from all infirmities, both sinnes and teares; in the meane space they are left remaining, in the Saints, for excellent good purposes and vſes.

TIM. *Tell vs then what vſe wee are to make of our infirmities, and of the doctrine concerning them?*

SILAS. It is no small comfort to Gods children beeing vnder infirmities of all sorts, that none are exempted. If Christ would haue his Apostles to be comforted with this, that so the Prophets were persecuted, Mat. 5, 11, 12. then let euery Christian that hath any affliction, labour to make this his comfort, that others are so dealt withall, 1. Pet. 5, 9. Secondly, by the knowledge and ſence of these infirmities, the prayers of Gods children are much whetted and quickned, also their faith and patience much tryed, as gold is tryed in the furnace, 1 Pet. 1, 7. 2 Cor. 12, 8. Lastly, they serue greatly to humble the faithfull, and to correct the vaine pride of their hearts, 2 Cor. 12, 7. least after the example of Peter forgetting his infirmities, they do fall into security, by presuming too much on their owne strength. And very certaine it is, that

whenſoeuer the crosse comes, they are likeſt to ſtand to it, that beſt know and feele their owne infirmities; becauſe ſuch will not relye vpon themſelues but on the power of God. The ſtory of Maſter Sanders and Doctour Pendleton, doth ſerue to declare the truth of this.

TIM. *Thus farre of the firſt doctrine, what is the next?*

SILAS. This: That the crosse or afflictions for Christs ſake are like a burthen which cannot bee borne but with much ſtrength.

TIM. *But the Crosse is Christs burthen, and hee ſaith, that his burthen is light, Mat. 11, 30.*

SILAS. Our Sauour in that text, meaneth the burthen of his doctrine and commandements, which indeede are not burthensome to belecuers in this life, 1 Iohn 5, 3. He ſpeakes not of the Crosse and tribulations, which is ſo heauy, as of our ſelues wee are not able to take it vp; much leſſe to beare it, except the holy Ghoſt (like vnto Simon of Cyren) lay his ſhoulders vnder it, and helpe to beare it with vs.

TIM. *Yea, but the Apoſtle Paul calls our afflictions light, 2 Cor. 4, 17.*

SILAS. Paul there ſpeakes comparatively, in compariſon of that weighty glory which followes afflictions. See Rom. 8, 18. But afflictions conſidered ſimply and abſolutely as they are in themſelues, they are grieuous and a burthen too heauy for vs to beare. For Ezekiah vnder the burthen of his afflictions mourned, Dauid fainted, Iob curſed the day of his birth, and Peter for feare of the Crosse, denied his Lord. If the Crosse made ſuch Champions to ſtoope, how ſhould wee not feare ſuch a burthen? eſpecially when it ſhall come to the fiery tryall, and Christians muſt be put to fight againſt ſinne to blood.

TIM. *What profit is to bee made of this doctrine?*

SILAS. Firſt, to admoniſh Christians that it ſtandeth them vpon, well to prepare themſelues againſt the time of the Crosse, it being a thing ſo burthensome. It was good counſell which Salomon gaue, *My ſonne (ſaith hee) prepare thy ſoule*

soule against the day of affliction. And againe, *In thy prosperity thinke vpon the time of aduersity. Eccle. 7, verse 16.*

Secondly, seeing afflictions is so heauy, let men be well aduised, that where no cause is, they cast not themselues into troubles, *1 Pet. 1, 6.* For this is great rashnesse, and will breede no comfort, but late repentance. Thirdly, if the crosse of afflictions be sent vpon you by God, yet despaire not though it be heauy, suspecting your owne strength, but flye vnto the holy Spirit of God for aide and strength: as men vnder weighty burthens cry for helpe, so must the children of God doe, the more heauy they feelee the burthen of afflictions, the more earnestly they must call to God for helpe.

**T I M.** But how can Gods children bee sure that the holy Spirit of God can helpe them?

**S I L A S.** Hee will, because it is the office of the Spirit to helpe our infirmities, as it is said in this Text: also he can well helpe them, because beeing the mighty God, he is stronger then all that is against vs; *For if God be on our side, who can be against vs? Rom. 8, 31.* How weake fouer man be of himselfe, yet hee cannot bee but strong enough, so long as hee hath God with him: and therefore wee are to looke to our owne weakenesse and vnablenesse to beare, that we may be humbled, but not discouraged: also to fasten the eye of our minde vpon the strength and might of the holy Ghost, considering not what we in our selues can suffer, but what hee is able to make vs to suffer, *2 Cor. 12, 12. Psal. 121, 2.*

**T I M.** Now shew vs what this word [*Likewise*] must admonish vs of?

**S I L A S.** It doth admonish vs of the abundant and manifold comforts provided for the faithfull, and before propounded, to encourage them to beare the crosse patiently. For first, it is an honest thing so to doe, because wee suffer with Iesus Christ. Secondly, it is very profitable for vs so to do, because if we suffer with Christ, we shall be glorified with him. Thirdly, our afflictions are farre vnequall to that glory which

in heauen we shall enioy. Fourthly, the creature giues vs an example of patience, for they groane. Fittly, wee haue the stay of hope certainly looking for eternall blisse; and of patience quietly to waite and expect it till it come: and if all these be not enough to encourage vs, wee haue (likewise) the secret helpe of the Spirit in our hearts. Thus hath God in this Scripture, provided a rich storehouse of comforts for the faithfull, that as afflictions abound, so might consolations abound also. As a man in war, hauing his Quiuer full of Arrowes, if hee take vp but one, it may serue to preserve himselfe and auoide his enemy: so one of these comforts laide hold of, will bee enough to stay a soule in aduersity, much more being ioyntly and altogether laide hold vpon.

**T I M.** Now proceede to the latter part of this verse, [*For we know not how to pray as wee ought, but the Spirit it selfe makes request for vs, with sighes that cannot be expressed,*] and tell vs what is the summe of it?

**S I L A S.** Thus much: when the Saints in great temptations through ignorance & weakenesse, know not what is good for them to aske, then the holy Spirit stirreth vp sighes secretly, and causeth them to pray with groanes, which cannot be vttered.

**T I M.** But is this ignorance common to all believers, that in some case they know not what to aske?

**S I L A S.** It is so: as appeareth in this, that Paul numbred himselfe among those which laboured vnder this ignorance: the which hee doth not falsely of counterfeite modesty, or for conclusion sake onely, but in very truth and as the thing was, as *Rom. 1, 10.* He prayed often that he might go to Rome but God heard him not: also hee was not heard when he prayed, that the pricke in his flesh might be taken away, *2 Cor. 12, 7.* Also *Moses* prayed to enter into *Canaan* and did not. *Jeremy* prayed for the health of the people, but God did not heare him. *Abraham* prayed in vaine for the *Sodomites*, and *Samuel* for *Saul*, and the widdow *Zebedee* for her two sons,

The Godly faile in their prayers for lacke of knowledge.

I will bee with thee saith God to Moses, *Exod. 3.* God and Moses will bee strong enough: euen against the heathen.

of whom Christ said, *she knew not what she asked.* This then is the reason why God denieth the prayers of his children many times, euen because that they which aske it is either hurtfull, or not profitable for them, or else they aske it out of time: but when God heareth not his Saints after their will, hee heareth them to their benefite, giuing them something better for them then that which they aske, as in *Paul* case 2 Cor. 12, 10 11. A so sometimes God doth fulfill mens prayers in his wrath and displeasure to their owne hurt, as it happened to the *Israelites*, asking flesh in the Desert, *Exo. 16, 12.* *Numb. 1, 33* and craving a King in the land of *Canaan*, 1 Sam 8, 5.

**TIM.** What followes of this?

**SILAS.** That both the godly and the wicked, are oftentimes ignorant of what they aske. The reason hereof is, because the faithfull take and thinke many things to be good, which either are not good (but apparantly) or not good for them. Also they iudge sundry things euill, which either bee not euill (simply) or not euill to them.

**TIM.** But the Lords Prayer teacheth what to desire, how then can wee bee ignorant what to aske?

**SILAS.** It teacheth what to pray generally, but not particularly. Secondly, it expresseth not, indifferent things; our error is about particular things, and things which bee of a middle nature. Thirdly, the Apostie telleth vs what befell the godly in one speciall case, to wit, of greivous afflictions, when the minds of the faithfull may be, and often be, so oppressed with cares and perplexed feares, as they are altogether vnable to call on God, the heart being vnable to dispose it selfe vnto God, to thinke on him, and the tongue altogether vnsit to utter a word: as it fared with *Hezekiah*, *Isaiah 38, 8.* and *Moses* at the red Sea, *Exod. 14, 15.* and with *Hanna*, 1 Sam. 12, and with *David*, *Sal. 71.* Finally with Christ, *Mat. 26, 39.* *John 12, 27.* *My soule is heavy, &c.*

**TIM.** What profit is to be made of this example touching our ignorance in prayer?

**SILAS.** It serues for our humbling, to consider our imbecility and naturall ignorance, whereby we hang doubtfull, and stagger of feebleness, and stick by ignorance. Secondly, it shewes that none be perfect, seeing we are ignorant what to aske in prayer. Thirdly, it confutes the *Pelagians*, which ascribe too much to naturall strength, and yet wee are so feeble as wee cannot tell what is profitable, much lesse is able to perform any thing by any power in vs. Lastly, it teacheth what neede wee haue of consideration and helpe to pray; greater then most, yea then good men commonly thinke of.

**TIM.** Come now vnto the next part of the sentence, and tell vs, how the Spirit maketh request?

**SILAS.** By stirring vp requests in vs, and causing vs to pray. That this is the meaning of the words appereth by comparing this Text with the 15. ver. of this Chapter, where it is written, *we haue received the Spirit of Adoption, whereby we cry Abba Father;* the Spirit crieth, by making vs cry. Thus vnderstand that in Gal. 4, 6.

**TIM.** What further see from these words?

**SILAS.** Thus much: that when the Scripture saith, [the Spirit crieth and maketh request, the meaning is, that he maketh vs to cry and to make request] and this is an visuall thing, to attribute vnto God those things which the godly do by diuine inspiration. Thus God is said to know, by teaching others; and illuminating their minds that they may know, as *Augustine* obserues out of those words, in *Genes. 8, 19.* *I know thou fearest me;* and in the *Galathians 4, 9.* Forasmuch as ye know God, or rather are knowne of God, what is taught that ye may know. So *Deut. 3, 2.* God is said to testify the *Hebrewes*, that hee may know what is in them; that is, make themselves and others to know what is in them so heere the Spirit maketh request, that is, moueth vs to request.

**TIM.** I haue bene surprised with this Christ maketh request for vs, *Rom. 8, 26.* How then doth the Spirit make request?

**SILAS.**

*Facit nos  
per suauem  
qua Deo  
placent.*

SILAS. Christ maketh request as Mediator: the Spirit maketh request for vs, as Author and inspirer of requests and desires.

TIM. *What is the doctrine from hence?*

SILAS. That the prayers of the godly come from Gods Spirit. The text is plaine herein, to which may bee ioyned that which is written, 1 Cor. 12, 3. No man can say that Iesus is the Lord, but by the Spirit, (that is,) either confesse him, or pray to him in faithfull confidence and reuerence, but by a speciall grace of the Spirit.

TIM. *What are wee to learn hence, that the Spirit is the worker and kender of prayer in the godly?*

SILAS. First, that no Turke, nor Iew, nor Idolator, nor Hereticke, can pray, because they haue not the Spirit. Secondly, that no wicked man nor hypocrite can pray, because they receiue not the Spirit. Thirdly, that in our best prayers, wee ought to bee humbled, seeing they are not our owne, but come from the Spirit, which is our prompter, moderator, & Schoole-master. Fourthly, that in the beginning of prayer, wee craue of God, the assistance of his Spirit.

TIM. *What is signified by sighes vnexpressable, or which cannot bee expressed?*

SILAS. This is meant either intensiue-ly for such sighes as are most feruent, no man being able to utter them, for their greatnesse and exceeding vehemency: or properly for such sighes as wee cannot utter by any speech, because of their weakenesse and feeblenesse. The godly know whom they bee, know not of them, through the infirmity of the flesh, and because of temptations, they are not aware nor doe know that they do pray, much lesse speake any thing expressedly in prayer, yet they are groanes & sighes wrought in them by the holy Spirit, which though the beleeuers feele them not, yet God seeth and heareth them, for they make a loud cry in his care, as in Exod. 14, 15. This is the fitter sense, therefore the better, because it suiteth

with scope and matter: the phrase also will beare it

TIM. *What instructions arise from these words?*

SILAS. That the sighes of the heart, albeit neuer a word be spoken, bee prayers, euen as a desire to beleeue and to repent in a truly humbled heart, bee accepted for faith and repentance with God, who will not breake the bruised reede, and accepts the will for the worke: so the desire to call vpon God, is prayer in his sight: God will fulfill the desires of them that feare him, Psal. 145, 19. See Master Perkins Graine of Mustard-seede at large of this point.

TIM. *What use is to be made of this point of doctrine?*

SILAS. It affords a singular comfort to the godly, in their afflictions, for that Gods Spirit works wonderfully in their hearts to lift them to Godward, euen about that that themselves can perceiue in mind, or be able to declare in words. Secondly, it serueth for to strengthen the weak against a temptation that they cannot pray, whereas they are to consider, that if they do but sigh, it is a prayer before God: a desire is a prayer, a continuall desire is a continuall prayer. Thirdly, it reprobeth hypocrites who imagine that they can pray well when they speake many words, and yet haue their hearts within voyde of secret sighs and groanes which do accompany true prayer.

#### DIALOGVE XXIIII.

##### Verse 27.

*But hee that searcheth the heart knoweth the meaning of the Spirit, for he maketh request for the Saints, according to the will of God.*

#### TIMOTHEVS.

*What is the drift of this Text, with the summe of it?*

SILAS. To comfort the godly Romanes, and all other beleeuers in great afflictions. The summe of the comfort

*Quia sunt de re in-  
marabilis,  
scilicet. vii. a  
eternis.*

*Facit reme-  
re plus quam  
vires potest.*

*et in  
et in  
et in*

comfort is thus much: that their prayers how feeble soeuer, which come from Gods Spirit, are knowne and granted of God. This is proued by three reasons: First, from the infinite knowledge of God. Secondly, because their prayers are framed after the will of God. Thirdly, because they which pray are Saints and deare to God.

**TIM.** *Let vs examine these three reasons, and tell vs how is God said to search, seeing hee needs no inquisition, but knowes all things without search?*

**SILAS.** It is true he doth so, for his knowledge is infinite, whereby hee knoweth most perfectly both himselfe and all other things, euen the most darke and hidden, 1 Cor. 4. 4. But this is a speech borrowed from the manners and doings of men, and applyed vnto God for the better vnderstanding of his nature; for that which men desire perfectly to know, that they search for, and by search they come to the exact vnderstanding of things.

**TIM.** *What is signified heere by heart?*

**SILAS.** The soule, and all that is in it, euen the most secret thoughts, purposes, and motions, all which God doth most perfectly behold: and this is such a priuiledge as agreeth to none saue to God alone, 1 Chron. 28. 9.

**TIM.** *Yet Paul saith, that the spirit of man knoweth what is in a man, 1. Cor. 2.*

**SILAS.** First, a man may know his owne thoughts, and what is in his heart; but nothing without a man can do it, saue God onely. Secondly, God knoweth euerie mans heart, more perfectly then the man himselfe, 1 Cor. 4. 4. Many sins which are secret to the committer, are open to God. Psal. 19. 12. Also many good motions are knowne to God: but they are vknowne to him in whom they be.

**TIM.** *But the Diuell knew the heart of Cain, Saul, and Iudas, and egged them to wickednesse, whereunto he saw them bent; therefore God is not the onely searcher of the heart.*

**SILAS.** The Diuell knowes not

mens thoughts, till they some way be vttered, by signes, words, writings, and actions; God knoweth mens thoughts without these meanes, Psal. 139. 1, 2. Secondly, the Diuell by obseruing of complexions, doth guesse at mens inward dispositions: but God needes no such helpes, without which hee perfectly knowes what is in man, John 2. 25. Thirdly, the Diuell knowes but some thoughts at some time, but God knows all our thoughts at all times.

**TIM.** *What is the reason this be- longs to God alone, to search the heart?*

**SILAS.** Because hee alone made the heart, Psal. 94. 9. Secondly, because he alone is the iudge of the world, therefore he must know all secrets, else how can hee righteously reward men according to their workes? Eccle. 12. 14. Rom. 2. 6. Thirdly, God alone is omniscient or of incomprehensible knowledge, 1 Sam. 2. 3. as he alone is omnipotent, able to do what he will.

**TIM.** *What profit is to bee made of this truth, that God alone searcheth the heart?*

**SILAS.** First, it must bridle all men from judging the inward intentions and purposes of men; for this is to make our selues to be God. Secondly, it must holde vs in charity to thinke the best of men, where no euill appeares. Thirdly, it should prouoke all men to labour to be as vpright in thoughts before God, as they are iust in dealings before men. Lastly, it may comfort such as feare least their prayers come not vp to heauen, but through their great weakenes vanish in the aire, and languish in the middle way: nay that cannot be, for seeing God searcheth the heart, therefore such secrets and requests as are hid from vs, yet be not hid from him, for he knoweth the meaning of his Spirit.

**TIM.** *What is meant heere by the meaning of the Spirit?*

**SILAS.** Such prayers and sighes as come from the inspiration of the Spirit.

**TIM.** *What is meant by Gods knowledge? [He knowes.]*

**SILAS.** His loue and good pleasure,

sure, he delights in them as Rom. 8, 29. and 11, 2. Psal. 1, 6. Mat. 7, 21.

**TIM.** What is the doctrine from these words?

**SILAS.** Even this: that God taketh pleasure in the weakest prayers of his Saints; for he knoweth them, so that he heareth them, and in favour granteth them. The reason is, because they come from the Spirit, the meaning whereof God knoweth and embraceth as a man doth whatsoever comes from himselfe. For as a mother knoweth the cry of her owne Infant though shee seeth it not, and though an hundred other children cry; and liketh it better than the eloquent oration and learned speech of some other, who is but a stranger to her: so God is better pleased with the feeble requests of beleaguers, then with the pompous and long petitions of hypocrites.

#### DIALOGUE XXV.

Verse 28.

*Also we know that all things worke together for the best unto them that love God, even unto them that are called of his purpose.*

**TIMOTHEVS.**

**VV**hat is the drift of this Text?

**SILAS.** It teacheth a new comfort to those which suffer afflictions for Iesus Christ: it is drawne from the effects which follow afflictions, which are not to bee hinderances, but rather furtherances of our saluation. The argument may bee thus framed: Christians are bound patiently to beare that which is helpfull to their saluation: but afflictions are so; therefore they must patiently be borne.

**TIM.** By what reasons is it proued that afflictions profit vnto saluation such as suffer them?

**SILAS.** First, by a reason taken from the generall to the speciall thus. All things serue to the saluation of the faithful, therefore afflictions serue also vnto

their saluation. Secondly, this is proued by the testimony of all the godly, *(wee know)*. Moreover in this text, be contained the persons to whom these crosses are profitable, they are described by two markes: first, that they are such as loue God. Secondly, they are such as are called of his purpose. This pointeth to the high soueraigne cause, the which maketh afflictions to bee behoofull for Gods children; namely, his eternall counsell, the degrees whereof distinctly are laid downe in the verses following.

**TIM.** Now come to the words, and tell me how wee may know that afflictions shall do vs so much good?

**SILAS.** Three wayes: First, by Scripture, Psal. 34, 19. and 50, 15. and 119. Secondly by experience of *Abraham*, *Noah*, and the rest of the godly, who all tooke great good by their afflictions. And lastly by reason; because the faithful being Gods children, therefore afflictions must not destroy them, but onely serue for chastisements to reforme them.

**TIM.** What is the instruction that we are to take from hence?

**SILAS.** This: that all the godly are assured, that the end of all their troubles and crosses shall be happinesse; it is not so with the wicked, who cannot know that the end of their aduersitie, or prosperity shall bee good: and therefore haue neither sound ioy in the one, nor constant patience in the other; whereas the godly be cheerefull vnder the crosse, because they doubt not but that it will be peace at the last. This truth may bee set forth by the comparison of a Comedy, of which the spectators know that the end will be ioyfull, though the beginning be troublesome; and such is the estate of true Christians. Also by the comparison of a Tragedy, of which the beholders are sure, that though the beginning be pleasant, yet the end will bee lamentable; and such is the estate of the vngodly.

**TIM.** What use of this point?

**SILAS.** First, it confutes the Papists, who teach that men cannot bee sure to be saued, because they cannot bee sure

*Interpretation.*

The word (know) is set against opinion or doubting.

*1. Doct.*

*Similitud*

*Vse.*

*Drift.*

*Summe.*

*Order or Method.*

that they shall stand fast in afflictions. Secondly, it serues to comfort the faithfull, and make their afflictions the more casie, seeing it is certaine vnto them, that not onely no harme, but much good will come to them in the end. And it is great reason, that men should beare that quietly, which they know will bee for their owne good at last: as Merchants abide great hazard, so do Souldiers too, vpon an vnsured commodity and victory.

**TIM.** What is meant by *[All things]*?

**SILAS.** It containes whatsoever may happen to a man prosperously or otherwise, and whatsoever is within him or without him, either good or euil, all Angels, all Diuels, all men wicked and righteous, all gifts of body and minde, and all defects of both shall returne vnto the good of Gods children: yea, *Augustine* stretcheth it so farre, as to the very sins of the godly; after the committing whereof, men become more humble and warie. Which yet is not the proper meaning of this place, because it doth particularly treat of afflictions, and of the crosse, and of the good that comes thereof, which is eternall life, or the saluation of our soules; which being the chiefe good whether all good things tend, is heere called of the Apostle by an excellency *[That good]*.

**TIM.** What is meant here by *working together*?

**SILAS.** It signifies thus much: that afflictions themselves in their owne nature, doth not bring forth that good here spoken of.

**TIM.** But how then comes it to passe that they are so profitable?

**SILAS.** By the force and vertue of another supreme cause working together with afflictions (to wit) the meruailous goodnesse and wisdom of God, disposing the afflictions of his people to their good. As *Ioseph* saide to his Brethren, Gen. 50, 20. *When ye thought enill against me, God disposed it to good, euen to save much people alive:* so when as Satan by afflictions meanes to driue vs to dispaire, God disposeth them to an happy end, euen to encrease hope, Rom.

5, 34. For as a Physitian who is but a man, can so temper Hemlocke, or other poysonous things, to make it become medicinable; much more can God so temper and dispose of afflictions, that they shall bee wholesome to his children?

**TIM.** What is the instruction to be gathered from hence?

**SILAS.** That afflictions through Gods great mercy, doe helpe forwards the saluation of his children; the reason hereof is, because they are instruments whereby the holy Ghost mortifieth their sinnes, weaneth them from the loue of the world, stirres them vp to better obedience, quickens their prayers, exerciseth their patience; and lastly, humbles the pride of their heart, Iob 33, 16, 17. Rom. 5, 4. 1 Cor. 11, 32. Psal. 119.

**TIM.** What vse is to be made of this point?

**SILAS.** It serueth much to strengthen our mindes vnto godly and constant patience. Secondly, to reprove such as faint in their troubles. Also to see how to make our profit of euery thing:

**TIM.** Proceede now to the latter part of this verse: and tell me how those persons be described, vnto whom afflictions shall do good.

**SILAS.** They are described by these three marks: First, they be such as loue God. Secondly, such as are called. Thirdly, they are such as are elected, or called of his purpose.

**TIM.** How doe these three marks depend one vpon another?

**SILAS.** Thus: loue is the effect of Gods calling, and calling is the fruite of Gods purpose. None can loue God, except first he bee called, and our calling proceedeth from the eternall purpose of God. Thus our Apostle setteth downe things first more manifest, and afterward things more secret: First, the effects, and then the causes. For as Gods purpose is the cause of calling, so is calling in or 'er before faith, and faith before loue in order of causes.

**TIM.** Tell vs now first what it is to loue God?

S I 2

S I L.

Inter hac  
omnium  
causa nihil  
fuit immu-  
ratur.  
Bernard.

Propterea huius  
modi  
reddunt  
doctores,  
August.

Consequenter, non per  
se operatur. sed con-  
currenti causa  
operante. P. 118.

2. Dolt.

Reason.

What it is to  
loue God a-  
right.

**SIL.** It is to let the delight of our heart vpon him, and to take pleasure to thinke and speake of him, of his properties, word, and workes, with liking and ioy, studying by all means in all things to set forth his glory. They which hate and abhorre God, do the quite contrary to all this.

**TIM.** Whence springeth this loue of God in vs?

The fountain of our  
loue is God  
to vs.

**SILAS.** From the sense and feeling of Gods loue toward vs: 1 Iohn 4, 19. For it cannot bee that any man should certainly perceiue the loue of God towardes himselfe in Christ for eternall life, but that that loue will constrain him to loue againe, 2 Cor. 5, 14. Also the goodnesse and mercy of God in Christ, is such a beautifull and amiable thing, as being certainly knowne, it will be both earnestly loued and desired.

**TIM.** Why is it written, they that loue God, and not they that are loued of God?

**SIL.** Because it is better knowne to vs, namely, in afflictions, what loue we haue to him, then what he hath to vs: for this is out of vs, the other is within vs; and God striketh those he loueth.

**TIM.** By what speciall note may one know himselfe to bee one of their number which loue God?

**SIL.** By an vnfaigned purpose and endeauour to obey his word, Iohn 14, 15. If ye loue mee keepe my commandments. Also verse 21, 23.

**TIM.** What is the reason that the Apostle speaking of patience, suffering afflictions, doth rather mention the loue of God, then of our neighbour?

**SILAS.** Because our loue to God, is that that maketh the burthen of afflictions more easie and light to be borne, euen as a man is ready to beare any calamitie for his sake whom hee loueth at his heart: thus did Jonathan for David. And as the seruice of Iacobs 14. yeeres seemed nothing to him, for the loue which hee bare to Rachel: so they that truly loue God, will for his sake suffer such aduersities as he sendeth, either for correction or triall; and this is the reason also why he rather mentioneth loue

then faith. For howsoeuer patience springeth from faith, yet the next and immediate cause of it, is loue. Secondly, it is to put a difference betweene counterfeit and sincere faith, which cannot be severed from loue, Gal. 5, 6. Whereas they that profess faith, and say they beleeue when they doe not, haue their hearts voyde of all loue, either to God, or to their neighbour, or themselves, as appeareth in the example of Cass, Esau, and Judas.

**TIM.** What instructions are we now to gather from this first marke?

**SILAS.** Two: First, that the sound loue of God is needfull to all those which shall beare afflictions patiently, Iames 1, 12. First, because it maketh the godly valiant, keeping them from fainting vnder the greatest crosses: which is to bee seene in the example of the Apostles Paul and Peter, and other Martyrs, who because they loued God, were therefore ready to endure much for him. Secondly, it kindleth their zeale, and maketh them earnestly bent to glorifie God by their constancy.

**TIM.** What profit are we to make of this point?

**SIL.** First, it stirreth vs vp to seeke for the loue of God, and for the increase of it in our hearts, seeing we cannot bee patient without it. Secondly, it warnes vs by our patient-bearing, to shew our loue to God, as God by his chastisements shewes his loue vnto vs, Heb. 12, 5, 6.

**TIM.** What other instructions ariseth from hence?

**SIL.** This is none but Gods children can bee patient in afflictions, because none can loue God saue his owne children: therefore they that haue but the shadow of patience, be blockish and senselesse rather then patient.

**TIM.** What use is of this?

**SIL.** It affords comfort to such as haue patience in afflictions, because it is a testimony vnto them of their Adoption. Secondly, it teacheth vs, that wicked men how quiet so euer they are in afflictions, yet they haue not true patience, but an appearance of it; they are rather block-

blockish, then endued with true Christian patience.

**TIM.** *What is the second marke of such as profit by afflictions?*

**SILAS.** Vocation, or calling.

**TIM.** *What calling is spoken of in this place?*

**SILAS.** Not that which is peculiar to each, but that which is common to all the children of God; which is that worke of the Spirit of God, effectually drawing the elect through the preaching of the Gospell from ignorance and unbelief, vnto true knowledge and faith in Christ.

**TIM.** *What is the instruction from hence?*

**SILAS.** This: seeing the end of our calling is to bring vs to faith, it must needs be, that afflictions shall do them good which are called, because to them that beleeue, there is no condemnation, and therefore all things must serue to their saluation who be called to faith.

**TIM.** *What is the use to bee made of this point?*

**SILAS.** To moue vs to seek for a true calling, because till wee be called, and do beleeue, there is nothing neither prosperity nor aduersitie that can do vs good. Secondly, to moue them to thankfulness which haue this calling, because they haue receiued one of the greatest mercies of God.

**TIM.** *What is the third marke of such as shall take benefit by the Crosse?*

**SILAS.** That they bee such as belong to Gods purpose: for that which followes plainly teacheth, that this is not meant according to our good purpose, as Origen thought.

**TIM.** *What is here meant by the purpose of God?*

**SILAS.** The decree of Gods election, or the eternall good pleasure of his will, for the saving of some by Christ, which is, as *Augustine* saith, a preparation of the benefits and the mercies of God.

**TIM.** *What are we to learne by this, that the Apostle speaks here of Gods purpose?*

**SILAS.** That the faithfull are beholden to Gods eternall election and purpose,

for all the good they get by afflictions, or any other way. For Gods purpose is the soueraigne cause of all that good that is in man, or doth happen to man, Rom. 9, 15. Ephes. 1, 4. 2 Tim. 1, 9. The reason hereof is, because God hauing once purposed to saue men, it cannot be but that they must haue all good things which belong to their saluation. For God hath purposed the meanes as well as the end, and will cause euery thing to serue for their good, whom hee hath loued from euermlasting.

**TIM.** *What use of this point?*

**SILAS.** First, it reprocues such as scoffe at Gods purpose, or attribute any thing to free will or fortune. Secondly, it warneth the godly to acknowledge the eternall goodnesse of God in all things that come to them, and to be confirmed in the perswasion of it, by such wholesome effects as they perceiue and feele in the course of their life.

**TIM.** *What may wee learne by this, that the Apostle ioyneth purpose and calling together?*

**SILAS.** First, that the purpose of God for our saluation is manifested in our calling, which is the first fruite of our election, Rom. 8, 29. Secondly, it serues to distinguish an outward calling by the Gospell, from an inward effectuell calling, which leades to Christ: for all which be called by the Gospell, are not called of Gods purpose. Thirdly, to teach, that all be not called nor doe loue God, but elect ones onely, and that after the time of their effectuell calling.

**TIM.** *What are wee to learne by all these markes together?*

**SILAS.** That such as are the better by their afflictions, more humbled and made more obedient, haue a good witness that they loue God, and are the called and elect of God; because none but these can profit by afflictions, vnto sound obedience of the word. Such as had *Davids* grace, can say with *Davids* words, *Since I was afflicted I haue learned to keepe thy statutes, Psalme 119.*

*Augustine* referreth this to the purpose not of the elect, but of God.

DIAL.

## DIALOGUE XXVI.

Verſe 29.

*For thoſe which hee knew before, hee alſo predeſtinated to bee made like to the image of his Sonne, that he might bee the firſt borne, amongſt many brethren.*

T I M O T H E Y S.

**W**Hat doth this Text containe?

S I L. A prooſe of the former argument of comfort and patience in afflictions, taken from the commodity which they bring, which was this: that afflictions ſhall turne to the ſaluation of ſuch as loue God, and are called according to his purpoſe. This the Apoſtle proueth by two reaſons: the former is taken from the definition of Gods purpoſe, which is the fore-knowledge of God, predeſtinating ſome to be made like vnto his Sonne Chriſt.

T I M. How doth the Apoſtle make this definition ſerue his purpoſe?

S I L. By reaſoning in this manner: whoſoeuer bee called of the purpoſe of God, are fore-knownne and predeſtinated to be like vnto Chriſt. But Chriſt hauing ſuffered afflictions, was afterward glorified. Therefore ſuch as God hath called of his purpoſe, muſt ſuffer with Chriſt, that they may be glorified with him: for being conformed to Chriſt in temporary afflictions, they muſt bee conformed to him in eternall glory.

T I M. What is the other reaſon to proue that all things worke together, for the ſaluation of ſuch as are called of his purpoſe?

S I L. It is by an vnchangeable connexion, or knitting of cauſes and effects together, after this ſort. Whom God purpoſeth to ſaue, them he fore-knew; whom he fore-knew, them hee hath predeſtinated; whom he hath predeſtinated, them he calleth; whom hee calleth, them he iuſtifieth; whom he iuſtifieth, them he ſanctifieth; whom hee ſanctifieth, them he glorifieth. Therefore by reaſon of this immutable linking of

Gods purpoſe to mans ſaluation, the faithfull muſt be brought to glory by afflictions: for it muſt needs be, that to the ſons of God which loue him, & are called of his purpoſe, all things turne to their ſaluation.

T I M. What be the parts of this 29. verſe?

S I L. Two: a propoſition, and a limitation. The propoſition layeth downe the means by which God bringeth all them to glory, whom he purpoſeth to call to the likeneſſe or conformity with Chriſt his Sonne. The limitation is, that howſoeuer Chriſt and Chriſtians be a like, yet he ſtill hath the preeminence as the elder brother, or as the firſt begotten.

T I M. What is meant by this word knew, [Whom he fore-knew?]

S I L. Fore-knowledge of God in Scripture hath a double ſignification. Firſt, there is in God a knowledge of preſcience, whereby God long before knoweth what perſons & things, good and euill, ſhall be in the world preſent and to come; this is by Diuines, called (Gods preſcience) or the knowledge of his preſcience, whereof wee read, Acts 2; 23. Secondly, there is a knowledge in God of fauour, whereby hee knoweth ſome before hand as his owne, with whom he was well pleaſed from euerlaſting. This is by Diuines called the knowledge of his loue or approbation, and it is the ſame which the Apoſtle calleth his good pleaſure, Ephes. 1, 6. In this ſence the word is vſed, Rom. 11, 2. as alſo in this our Text. *Whom hee fore-knew*, that is, they whom he loued and elected from euerlaſting, out of the loſt lumpe of mankind. As the loue which God exerciſeth towards the faithfull, is in Scripture called his knowledge, Pſal. 1, 6. So the decree of his loue from euerlaſting, is termed fore-knowledge.

T I M. What is the inſtruction that we gather from hence?

S I L. That God doth not begin then to loue his elect when they bee in this world and are regenerated: but he hath loued them in his decree and purpoſe from euerlaſting. For vnto God

Parts.

Interpretation.

It is not a preſcience of merites and ſin, which is the cauſe of elect. on

Doctrine.

They which be predeſtinated, do not periſh, becauſe Gods predeſtination is not deceivable. Auguſt.

those things towardes men were long since purposed, and appointed, saith *Chrysostome*.

**TIM.** But if this be true, that we are from everlasting loved of God, how can we at any time be enemies to him?

**SILAS.** Though wee bee loved as creatures, and more loved as Gods elect, yet in respect of inherent and remaining corruption, we are enemies of God, being neuer actually beloved, till we be regenerate by the Spirit of God, and haue his image imprinted in vs.

**TIM.** What use is to be made of this point?

V/c.

**SILAS.** First, that God hath certainly loved vs in this it appeareth, that our election is most firme, so as the chosen must needs come to glory; because whom God loveth once, hee loveth to the end. Secondly, seeing God loved vs in his purpose when we were sinners, we ought therefore to love him againe, and also one another; since our very enemies. Thirdly, if God loved vs when we were enemies, hee will now much more love and fauour vs, seeing we are reconciled by his Sonne, through faith in his blood.

**TIM.** What is the second inference?

**SILAS.** That the eternall good will and pleasure of God is the spring and fountaine of all spiritual graces now, and heauenly glory hereafter. The reason is, for that the Apostle setting downe the causes of our saluation, nameth the foreknowledge of God as the head and chiefe of the rest; for wee are therefore predestinated, called, justified, and sanctified, y and glorified; because God knew vs for his owne, before the foundation of the world.

**TIM.** What use is to be made of this point?

**SILAS.** It teacheth that faith, love, and good workes, cannot bee the cause of our election, because Gods foreknowledge and election is the cause of them. Secondly, it comforteth such as would haue our beleeuing and working well, to come in part from our naturall free will; whereas in truth they are all

the fruites and gulfes of Gods eternall election and loue, by which they are giuen to vs and wrought in vs; inasmuch that wee haue neither good counsell, thought, nor good deed, but that which God hath decreed to put into vs from everlasting, Ephes. 1. 4. We are chosen in Christ, (not because wee were) but to be holy.

**TIM.** What is it to predestinate?

**SILAS.** To predestinate, is to decree any thing before hand, and bring it vnto a certaine end, through certaine and appointed meanes. If this predestination (saith *Augustine*) can be deceived, then may God bee overcome of mans sinne, which cannot be.

**TIM.** What leaue wee from hence?

**SILAS.** That predestination is ioyned vnto foreknowledge as subordinate to it. Gods foreknowledge is no base and idle thing, but is euer coupled with his decree and ordinance; whatsoever God knoweth or seeth before, he ordaineth to some speciall end, and vnto that end hee shall at last bring it. This is it which is heere called predestination.

**TIM.** If this be so, that all things are fore-ordained of God, how is he not the author of sinnes, for they be in the number of things?

**SILAS.** Sinnes are fore-ordained of God, not as they are sinnes, but as they are the meanes to effect his counsell: thus *Adams* fall, & *Indas* treason, were fore-ordained of God, as meanes whereby God did effect & serue his owne counsell, in raising the elect to the praise of his mercy, and condemning the wicked to the praise of his iustice. Secondly, predestination in Scripture may bee taken generally and largely, for Gods generall and whole decree touching all things and persons; or strictly for the decree of election, whereby he hath fore-ordained some to saluation, as the end; and conforming to Christ, as the meanes to lead to that end: and so it is here vsed.

**TIM.** Wherein standeth this conformity with Christ?

**SILAS.** In two things: First, in being like vnto him in respect of the end, that

Definare est rem ad certum finem ordinare: Predestinare est preordinare ad finem certum.

V/c.

that as Christ is now glorified in heaven, so all that are predestinate shall be glorified with him. Secondly, in being like vnto him in respect of the meanes, standeth thus: that as Christ entered into his glory through holinesse, and suffering afflictions and death; so they that liue godly and are ready to suffer with Christ and for Christ, are sure to be saved with Christ.

**T. I. M.** *What is our instruction from hence?*

**S. I. L. A. S.** This: every one that looketh to inherite eternall life in heaven with Christ, must endeavour to bee like him in this life, they must bee holy and righteous as he was, and be ready to suffer afflictions as hee did. The reason hereof is, Gods eternall decree and ordinance, whereby hee hath appointed it to be so, that they shall be partners with Christ in his heavenly glory: whosoever shall bee followers of him heere in his patience and holinesse; which are the way we are to walke in, vnto our country which is above.

**T. I. M.** *What is the vse to bee made of this?*

**S. I. L. F. I. R. S.** First, here is an exhortation to moue vs to liue holily, according to the will of God, and to suffer afflictions with patience according to the example of Christ, as we desire to haue communion with Christ in his blessednesse. Secondly, here is comfort for such as suffer any manner of shame, or iniury for Christ and his word; for this likenesse with Christ in his infirmities, is a witness that wee shall bee like vnto him in glory. Thirdly, here is sharpe reproofe for such as liue prophanely, and haue the crosse, saying it mattereth not how we liue, or what we do, for we must be saved if we bee predestinate: and if not, then we cannot be saved though wee do liue well.

**T. I. M.** *How in Christ the first begotten amongst his Brethren?*

**S. I. L.** This phrase hath reference to the cosome of the Iewes, whose first borne did excell his brethren, both in power and portion, in dignity and possession: so doth Christ farre excell all

his brethren, who are all like to Christ, but not equally with him, neither in nature, office, glory, nor dominion: for by nature he is God truly, and God-man in vniuersity of person; for office, the onely redeemer and mediator of his Church, therefore onely King and High-Priest: for glory and dominion, he sitteth vpon his Fathers throne, hauing a name above all names, Phil. 2. 9.

#### DIALOGUE XXVII.

Verse 30.

*Whom he hath predestinate them he hath called: whom he hath called, them he hath iustificed: and whom he iustificeth, them he glorifieth.*

**T. I. M. T. H. E. S.**

**W. H. A. T. D. O. T. H. I. S. T. E. X. T. C. O. N. T. A. I. N. S. ?**

**S. I. L.** The seuerall actions and effects whereby God doth witnesse his eternall loue to his elect ones, and by which (as meanes) hee bringeth them to their purposed and promised blessednesse. Here is the golden chaine whereby men chosen are drawne vp, and ascend to heaven: heere bee the steps and degrees whereby Gods eternall loue descends to his chosen, and whereby they climbe to their decreed felicity, to which none can come but through these meanes, by which meanes the elect are sure to attaine it; yea, though they bee afflicted here: which causeth them to beare afflictions more patiently and valiantly, in that they perceiue their salvation to be of Gods, by so many excellent workes of his grace, so certainly and vndeceiueably procured and effected.

**T. I. M.** *What are the degrees whereby the elect arise and climbe to blessednesse in heauen?*

**S. I. L. A. S.** Foure: 1. predestination, 2. vocation, 3. iustification, and 4. glorification: the first of these is done afore all times, the three last of them bee performed in time.

**T. I. M.** *What do ye call predestination?*

**S. I. L.**

**S I L A S.** It is an action of God, peculiar to all the elect which are purposed vnto ſaluation, the reſt of mankind being paſſed by and left to their corruption and iuſt perdition. This action of God is not done in time, but from eueralſting, God fore-ordaining his elect, both to the end, which is eternall life, and vnto the meanes leading thither, (to wit) vocation, faith, iuſtification, ſanctification, the Croſſe, alſo death, either naturall or violent. The very word [*Predeſtinate*] is taken foure times in Scripture in this ſence, as Rom. 8, 29, 30. Eph. 1, 5, 11. But yet the matter and doctrine it ſelfe is handled in very many places, as Rom. 9, and 11. Eph. 1. Mat. 11, 25. Iohn 6. and 17, 6. Acts 13, 48. 1 Theſ. 5. 1 Pet. 1, 2. Iude 4. Reuel. 17, 8, and elſe-where often.

**T I M.** Some thinke this doctrine ſhould not be taught, and therefore raile at the teachers of it, what thinke yee doe they well?

**S I L A S.** No verily, for it ought to be taught to Gods people, and Gods Miniſters ſhould ſinne if they paſſed by it. My reaſons for this be theſe: Firſt, becauſe Chriſt and his Apoſtles taught it, and their example is warrant enough for Gods Miniſters. For as the Apoſtles were followers of Chriſt in doctrine and life, ſo ought other Miniſters. Secondly, it is a part of Gods reuealed will, and therefore belongs vnto vs, Deut. 29, 29. Thirdly, it is a ſpeciall ground- worke of comfort and patience vnder the Croſſe, to know our predeſtination to be ſo vnchangeable, ſtrong, and firme, as our Apoſtle doth here aduertife vs, that afflictions though many and great cannot hinder, but further our ſaluation. Fourthly, it is the mother of all goodneſſe, to which a man or woman doth then (and neuer before) ſeriously and chearefully apply themſelues, when they vnderſtand by faith Gods eternall loue towards them in their free predeſtinating to life, 1 Iohn 4, 10. *Wee loue him, becauſe he loued vs firſt.* Laſtly, it begetteth true and ioyfull thankfullneſſe, which we wil not offer vnto God, except we know that all good comes of

his eternall purpoſe, without any reſpect to our worthineſſe.

**T I M.** But the conceite of Predeſtination, and that the predeſtinate perſons muſt be ſaued, doth take away from men all care of Faith, Miniſtery, Prayer, and good worke, uſe of Sacraments, &c.

**S I L A S.** This is a very ſlanderous vntruth, becauſe the doctrine of predeſtination doth neceſſarily put and commend vnto vs all theſe meanes; ſo farre off it is from deſtroying them, or extinguishing the care and uſe of them: becauſe it is taught, that whom God predeſtinateth, them he calleth, iuſtifieth, and glorifieth. Thus vnlikely it is, that predeſtination ſhould exclude Chriſt, the Goſpell, Faith, Calling, Iuſtification, Holineſſe of life, as it doth include and inferre all theſe neceſſarily. The reaſon heereof is, becauſe it is wholeſomely taught & beleueed, according to Scripture, that God predeſtinating vnto the end, hath alſo fore-ordained to the meanes which bring vs vnto ſuch an end, and that immutably and moſt freely. And therefore it is a groſſe error to ſay this doctrine breedeth either deſperation or licentiousneſſe.

**T I M.** What is heere meant by Calling?

**S I L A S.** It is that meane or worke of God, wherein his eternall loue in predeſtinating vs vnto eternall life, doth firſt appeare and ſhew it ſelfe vnto vs, for till the time of our Calling, the decree of predeſtination is ſecret and hidden in Gods counſell: but by our Calling, it is made knowne to the elect themſelues. For if God do call all thoſe in time, whom hee ordained to life before all times, then ſuch as bee called, may thereby know they are predeſtinated, as the cauſe may bee knowne by the effect, the roote by the fruit, the fountaine by the Riuer, ſo Gods eternall loue by Calling.

**T I M.** Yet it is written, Mat. 20, 16. *That many are called but few choſen;* whereby it ſhould ſeeme, that calling is no ſure mark of election, and predeſtination vnto glory.

**S I L A S.** It is true, there is an outward calling

calling by the Gospell onely, which wants the inward grace of the Spirit, to make it effectuell; this is common to many reprobates, and is no sure token of election, because it brings no further then to the bare knowledge and profession of Christ, and to some generall and sleight reformation, such as an hypocrite may haue; but not to Christ himselfe by faith in the Gospell. But the calling which is both a fruite, and a certaine note of predestination, is such a calling, which together with the outward preaching of the word, hath the inward working of the holy Spirit, to beget faith in the Gospell; whereby a man is carried to Christ himselfe to be planted in him, & ioyned to him as a true member, and to be governed by his Spirit, working in vs obedience to our caller. Of this calling our text speakes.

**TIM.** *What instructions are to be learned from this which hath bene said of calling?*

**SILAS.** First, how needfull a thing it is for vs to haue the Gospell and the preaching thereof, seeing persons of yeeres are not ordinarily called vnto the faith of Christ without it, Ro<sup>m</sup>. 10, 14. Secondly, that no Christian must rest in an outward generall calling and knowledge (though it bee a great mercie) but strue and labour after that especiall and effectuell calling, which is euer coupled with faith and obedience to the Gospell. Thirdly, such as haue this calling, haue exceeding cause to reioyce and be glad, and to be thankfull to God; because they haue receiued an vndoubted pledge of Gods loue and their owne saluation, in such sort as they may glory in God, yea euen in tribulations.

**TIM.** *But what shall we thinke of Infants that cannot heare the Gospell, cannot they haue an effectuell calling?*

**SILAS.** Yea, all predestinate Infants (and such wee are to take all the Infants of Christian Parents to be, for that they belong to the Couenant, and wee know nothing to the contrary,) they haue an inward calling by the Spirit, though not after the same manner, as persons of discretion and yeeres. For the

Apostle here speakes of the meanes, how all the elect are brought to blessednesse: therefore seeing Infants are predestinate, as no doubt many bee, they must of necessity be iustified and haue a calling. *For whom he predestinates, them he calleth, &c.* It is some vutterable and vnconceivable worke of the holy Ghost, drawing them to Christ, or something which hath Analogie or proportion with faith.

**TIM.** *What is the instruction that ariseth from hence?*

**SILAS.** That the elect Infants which dye in their infancy, are endued with a true faith; for this is the end of calling to bring to faith, and elect Infants are called, therefore they haue faith.

**TIM.** *What profit is to be made of this instruction?*

**SILAS.** It serues greatly to comfort beleeuing Parents, whose children are taken away being young, that they bee not perplexed with doubt about their saluation. Secondly, it highly commends the mercy of God, in that the grace of election and faith, bee extended to vs and our children. *The promise is to you and to your children, Acts 2: 39. I will be the God of thy seed, Gen. 17, 3.*

**TIM.** *What is the next fruit of predestination?*

**SILAS.** It is our Iustification, or being iustified, which signifies to be absolved from the guilt and punishment of all our finnes, and to bee accounted iust by imputation of Christs obedience through faith, Acts 13, 48. Romanes 4, 4, 5, 6.

**TIM.** *How prone you that faith is necessary to Iustification?*

**SILAS.** First, because there is nothing but faith alone, which goes betwene calling and iustifying. Secondly, Scriptures do fully teach, that our iustification is by faith: but yet faith is not the cause why wee are iustified no more than workes. It is onely the instrument to apprehend Christs iustice: the true and proper causes thereof, bee Gods fore-knowledge, election, predestination, and calling, faith being but the

*Sermon and  
ignominy Fi-  
des in infan-  
tibus.*

*How faith  
doth iustifie,  
and not iusti-  
fie See 3.  
Organ Chap.*

Organ and helping cause (as I saide before) verse 22. Chapter 3.

**TIM.** *What Instruction are wee to take from hence?*

**SILAS.** That wee are freely iustified by faith without workes: the reason hereof is, because we are iustified at the very instant of our calling, at what time we beleue, before we haue done any good worke at all: also because elect Infants which can do neuer a good worke, are both called and iustified, as Infants elect, which dye in their infancy.

**TIM.** *What profit is to bee made of this point?*

**SIL.** It confutes the Papists, which ascribe iustification to good workes, which are fruites following iustification, therefore they cannot be causes going before our iustification. Secondly, it conuicteth them of error, which would haue any persons in time iustified before they beleue. Lastly, it commends vnto vs the necessity and excellency of faith, without the which we cannot bee partakers of Christ, nor haue our finnes pardoned by his death, nor bee accounted iust before God, nor bee reconciled to God, nor haue peace in our selues.

**TIM.** *What is the last degree and fruit of predestination?*

**SIL.** Glorification: which signifies both the beginning and perfection of our glory.

**TIM.** *What meane you by the beginning, as also by the perfection of our glory?*

**SILAS.** By the beginning of our glory, I meane sanctification or holiness of life in earth; which therefore is termed glory by the Apostle, 2 Cor. 3, 18. because sanctification is glory, as touching the inchoation and beginning of it; and by the perfection of glory, I meane eternall ioy and blessednesse in heauen, in the presence of God.

**TIM.** *What is our instruction from hence?*

**SIL.** That neuer any person shall bee crowned with glory in heauen; which is not first sanctified by grace on earth, enabled by the Spirit to leade a iust and holy life, which is both the en-

trance and the right way vnto celestial glory.

**TIM.** *What profit is to bee made of this instruction?*

**SIL.** It reprooues of folly such as liue loosely and prophanely, and yet expect saluation in heauen. Secondly, it giues great encouragement to all godly persons, to proceede and encrease in holiness, seeing their sanctification is sure to end in glorification, even in eternall blessednesse: and this is the reason why the Apostle writeth in the preterperfect tence rather than in the present tence, to note the certainty of it; which causeth Paul to write as if it were already done: He hath called, he hath iustified, he hath glorified.

**TIM.** *Now we haue examined euery particular word, tell vs what wee are further to learne in generall, from this whole verse?*

**SILAS.** First, what the holy Catholike Church is; to wit, a company of men gathered together, not by fortune, or humane reason and policy, or any worthinesse of their owne; but by the meere mercy and goodnesse of God, fore-knowing, louing, predestinating, and calling them, that hee may iustifie and glorifie them through his Sonne Christ. Secondly, that predestination is not common to all, because all are not called nor iustified; and therefore wee further learne, that all shall not bee saved. Thirdly, that the elect cannot fall from grace and glory, because Gods purpose in bringing them through all the meanes to glory, is immutable and infallible. Fourthly, that predestination is most free, and not depending vpon foreseene workes and faith: but vpon Gods eternall fore-knowledge & loue, vpon which faith and good workes do depend. Lastly, that it proceedes either from ignorance or malice, to say, that men predestinated may liue as they list, or that they neede not care for the word or prayer; for God ordaines them to the meanes as well as to the end: nay, there is no attaining to their end, but by passing through such meanes as be appointed for the effecting of the righte-

Election not vniuersall.

Predestination free.

Sanctificatio  
est gloria in-  
choata:  
Glorificatio  
est Sanctifi-  
catio con-  
summata.

ous counsell of God. Touching the predestination of rebobates: no cause why Christians should trouble themselves therewith, both because *Paul* passeth by it here, and it doth no whit pertaine to our comforts.

### DIALOGUE XXVIII.

Verſe 31.

*What ſhall we ſay to theſe things? if God be on our ſide, who can be againſt vs?*

TIMOTHEVS.

**W**hat doth this Text containe?

SIL. A moſt magnificall and honourable concluſion, of the whole diſputation touching free iuſtification by faith in Chriſt, from this verſe to the end of the Chapter. The ſumme of this concluſion is the victory and triumph of a iuſtified perſon, ouer all the aſſaults and encounters of all enemies, ouer all temptations whatſoeuer; there beeing none now which ought to be feared of a beleeuing perſon, who is iuſtified and reconciled by Chriſt.

TIM. How doth the Apoſtle proceede in deſcribing this glorious triumph of faith?

SILAS. Hee doth ſet downe the temptations which aſſault faith, both generally in verſe 31. and eſpecially in the reſt; and then hee doth oppoſe or ſet againſt them the contrary cauſes of comfort, remouing euery aſſault with a ſtronger reaſon to the contrary part.

TIM. What is the generall temptation, and how doth the Apoſtle deale in repelling it?

SILAS. The temptation is in this: that all things on all ſides are againſt godly Chriſtians which beleue in Chriſt; the Apoſtle in repelling this temptation: firſt, prepareth way for comfort, by a queſtion or interrogation, [*What ſhall we ſay to theſe things?*] Secondly, he beares backe the aſſault with a ſtrong remedy; to wit, that God the Creator beeing with beleeuers, they need feare nothing from any creature.

TIM. Now expound the words, and tell vs what is meant by [*Theſe things?*]

SILAS. By theſe words our minds are carried backe to the matter formerly ſet downe; namely, in the 30. ver. as that there is no condemnation to faithfull ones, which be in Chriſt, that they haue the Spirit of adoption, are ſonnes, heires, fellow-heires: but chiefly, that out of Gods moſt free and eternall foreknowledge and loue they were choſen and predeſtinated, and had that euerlaſting good will of God made knowne vnto them, in their effectuell calling to faith, in their iuſtifying by faith, in ſanctification begun, and in hope of glorification to come. Theſe are the things here pointed at.

TIM. What is his meaning in writing this by way of queſtion, [*What ſhall we ſay?*]

SILAS. To prouoke vnto a ſerious meditation of them, that wee may lay better hold of them for our ſtronger comfort; for it is as if he ſhould ſay: O ye beleeuers, now that ye haue heard of the exceeding great and manifold riches of Gods grace and mercy towards yee, which affords you a whole ſea of comforts, why ſtagger you? or why are yee fearefull and troubled in your great agonies and aduerſities? By that which hath bene ſaid of Gods immutable and abundant loue in Chriſt, already ſo much expreſſed to you, yee may eaſily gather what ſhall follow, for the reſt of your life.

TIM. What learne we from this?

SILAS. Firſt, that Miniſters muſt not onely lay foirne and proue Chriſtian comforts, but muſt preſſe them hard. Secondly, that people muſt heare comfortable things, with a care to apply them vnto themſelves, to make vie for future ſtrengthening their hearts.

TIM. What obſerue yee out of the latter part of this verſe, [*Who can be againſt vs?*]

SILAS. Two things: Firſt, a ſecret temptation; and ſecondly, a meanes how to ouercome it. The ſecret temptation is this, that all creatures are bent againſt true beleeuers, which be Chriſts members:

bers: and indeed it is so, for not onely sin, Sathan, the world, Diuels, Tyrants, persecutors, Heretickes, Idolators; but euen of the same profession; as brethren, yea Parents, acquaintance, kinsfolkes, wiues, husbands, brethren, sisters, children, they of their owne house are enemies, and such as eate bread with them, lift vp their heele against them. So it was with *Dauid*, and with *Christ*, and with the Apostles, and so must others looke to haue it; which made *Chrysostome* by an Apoltrophe with a question, to rise vp against *Pauls* question; saying; O *Paul*, why askest thou who will bee against vs? now if God bee on our side, who will not bee against vs? for we are hated of all for his sake: this is a heauy tryall. The meanes to auoide this temptation, is by this perswasion, that God is with vs. Now God is with vs two wayes, either by his generall power to vphold vs, as a comon preseruer of all; or by his speciall care and prouidence, as a propitious father and protector. Thus it is meant here. For he faith [with vs] that is vs whom hee foreknew, whom he predestinated. Hence *Augustine* hath this sweete meditation, worth our marking: When wee were not, God predestinated vs; when wee runne from him and turned our selues backwards, he called vs to him; when we were vnrighteous, then he iustified vs; when we were impure, he sanctified vs; and after a short time spent in his obedience and seruice, hee will glorifie vs. Now then, who so fighteth against Gods children, fighteth against God him selfe, their propitious Father, and powerfull protector.

*TIM.* What meaneth this word, [if?]

*SILAS.* It is as much as because, it is a particle of one who reasoneth, not of one who doubteth.

*TIM.* What is our doctrine from hence?

*SIL.* This: that the fatherly goodness and protection of God, being beleecued on, is a sufficient refuge and succour against the whole world of enemies and dangers: the reason here of is,

because the power of God is infinite, his Almightinesse cannot bee resisted: whereas the power of all creatures is finite and limited: and as God made them by his great power of nothing, so to nothing can hee bring them by the same power. Therefore the world is vanity, the diuell is a bugge or fear-crow; men are as a bubble in comparison of the mighty God. Let this be spoken to distressed ones. The godly haue bene greatly comforted with this consideration of Gods being with them; as the godly Prophet *Dauid*, *Psal.* 3, 5. and 27. 1 *Sam.* 30, 6. and *Psal.* 23, 4, 5. For as the wicked and vnbeleeuers be vnhappy (though all the world bee with them) because God is against them: so the faithfull bee happy, because God alone fauours them, though the whole world bee against them. Because hee cannot onely preserue them that nothing hurt their saluation: but can cause euery thing to worke for them, and to further their saluation.

*TIM.* What profit is to bee made of this?

*SILAS.* It reprocues such as doe so leane vnto their wealth and friends, as that they make no account of Gods helpe: Such was *Saul* and his courtiers, *Psal.* 4, 4. Such was *Doeg*, *Psal.* 52, 7. such were the wicked *Israelites*, in *Ieremies* time, which made the arme of flesh their strength, and leaned vpon the broken reede of Egypt: and such are all vsurers and couetous persons, whose assistance is not in the liuing God, but in their vncertaine riches, whatsoeuer they say or professe, 1 *Tim.* 6, 17. And therefore in the day of the Lords wrath they shall be as a broken hedge, and as a tottering wall, as waxe before the Sunne, so shall they melt away. For as God will saue all that trust in him, so hee will destroy all that do not. Secondly, here is a double exhortation vnto all faithfull godly Christians: as first, that they bee of a valiant and vndanted courage, euen when they want all meanes of helpe, because Gods protection is sufficient for them; after the example of *Moyse* in Egypt, *Dauid* amongst the *Philistims*, and

and *Daniel* in *Babylon*. Secondly, that although all earthly helps bee present, yet then to make God their onely stay, not leaning vpon second causes, which are a deceitfull broken bowe, and which cannot doe vs any stead, except God blesse them: and here is the tryall of a man that truly trusts in God, that as he is not too much cast downe at the absence of meanes, so he is not too much lifted vp at the presence of them. Thirdly, this doctrine teacheth, that how miserable soeuer godly men be in the eye of the world, yet they are most blessed, because they haue euer more with them, then against them; God beeing more able to doe them good, then diuels or men are to do them hurt.

**TIM.** *What other instruction learne we from this verse?*

**SILAS.** Wee are taught how to iudge when God is with vs; to wit, not by his patience, or outward benefits, or worldly deliuerances; for these be common to all sorts of men: but by the effects and fruites of our predestination to life; as our calling, faith, iustifying, sanctifying, dying to sinne, liuing to righteousness; by our loue to God and our brethren, and by our hope of glory. If we finde these things in vs, then God is with vs; because these are proper to his elect ones. This serues to discouer hypocrites, and to call the faithfull to a triall and examination of themselves, whether they haue these things or no: as they may praise God for the graces they shall finde in themselves, and pray more feruently for supply of all their spirituall wants.

#### DIALOGVE XXIX.

Verse 32.

*Who spared not his owne Sonne, but gaue him for vs all, so death: how shall hee not with him, giue vs all things also?*

**TIMOTHEVS.**

**VV** *What doth this Text containe?*

**SIL.** First, a sound proofe

that God is with the faithfull as a loving father, to protect them, and to take care for them. Secondly, an answer to a particular assault touching want, penurie, and extreame pouerty & need of all things. The former temptation was (*de presentia mali*), this is (*de absentia boni*) for lacke of things needfull yet hauing our Sauour Christ, they can lacke nothing.

**TIM.** *How doth he prove that God is with beleuers?*

**SILAS.** By an vndoubted signe or fruit of his loue, because he freely gaue them his owne Sonne to be their redeemer and Sauour, both by merit and efficacy: this is such an argument of his loue, as there cannot bee a stronger. Other fathers giue all to spare and redeeme their children; but God hauing but one childe, gaue him to spare vs, which are vngodly and his enemies. Of this loue, *Rom. 5. 8. Iohn 4. 9.*

**TIM.** *How is this giuft set forth in this Text?*

**SILAS.** First, by the giuer, [God.] Secondly, by the meanes and end [free and precious giuft.] Thirdly, by the substance of the giuft [his owne Sonne.] Fourthly, by the persons to whom; to wit, [all elect beleuers.] Lastly, by the consequents or appurtenances of this giuft. [With Christ all things are giuen.]

**TIM.** *What learne we from hence, that God is the author of this great giuft?*

**SILAS.** That not onely our saluation, but euen the sending of Christ, the worker of it, depends vpon the good will of God. *1 Iohn 3. 16. Rom. 5. 8.*

**TIM.** *What vse is to be made of this instruction?*

**SILAS.** It confuteth the opinion of merit by workes: for if Christ bee not the soueraigne and first cause of our saluation (but Gods loue is about it) then much lesse are our workes the cause of eternall life. Secondly, it commendeth the exceeding loue of God, that he being so great, would respect vs so little: which should moue vs to loue and reuerence him againe, and to expresse it by our sincere and entire obedience to his word, and by suffering for him.

**TIM.** *What are wee to learne from hence,*

hence, that hee saith God spared not his Sonne?

SILAS. That this gift for the kinde and quality, is rare and precious; because things which are rare and excellent vse to be spared, and are seldome or neuer to be spent, but when it is to purchase something which is more deare and excellent. An Emperor of Rome, chused rather to spare his money, then to redeeme his Souldiers, beeing taken prisoners: but to redeeme vs, God would not spare, no not his owne Son; because no money nor treasure would serue the turne, but only the blood of his Sonne, 1 Pet. 1, 18, 19.

TIM. What profit of this?

SILAS. It should warne vs, that we spare neither our selues, goods, or any thing how deare soeuer, to please and glorifie God. Shall not God spare his Sonne, but kill him for vs: and shall we spare to mortifie our sinfull lusts, to please and honour him?

TIM. What learne wee from hence, that the gift is called His owne Son?

SILAS. It teacheth (against the *Arrians*) that Christ is God essentially to his Father, John 5, 18. Secondly, it distinguisheth Christ the naturall Son, from adopted ones, which are not his proper or owne sonnes, but by acceptation and grace. Thirdly, it highly extolles the loue of God, which hereby appeares to be very great, by the greatness of the thing giuen: If *Abraham* shewed how hee esteemed of God, in that he offered to haue giuen his sonne *Isaac*, how doth God declare his loue to vs, by giuing his owne Sonne for vs?

Moreover, this serues to comfort Gods people in all their wants and necessities whatsoeuer: for seeing God gaue vs his Sonne, it is not possible that hee should keepe any thing from vs, which is good for vs. The reasons hereof be very strong: First, because Christ is the greatest good thing, hee is more worth then a thousand worlds, and hee that giues the greatest good, will not sticke at the lesser. Thus Christ reasons, *Mat. 6, 25. If hee giue you life, he will much more feede you and cloath you.* Secondly,

Christ is the fountaine of all other good things: it is for him and through him, that we haue any thing else that is good; and all good things come from him, as *Riuers from the spring, and beames from the Sunne*; therefore hauing him, wee can want nothing, and possessing him, we possess all things. The due meditation hereof, affords strong comfort, in time of any want or penury: it is not so forcible a remedy against the temptation of want, to heare God say, that hee will not forsake the righteous, and hee will not faile nor forsake them, or they that feare him shall lacke nothing that is good, *Ioh. 1, 9. Heb. 1, 3, 5.* As to heare and beleue that hee hath giuen his Sonne for vs, in whom the sicke, the needy, and disgraced, may finde health, riches, and honour, and all things else.

TIM. What else are we to learne from the latter part of this sentence?

SILAS. That Christ, and the things of Christ, cannot be diuided, but that he which hath the one, must haue the other; his person and benefits bee inseparable. See *Iohn 6, 40. 1 Cor. 3, 22, 23.* These benefits they are either spirituall, as righteousness, sanctification, and redemption, 1 Cor. 1, 30. Or earthly good things, so far as they are behooufull for his members: either they bee supernall things, as God; or equall, as Angels; or inferiour, as the world; all is giuen with Christ.

TIM. What vse is to be made of this point?

SILAS. It reprocues two sorts of men: First *Papists*, who shut out the wicked from eternall life, and yet affirme, that they eate Christ in the Sacrament. Secondly, such as would haue vs partake in the benefits of Christ, without partaking with himselfe: as if a branch could haue the iuce and life of the Vine, and not bee in the Vine. Besides, it greatly comforts such as bee married to Christ by faith: for hauing him, they are sure to haue all his things, euen as a woman married to her husband, communicates in all his honour and wealth.

TIM.

*Mauritius*  
who dyed  
most miserably.

*Non sumus*  
inter tradidit,  
sed occisum.

**TIM.** *What are wee to learne from hence, that Christ is giuen to bee giuen for vs?*

**SILAS.** It teacheth, that wee haue not deserued Christ, because hee is a giuft, yea, a free and franke giuft, proceeding of meere fauour and loue (as the word here signifies.) Also it stirreth vs vp to thankfulness, that Christ so holy, so high, so blessed, should bee giuen for vs, so prophane, so vile, so wretched.

**TIM.** *What use of this is further to be made?*

**SILAS.** It ouerthroweth humane merit of all sorts, seeing no man giueth ought vnto God, but God giueth all that he hath vnto him, and that freely.

**TIM.** *What more may wee learne from hence?*

**SILAS.** This: whatsoever is giuen to any man, if Christ bee not giuen withall, it can bee no good thing to him, for as hee that possesseth Christ must needs haue all good things, so hee that possesseth not Christ, hath no good thing, *John 6, 27.* Aboue all things then labour for him to haue him, and iudge all losse and dung to him.

**TIM.** *Who are the persons for whom Christ was giuen?*

**SILAS.** For vs, that is, euen *Paul*, and all others which are like him, (to wit) such as God hath predestinated and called.

**TIM.** *But is not Christ sufficient to saue all men?*

**SILAS.** Yes, he is, were it that all men had faith to receiue him: but as the Sunne giues vs no light without an eye to behold it, nor cloathes warme vs, except we put them on, nor meate feed vs, vnlesse it bee eaten: so neyther doth Christ auail any man but beleeuers, of whom there is an vniuersality and a world, as there is a world and vniuersality of vnbeleeuers.

**TIM.** *What use of this?*

**SILAS.** To prouoke all men to labour for to become true beleeuers: better neuer to haue beene, then not to bee of this number. Note further, that the word [*All*] is so limited to the faithfull,

as *Gal. 3, 22.* that it serueth also to take away the difference betwene Jew and Gentile, as *Rom. 10, 11, 12.*

### DIALOGUE XXX.

Verſes 33, 34.

*Who shall lay any thing to the charge of Gods elect? It is God who iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.*

TIMOTHEVS.

**W**hat are we to thinke of the reading of this Text?

**SILAS.** Some reade it all by interrogation or question thus: who shall accuse? shal God who iustifieth? who shal condemne? shal Christ who is dead? &c. containing a reason. Some reade it by question and answer, thus: Who shall accuse? it is God who iustifieth; that is, no body shall accuse, for it is God who iustifieth: and who shall condemne? it is Christ which is dead; that is, no body shall condemne, for it is Christ who is dead, risen, sitteth at the right hand of God, and maketh request. This latter reading is the best, because it is more plaine and easie then the former, which doth obscure the sence, and is against the credite of the Greeke Copies, which reade it not by a continued interrogation.

**TIM.** *What doth this Text containe?*

**SILAS.** Two things: First, a double assault, implied and folded in the question, [*Who shall? &c.*] Secondly, it shewes the remedy in the answer, [*It is God, &c.*]

**TIM.** *Where is the first assault or temptation?*

**SILAS.** In these words: [*Who shall lay ought to the charge of Gods chosen?*] To lay to ones charge, is a word taken from ciuill Courts, and signifies to accuse, to call one into law, to enter suite or action against him, charging him with some crime or guilt; and by [*Gods chosen*]

The question hath here the force of a negotiation, and stronger denall.

[ſen] is meant ſuch as be elected of God, vnto life eternall, and doe belecue the Goſpell.

**T I M.** *What doe learne from theſe words?*

**S I L A S.** That all the merites of Chriſt, are appropriate vnto elect faithfull ones, for theſe he dyed, roſe againe, ſitteth at the right hand of God, and maketh request for them: thoſe God iuſtifieth, ſanctifieth, and glorifieth. Where is then that vniuerſall grace, by which all and euery are ſaide to bee redeemed by Chriſt effectually? For of his ſufficiency is not the queſtion.

**T I M.** *Now yett haue expounded the words of the queſtion, tell me what temptation againſt our faith is infolded and wrapt in them?*

**S I L A S.** This: there bee ſundry aduerſaries that will riſe vp and accuſe vs as guilty of ſinne and death, how ſhall we do? And indeed ſo it is: Firſt, Satan will charge vs, Reuel. 12. 10. Secondly, the Law of Moſes which wee haue tranſgreſſed, Iohn 5. 45. Thirdly, our owne conſcience will accuſe vs, Rom. 2. 15. Laſtly, the world will accuſe vs, as it accuſed Chriſt, Iohn Bap- tiſt, the Apoſtles, and others. Now it is heauy to haue ſo many and ſubtle accuſers in ſuch a Court as; before Gods tribunall, where the caſe concerns our ſaluation or damnation. Now the remedy which Paul doth giue vs againſt this temptation, is a very fit and excellent remedy, euen this: *It is God who iuſtifieth*. And note here, that iuſtification by abſoluing, is oppoſed both vnto accuſation, and condemnation; from both an elect ſinner is freed at his iuſtification.

**T I M.** *What is meant by iuſtifying?*

**S I L A S.** To iuſtifie, ſignifies to abſolute or acquit from guilt of ſinne, and to account or pronounce one iuſt. That this is the meaning of the word, may appeare: Firſt, by comparing this place, with Acts 13. 29. where the word iuſtified, can ſignifie no other thing then abſolution from ſinne. Secondly, becauſe it is ſet againſt accuſing and condemning, which are two actions of iudgement, the one charging a man

with guilt and crime, the other pronouncing puniſhment vpon him, beeing found guilty and conuicted. Therefore iuſtification which is the contrary to both theſe, muſt needs ſignifie the abſoluing and acquitting one from guilt and puniſhment, and the pronouncing of him iuſt; and this comes vnto vs by the obedience and death of Chriſt, being laid holde of by a liuely faith.

**T I M.** *Now the word is expounded, let vs heare what is the force of the Apoſtles answer, and the effect of the remedy afforded vs?*

**S I L A S.** Thus much: that it is in vaine for any to accuſe the faithfull, becauſe they haue God, who himſelfe is the iudge to acquit them.

**T I M.** *What is our doctrine from hence?*

**S I L A S.** They (whole finnes God pardons and accepts for iuſt men) neede not feare the accuſation of all their enemies; the reaſons hereof, be theſe. Firſt, when contraries be immediate, the putting or granting of the one, is the removing of the other, as thus. The number is euen, therefore it is not odde: Abraham is in heauen, therefore not in any part of hell. So heere, God abſolues, therefore it bootes none to accuſe, for if they doe, it is to no purpoſe. Second reaſon: God is the higheſt iudge, and his tribunall ſeate is the ſupreme iudgement ſeate; therefore from thence there is no appealing. As amongſt men, perſons accuſed or condemned, may appeale till they come to the higheſt Court; ſo being abſolued before Gods tribunall ſeate, there is no further accuſation to bee feared; all appeales from thence, be voyd and of no force.

**T I M.** *What uſe is to be made of this doctrine?*

**S I L A S.** It muſt ſerue to ſtrengthen and comfort vs, in the terror of conſcience, beeing frighted with the guilt of ſinne, the ſentence of the law, the cruelty of Satan: in as much as theſe either dare not appeare before God, to accuſe and charge vs; or if they do it, it is but loſt labour, ſince God the iudge hath diſcharged vs. Secondly, as it ſhewes the

A Maximo  
log call.

Who ſhall  
diſallow  
whom God  
alloweth:  
Gods iudgement ſeate is  
higheſt faith,  
Ambroſe.

happinesse of iustified persons, so it bewrayes the great misery of such as doe not belecue; because they be subiect to the accusation of sinne and Sathan themselves, and of the world, and to the condemnation of God and his law.

**T I M.** *So doe the beleeuers, because they haue sinne still in them, and Gods iustice must needs condemne sinne: how doth the Apostle answer this assault?*

**S I L.** Thus: that Christ being dead, hee hath in his death made satisfaction; and where satisfaction is made to diuine iustice, there is no cause to feare condemnation, which doth neuer proceede but against persons who cannot satisfie, neither by others, nor themselves.

**T I M.** *Yea, but what can a dead man profite vs?*

**S I L A S.** Nothing at all, had death swallowed him vp and subdued him; but Christ once dead is risen againe, and now sitteth at the right hand of God.

**T I M.** *Hath God a right hand? or doth Christ sit in heauen?*

**S I L.** No not so, for in heauen bee no seates, and God is a Spirit, and therefore is no bodily substance hauing fleshly members; but the meaning of this phraze is, that Christ lieth in heauen blessedly, and reigneth in exceeding glory and power, not onely as hee is God, but also as he is man, being exalted in his Kingdome and Priest-hood, and declared King and head of his Church, before God and the Angels, hauing all thing subiect to him. Of which singular dignity and honour giuen to him by his Father, reade Mat 28, 18. Ephes. 1, 20, 21, 22. Phil. 2, 9. Col. 2, 15. Iohn 13, 3.

**T I M.** *What is meant by this, that he makes request for vs in heauen?*

**S I L.** That as hee once merited our saluation in earth by dying, so hee now continually preserues it for vs in heauen by his intercession for vs; which is not now in humiliation by kneeling vpon his knees, as in the dayes of his flesh, nor as the Spirit doth by stirring vp requests for vs: but hee now maketh request by the vertue and merite of his death, appeasing his Fathers wrath, and turning

his fauour towards vs, so often as we sin of infirmity, and seeke for pardon in his name.

**T I M.** *Tell vs distinctly in what things doth this intercession of Christ consist?*

**S I L.** In foure things: First, in his appearing for vs before God, Heb. 9, 24. Secondly, in his satisfaction once performed to Gods iustice for vs, Heb. 10, 12, 14. Thirdly, in that his will is, that this satisfaction should euer stand all his members before God, Heb. 10, 10. Lastly, the consent of God his Father, resting in this satisfaction and will of his Sonne, Iohn 11, 42.

**T I M.** *What is the benefit that beleeuers haue by this intercession of Christ, to whom alone this honour is peculiar?*

**S I L A S.** Exceeding great: for it quits them from all feare of condemnation by Gods iustice, in respect of their finnes; because where Christ becomes Patron for to defend against the sentence of damnation, it is in vaine for sin, Law, or Sathan, to attempt any thing against beleeuers. Euen as an innocent person is safe, so long as he hath his learned aduocate to answere things objected, and to plead his innocency: and as one accused vnto a Prince, is well as long as he hath a friend in the Court to speake for him; so is it with all beleeuers, who hath the Iudge himselfe both iudge and aduocate, 1 Iohn 2, 2.

**T I M.** *What other thing is to be learned from hence?*

**S I L A S.** Two things: First, that the finnes of the elect shall neuer come into examination or inquiry, being all forgiven and couered. Secondly, that Christ Iesus is a sufficient remedy against all things that may trouble or feare the conscience, and that these foure manner of wayes. First, by his death, freeing vs from sinne and damnation. Secondly, by his rising againe, getting righteousness and victory ouer all his enemies. Thirdly, by being at the right hand of God, hee sendeth downe the holy Ghost vpon vs with his sauing graces. Fourthly, by his intercession, he effectually applies vnto vs all his merites, and continually pre-

A speech borrowed from Kings, who set at their right hand their chiefe and greatest Officers and nourices, as Salomon vsed 8 reb-beths, 1 Kings 2, 19

For Christ to  
make inter-  
cession, and  
to pray, is not  
to bee taken  
properly, but  
to shew the  
good will of  
the Sonne  
to vs, as  
*Chrysostome*  
noteth.

preserues vs in the state of grace and sal-  
uation. Therefore all that seeke for any  
soule comfort, from any thing in heauen  
or in earth, in themselves or others, they  
are most miserably seduced; for Christ  
is alone sufficient both to merit and pre-  
serue our saluation vnto vs. A way then,  
and with abomination cast away those bla-  
phemous prayers and professions of  
Papistes, touching the blessed Virgin  
*Marie*, calling her Queene of heauen,  
our hope, our onely hope, our health,  
our saluation, our comfort, refreshing,  
and our ioy, our deliuerer from danger,  
our refuge; and calling vpon her in life  
to defend, in the houre of death to pro-  
tect, to entreate God the Father not as  
intercessor, but with authority to com-  
mand the Son Christ as a Mother, with  
such like horrible impieties vnto her and  
to the Crosse, and to *Thomas Becker*,  
and to *Saint Francis*, as their owne ro-  
ten bookes do witnesse.

DIALOGVE XXXI.

Verles 35,36,37.

*Who shall separate vs from the loue of  
Christ? Shall tribulation, or anguish,  
or persecution, or famine, or nakednesse,  
or perill, or sword, as it is written. For  
thy sake are wee killed all the day long,  
wee are counted as Sheepe for the  
slaughter: neuerthelesse in all these  
things wee are more then Conquerors,  
through him that loued vs.*

TIMOTHEVS.

**VV**hat is the drift of this Text?

**SIL.** To confirme and com-  
fort faithfull hearts, against a new and  
most dangerous assault made against  
their faith, by sundry greeuous crosse  
and enemies, by which Sathan endea-  
uoureth to shake out of the mindes of  
the godly, the perswasion of Gods loue  
toward them: men through weakenes  
being apt to thinke, that they are not lo-  
ued of God when they are fore and long  
afflicted; as if troubles and calamities  
were so many testimonies of his anger

and wrath, as *Dauid* complaines, *Psal.*  
*13,1.* And against this temptation they  
are here strengthened.

**TIM.** What bee the parts of this  
Text?

**SILAS.** Two: First, a question,  
verles 35,36. Secondly, an answer, ver-  
se 37. The question contains two things:  
First, a rehearfall of the particular cala-  
mities which fight against the beleeuers,  
and seeme to wrest out the sence of  
Gods loue from them, verse 35. Second-  
ly, a confirmation of the last calamitie,  
to wit, the sword, by testimony of  
Scripture, verse 36. The answer con-  
tains a notable consolation from the  
contrary euent (to wit) the most whole-  
some issue of calamities and crosses,  
wherein the beleeuers are not onely  
not ouercome, but do ouercome, yea, do  
more then conquer. This euent is set  
forth by the cause, which is the vn-  
changeable loue and assistance of God,  
through him that loued vs.

**TIM.** What is meant here by the loue  
of Christ?

**SILAS.** It is taken here not actiue-  
ly, for that loue wherewith we loue him  
(as if our constancy were called in que-  
stion, as *Augustine* & *Ambrose* thinke)  
but passiue, for that loue wherewith  
the faithfull are beloued of Christ, as if  
the sence of that could be shaken out of  
their hearts. That this is the meaning,  
may appeare by the end of the 37. and  
39. verses, which expound it of Gods  
loue to vs. Also, it appeares by that  
which goes before our Text, for *Paul*  
had spoken of Christs loue to vs, wit-  
nesed by his dying for vs, rising againe,  
sitting at the right hand of God, and  
making request for vs; all which pro-  
ueth his great loue toward the elect.

**TIM.** How may it bee further  
knowne, that the sence of Christs loue is  
here to be understood?

**SILAS.** By *Pauls* scope, which is  
to comfort beleeuers, who would haue  
no comfort of Christs loue, except they  
felt it, as *Rom. 5,5.* Again, it is the  
sence and perswasion of Christs loue,  
that Sathan by crosses seekes to wrest  
from vs.

V v 2

TIM.

**TIM.** *What learne we from hence?*

**SILAS.** A good lesson, which is this: the godly must make reckoning to haue the perswasion of Gods loue assaulted and sore shaken. The reason is, because it is a notable aduantage to Satan, and hurt to Gods children, to doubt of Gods loue to them. For then Satan may bring in impatiency, despaire, dulnesse in Gods seruice, disobedience, loosenesse of manners, and all iniquitie, which we are kept from by the sence of Gods loue, quickning our loue, and causing to hope in him well and constantly.

**TIM.** *What is the vse of this point?*

**SILAS.** It warneth the beleeuers to arme themselves against this assault, labouring by all meanes to settle their hearts more and more in the assurance of Gods loue, holding fast that truth, that Gods loue is most constant, and nothing in the world can bee of such force as to hinder it, much lesse to plucke it away, so as sunne and security bee taken heed of. This was Pauls perswasion for his part, verse 28. and pray vnto God that ye also may be thus perswaded, and strue mightily for it.

**TIM.** *Now shew vs particularly what things they bee which be contrary to our perswasion of Gods loue?*

**SILAS.** They be either crosses and calamities whereof he rehearseth seuen; or enemies, whereof hee mentioneth nine in number.

**TIM.** *Shew vs the meaning of these calamities in particular?*

**SILAS.** First, by tribulation, is meant euery thing which presseth or wringeth, to wit, any vexation. Secondly, by anguish, is meant streightnesse of place properly, but (by a Metaphor) perplexity of minde, when one knowes not what to do. An example hereof we haue in *Iehosaphat*, 2 Chron. 20, 12. Thirdly, by persecution, is meant some extreame violence offered by Tyrants and wicked men, to our goods, name, person, or life. Fourthly, by famine, is meant hunger, through want of victuals to sustaine our life. Fifthly, nakednesse, signifies want of apparell and cloathing

to couer and defend our bodies from cold. Sixtly, by perill, is meant dangerous distresses, which put a man in perill and ieopardy, such as *Paul* reckoneth, 2 Cor. 11, 25, 26. and Heb. 11, 36, 37. Lastly, by sword, is meant slaughter, cruell tormenting, death, or punishment by barbarous sauage blood shed, as happened to *Abel*, the Prophets, and Christ, and holy Martyrs.

**TIM.** *What obserue you in this particular rehearsing of calamities?*

**SILAS.** First, what heauy and hard things the godly are subiect vnto for their profession sake, others haue felt these things, and wee must prepare for them. Secondly, the Apostle by reckoning vp the most bitter things, would teach vs, that seeing these things cannot put out the sence of Gods loue, neither any else in the world can do it. For what can goe beyonde these for smart or shame?

**TIM.** *But how is it prooued by the Apostle, that the faithfull are subiect vnto the sword and bloody slaughters, for the Gossels sake?*

**SIL.** By a text out of the Psalme 44, verse 22. *For thy sake are wee killed all the day long, wee are counted as Sheepe for the slaughter.* [All the day] may signifie all times of this life; or without intermission: or all the time of the world.

**TIM.** *What things do ye note from this testimony of the Psalme?*

**SIL.** First, that Christians are subiect euen to death and slaughter, as well as other calamities. Secondly, that in this respect we are like vnto Sheepe (not which are fedde for wooll or store) but such as are appoynted for the kitchen. Thirdly, they are put in minde to bee meeke and patient in suffering of death, euen as sheepe are vnder the Butchers hand. Fourthly, that death doth continually hang ouer their heads, euen all the day long, either for that they are ready euery day to dye if neede require, or because their continuall dangers, are so many deaths as it were. Lastly, that the cause of the death of Gods Martyrs, is not any crime of their owne, but their sincere faith and profession of Christ,

[For

Seeing Christ suffered for euill seruants, why should not we suffer for a good Lord? we had profit by his sufferings, he can haue no profit by our passions. *Ambrose.*

They are slaine without any resistance.

[For thy sake] as Mat. 10. For my names sake, and Mat. 5.

**TIM.** But what is the comfort of the faithfull against all these terrible things?

**SILAS.** Euen this: that in all these things they are more then Conquerors. The meaning hereof is, that true beleeuers in their miseries they do not onely not faint and are ouercome, but themselves get a glorious victory ouer their crosses and persecutions, both by their patient wearying and vanquishing the persecutors, and themselves brought to heauen.

**TIM.** But how may this be, that the slaine and conquered should yet bee Conquerors?

**SILAS.** Indeepe it is a paradoxe, and strange to carnall reason; yet it is most true in this spirituall warfare, howsoeuer it bee otherwise in this bodily warfare. For the Saints when they suffer and are killed, they are not onely patient, but reioyce and glory, which is the part of victors, Rom. 5,3. Secondly, because by their constancy they doe euen daunt the mindes of their persecutors, who rather seem to be ouercome, then the Martyrs which suffer. Example hereof in the Pharisees, Acts 4. and in Iulian the Apostata, whose cruelty was conquered by the patience of the Martyrs. Lastly, of some of the Romane persecutors, in the ten first persecutions, whose barbarous saugeness was euen tired with the stedfastnesse of the Saints in suffering. Thirdly, the Diuels practise is by crosses to wrest from Gods children their confidence in Gods loue, which is rather increased by this means, Rom. 5,5;6.

**TIM.** But whence haue they strength to bee so stedfast to hold out, and to conquer?

**SILAS.** Not from themselves, who are so farre vnequall for so great a battaile, but from the helpe and aide of God, confirming and establisshing them. The cause that moueth God to afford this strength, is his great loue which he beares them in Christ, [Through him that hath loved vs.]

**TIM.** What is our lesson from hence?

**SILAS.** That the victory which beleeuers do get ouer all their troubles, depends not vpon their owne power or merites at all, but meereely, solely, and wholly, in the loue that God beares them in Christ. See 1 Cor. 15,57.

**TIM.** What vse of this?

**SIL.** It warnes the Saints in their greatest patience and constancy, to bee humbled, seeing they haue nothing but what they receiue from Gods loue. Secondly, it must stirre them vp to great thankfulness to God, so graciously and mightily confirming them. Thirdly, it admonisheth weake Christians in the time of any calamity to flie to the throne of grace for succour, distrusting themselves as Iehosaphat did. Lastly, it teacheth, that the faithfull can neuer fall from Gods loue. Of this before, 2. Dialogue, on verse 2. Chap. 5.

#### DIALOGUE XXXII.

Verles 38,39.

For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.

**TIMOTHEVS.**

**W**hat doth this Text containe, or wherunto tendeth it?

**SILAS.** The same which did the former, euen to proue that no enemies or euils, how many, sundry, or mighty soeuer, can breake off Gods loue to the faithfull, that hee should cease to loue them, and cast off the care of their saluation, which beleue in his Son Iesus.

**TIM.** What bee the parts of this Text?

**SIL.** Three: First, an enumeration or rehearfall of the seuerall enemies, which may terrifie and threaten our separation from Gods loue. Secondly, a most sweete consolation, that Gods loue to

to beleeuers is constant, do all enemies against them what they can doe. This comfort is set forth by the certainty thereof, in these words, [*For I am perswaded, &c.*] Thirdly, by the cause of it, verse 39. because it is grounded on the merits of Christ the Redeemer, and not on themselves, or any creature, [*which is in Christ Iesus our Lord.*]

**TIM.** Reckon up those enemies which wrestle against beleeuers, and shew vs the meaning of euery one of them in particular?

**SILAS.** They be nine in number: as, 1. life, 2. death, 3. Angels, 4. principalities, 5. powers, 6. things present, 7. things to come, 8. height, 9. depth. Saint Paul in Ephc. 6, 12. reduceth them all to two heads. First, flesh and blood. Secondly, spirituall wickednesses: the meaning of them is this. By life and death, is meant all things which endanger vs about life and death, or prosperity and aduersity, which be companions of life and death. By diuels, is meant wicked spirits, which seeke by all means to lead vs from God, and endeauour to separate vs from his loue; yea, and good Angels are meant too (by supposition hyperbolical) like to that saying, Gal. 1, 8. Also by principalities and powers, is meant such Angels as are set ouer Empires and Kingdomes: also ouer Cities and particular Countries, as Daniel 11. Or Tyrants of the world with their whole power, according to that threatened, Math. 10, 17, 18. Moreouer, by things present and to come, wee are to vnderstand all things which do presently, or hereafter may happen to vs, in this world and the world to come, or all both good and euill things, which now or hereafter shall come to vs. By height, is meant things high and maruelous, or whatsoever strange & vnaccustomed things happen from heauen by high: and by deepe, is meant whatsoever things burst forth of the lower parts and Regions of the earth: and lastly, by creatures, is meant euery thing created in the vniuersality of this whole world.

**TIM.** What learne we by this magnificent rehearsal?

**SILAS.** That Christians and Christianity bee assaulted with meruailous and sundry enemies. Of this see before, what hath beene said.

**TIM.** What is the vse of this?

**SILAS.** That euery Christian hath neede of a strong faith, and much patience and continuall watchfulness, so much the more, by how much the more the malice and number of enemies are greater.

**TIM.** What are we to learne of this, that bee saith of these particulars, that they cannot separate vs from the loue of God?

**SILAS.** That the loue which God beareth his elect, is immouable and most firme; the reasons hereof are, First, because nothing in the world is able to hinder and breake it off. Secondly, hee himselfe will neuer alter it, because he is vnchangeable.

**TIM.** What vse hereof?

**SILAS.** It conuicteth both the Papists and Lutherans of error, who teach, that such as are in the state of grace and Gods loue, may loose it and fall from it. Secondly, it affordeth much consolation any ioy in time of deepe temptations, to all such as are infallibly assured, that they stand in the loue of God; whatsoever they loose, yet they keepe still Gods loue: whereof before enough.

**TIM.** But may any Christian bee after this sort assured?

**SILAS.** Yes, Paul the Apostle was so, as himselfe confesseth in this place, [*I am perswaded, &c.*]

**TIM.** Yea, but hee speaketh this of his owne person, what is that to vs? there is great difference betweene Paul and other Christians.

**SILAS.** Paul speaketh many things of himselfe, which are not peculiar to himselfe, but in common doe belong to all Christians, as Gal. 2, 20. and 6, 14. Phil. 1, 21. and often elsewhere. Secondly, in the last words of this Text, hee wraps vp all other beleeuing Christians with himselfe, saying; *Who shall separate vs?* Thirdly, euery true beleeuer may bee certainly assured of his owne saluation,

saluation, vpon the same grounds that *Paul* was of his: which grounds are either Theologicall and necessary, others are but Logically and profitable onely. The Theological and necessary grounds be: First, the fore-knowledge and immutable purpose of Gods election, Rom 8,30. manifested in calling, iustification, sanctification. The second, is the inward perswasion of the holy Spirit, witnessing to their spirits that they are Gods children Rom. 8, 16. Thirdly, the most faithfull promise of God, that such as doe beleue in him shall haue eneralting life, Iohn 3, 18. Fourthly, Christ his deliuering himselfe to death, and his now making request in heauen for them, Rom. 8, 12, 33. Lastly, the effects of Gods sanctifying Spirit in their hearts (to wit,) vnfaigned faith, and diligent loue, 1 Thes. 1, 3, 4. The probable grounds, bee all the outward protections and blessings of God, which beeing very many any great, though they haue no force in themselues to perswade vs to the loue of God, yet beeing ioyned vnto the former, they helpe well to strengthen our assurance, and to make the matter more euident. For God children haue diuers testimonies of their Fathers loue, and fruits of their adoption.

**TIM.** Now shew vs what vse is to be made of this?

**SILAS.** First, it conuicteth the Dispipts of error, in that they teach, that we haue but a propable and coniecturall assurance of our election (to wit) by hope as they speake, to hope well of it; vnlesse it be some certaine men, who knew by reuelation Gods loue, as *Abraham*,

*Isaac, Iacob, David, Paul, &c.* Or of the predestinate in generall: but for any particular man to assure himselfe that God loues him, and that hee is iustified, and shall be saued, they esteeme it presumption, and an illusion of the diuell. Their reasons bee: First, because none can bee certaine of his perseuerance in grace, contrary to Rom. 8, 29, 30. Secondly, because they finde the word here Englished [*Persuaded*] to be elsewhere in Scripture applyed vnto coniecturall knowledge, as 1 Thessalo. 1, 4. Rom. 15, 14. 2 Tim. 1, 5. Heb. 6, 9. The cause whereof is, because in these places the Apostle speaketh not of his owne, but of the faith and election of others, whereof wee can haue but a charitable perswasion. The second vse of this doctrine, is to prouoke all that finde not this certaine perswasion of Gods loue, to labour for it, and those which haue it, to be exceeding thankfull to God for it.

Lastly, this reprocues those that build their perswasion of Gods loue and their title to eternall life, on grounds which be probable onely, as because they are baptized, and haue knowledge, & make protestation, and come to Sermons and Sacraments, and do some good things, and refraine from some euill things, and haue becene many wayes blessed and holpen of God; for all these things are common both to good and bad, which liue in the bosome of the Church. See Eccles. 9, 2. 1 Cor. 10, 1, 2, 3, 4. Hypocrites may haue, and many haue them all in a farre greater plenty and proportion, then very many of Gods children haue them.

*Duplex persuasio: una fides, altera charitatis: hac aliquando fallitur, illa nunquam. Lutherus.*

CHAP.

## CHAP. IX.

## DIALOGUE I.

Verses 1, 2, 3.

*I say the truth in Christ, I lye not, my conscience bearing mee witnesse in the holy Ghost, that I have, &c.*

TIMOTHEVS.



*Has doth the Apostle handle in this Chapter?*

**SIL.** In this Chapter and the two following, Paul entreatheth of that great mystery, of diuine election and reprobation, and of the relection of the Iewes, and the vocation of the Gentiles depending thereon.

**TIM.** How doth he fall into this dispute and argument of Gods eternall predestination?

**SILAS.** Of this, diuers men iudge diuerfly: they all so agree in the matter of his treatise, as yet they vary about the coherence and knitting of these three following Chapters to the former. Some thinke that he climbeth vp to the myltery of election, that hee may lay forth the fountaine of faith and iustification: and so proue them to be free and independant vpon vs. Others say, this depends on Chapter 3. verse 29. where the Apostle having proued righteousness by faith, now hee setteth on the other thing, to prooue that it comes without respect of persons, both to Iew and Gentile which belecue, and that according to election. Others, fetch the coherence from verse 30 or 38, 39. of the eight Chapter, thus: If God will glorifie whom he fore-knew, and the faithfull cannot be separated from Gods loue; how comes it that the Iewes whom God fore-knew once, and which are Gods only people, are now cast out and repelled from grace & glory? Vnto which he answereth; that all which

be Iewes by carnall generation, bee not the people of God vnto whom the promises do belong, but the elect alone, whether Iewes or Gentiles. But I take it rather this to be the reason of the connexion, that against the former doctrine of iustification by faith, the vnbeleefe of the Iewes might bee objected thus: If Pauls doctrine bee true (which hitherto he hath taught, of the right way of being iustified and saued through faith in Christ) why donot the Iewes approue and embrace it? Either the Iewes are none of Gods people, or the doctrine and promises of grace belong to them; if not to them, then how is God faithfull in keeping promise, seeing he said he would bee their God? Vnto which the Apostle answereth, that the Iewes obtained not righteousness and saluation by Christ; because many of them were vnbeleefers. The reason of this is, because they were reprobates; for such as were elect did beleue and were iustified and saued; which is sufficient to proue God true of his promise; which was neuer made but to *Abrahams* spirituall seede, not to such as came of him according to the flesh.

**TIM.** What bee the parts of this Chapter?

**SILAS.** Three: First, a graue protestation of Pauls sorrow, in behalfe of the Iewes which beleued not in Christ, vnto verse 6. Secondly, a defence of Gods promise against humane reason, to verse 24. Thirdly, a declaration of the mystery touching the calling of the Gentiles, and refusing of the Iewes, by the Oracles of the Prophets, which did foretell the one and the other, to the end of the Chapter.

**TIM.** Why did Paul begin with protestation of his sorrow?

**SILAS.** To auoyde the offence of the Iewes, who were likely to take indignation at this doctrine; therefore hee vseth an insinuation to gaine their good will:

will: for which purpose he also praiseth them, verſes 4, 5. Which commendeth the wiſedome of the Apoſtle, in preventing the contempt of his doctrine.

**TIM.** *What doth he performe in theſe three firſt verſes?*

**SILAS.** He layeth downe, or propoundeth the truth. Secondly, the greatneſſe. Thirdly, the cauſe of his ſorrow. The truth and greatneſſe of his ſorrow, hee proues by a ſacred oath, calling Chriſt, his owne conſcience, and the holy Ghoſt to witneſſe that it was ſo, that he did truly and greatly bewaile their caſe.

**TIM.** *What inſtructions are wee to learne out of this firſt verſe?*

**SILAS.** That a Chriſtian muſt alwaies ſpeake truth, but eſpecially in an oath; the reaſon is, becauſe an vntruth vttered in an oath, is not onely a lye, but it is a periurie, which is a greater ſinne. Secondly, becauſe by ſuch vntruths, Gods name is diſhonoured, when hee is called to witneſſe a falſe matter, who is the auenger of all falſehood.

**TIM.** *What uſe hereof?*

**SILAS.** It admoniſheth all men to take heede what they affirme or denie vpon their oath, that it be no vaine matter or vncertaine and doubtfull, or vntrue or falſe: but ſuch as they know to be moſt certaine and true.

**TIM.** *What further inſtruction from hence?*

**SILAS.** Hence we learne what an oath is, by whom we may ſwear, and in what forme of words.

**TIM.** *What is an oath?*

**SILAS.** A confirmation of ſome hidden truth, neceſſary to bee knowne, (and yet not knowne to others:) by appealing to the witneſſe and iudgement of God, who is the ſearcher of hearts, and puniſher of periurie. 1 Kings 8, 32. Heb. 6.

**TIM.** *By whom may we ſwear?*

**SILAS.** By Chriſt Ieſus, and by the holy Ghoſt, as well as by God the Father, which doth plainly proue the deity of Chriſt and the Spirit: as alſo that it is a ſinne to ſwear by any creature, becauſe they are not the ſearchers

of hearts, nor puniſhers of ſecret periuries; alſo becauſe ſwearing lawfully, is a part of Gods worſhip, Deut. 6, 13.

**TIM.** *Why then doth Paul put his conſcience in the oath, it being a creature?*

**SILAS.** His meaning is, that what his conſcience knew to be true, Chriſt and the Spirit alſo knew it more perfectly.

**TIM.** *In what forme is an oath to be taken?*

**SILAS.** Thus: I ſpeake the truth and lye not, Chriſt bearing my conſcience witneſſe.

**TIM.** *What thinke ye of theſe words, as Pharaoh ſaith, as thy ſoule ſaith, or verily, verily? Gen. 42, 15. 1 Sam. 17, 55. Iohn 3, 5.*

**SILAS.** They be earneſt aſſeuurations, affirming weighty things ſomewhat grauely and vehemently, but are no Oathes.

**TIM.** *Why doth Paul ſay, I ſpeake truth and lye not?*

**SILAS.** This is ſpoken after the manner of the Hebrewes, who ſay one thing twice fore plainneſſe. Alſo, one may ſpeake truth, and yet lye: the thing may be a truth which one ſpeakes, and and yet he thinke it a lye. This Paul diſclaimes, profeſſing ſincerity of minde, as well as truth in words, he is no Equiuocator.

**TIM.** *What other things do ye learne from hence?*

**SILAS.** That though ones conſcience bee a thouſand witneſſes, (even a good conſcience as well as an euill) yet Chriſt and the Spirit are greater then the Conſcience, and ſeeth more and further, 1 Iohn 3, 20. Againe, from hence we learne, that a Chriſtian may take a priuate oath lawfully, though it bee not before a Iudge or Magiſtrate. Example hereof wee haue of *Abrahams* ſervant, Gen. 24, 3. of *Rahab* and the Spies, Iosh. 2, 12. and of *Paul* in this place; it appeareth alſo by the nature and end of an Oath, Heb. 6, 16. but it is to bee done in graue and important caſes, and not in light and trifling things; but when it behooues and concerneth Gods glory, and the ſaluation, or ſome great good of

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our neighbour, that some doubtfull thing should bee confirmed with an oath. Thus was the case here: it was necessary the Iewes should know and beleue, that *Paul* had true and great sorrow for them, least vpon suspicion of his hatred toward them, they should haue despised the doctrine of saluation brought to them by his writing, to their owne destruction, and Gods dishonour: therefore he gaue an oath as a pledge of his truth.

*TIM. What vse of this point?*

*SILAS.* It reprooues such as take rash Oaths, as prophane persons do. Also such as refuse lawfull Oaths priuate or publike, as the Anabaptists do.

*TIM. May not one refuse to sweare, rather then to lay ones hand on a Booke?*

*SILAS.* No: for that is nothing to the forme and substance of an Oath, which is one among all Gods people; but a circumstance & ceremony which is diuers in diuers Countries. The Iewes laide their hands vnder the Taigh, Gen. 24.3. Also, they lift vp their hands to heauen.

*TIM. How is the greatnesse of his sorrow set forth?*

*SIL.* First, by the measure of it, it was great. Secondly, by the length of it, it was continuall. Thirdly, by the subject of it, it was in the heart.

*TIM. What is meant by heauinesse?*

*SILAS.* It is a griefe arising either from feare of some euill at hand, or the feeling of some present euill vpon our selues or others: as ioy is a sweete motion of the heart from hope of some future, or sence of some present good. And whereas he saith, that his heauines was [*Great*] he meaneth that his griefe was not small or ordinary, slight or meane, but very vehement and grieuous, such as did sore vex him.

*TIM. What manner of sorrow is that he speaketh of?*

*SILAS.* It signifies such a griefe and paine as women in trauell feelee, which of all bodily sorrowes is most sharpe and bitter; such was the torment that *Paul* had in his minde for the Iewes.

*TIM. But why doth hee call this sorrow Continuall?*

*SILAS.* To shew, that howsoever the paines of a woman end at the birth of a childe, or shortly after; yet hee in his sorrow, could finde neither remedy, meane, nor end.

*TIM. What instructions may wee gather from these words thus opened?*

*SIL.* First, they teach vs, that Gods children be not stockes, blockish, and sencelesse. Secondly, that we ought to bee touched with a feeling one of anothers misery. Thirdly, that about all other miseries wee are bound exceedingly to greeue for the vnbeleefe and destruction of others, because that is the greatest euill, and therefore it should most affect vs. Fourthly, it is best known what loue we beare vnto others, by our griefe for their harmes. For thus *Paul* seekes to confirme his great loue towards the Iewes, by witnessing his great griefe which hee conceiued for them.

*TIM. What vse is to be made of this last instruction?*

*SIL.* It conuicteth such to be void of Christian charity, as are not affected at the hurts and harmes of others, especially at their spirituall dangers and miseries; no griefe, no loue.

*TIM. What was the seate of his heauinesse?*

*SIL.* His Heart; which is the seate both of life and affections: which may put vs in minde, that the sorrow which *Paul* had for the Iewes, was most bitter and dangerous. The reason hereof is, because there is no sorrow like vnto that which presseth the heart, for it doth by little and little quench the vitall spirits, and oftentimes bringeth death with it, if it be immoderate: many haue suddenly dyed of hearts sorrow, being extreame.

*TIM. But what might bee the cause of this extreame sorrow of the Apostle?*

*SIL.* The damnation of the Iewes for their vnbeleefe sake, because they reiected the Gospell, and refused Christ, as appeareth in that he wisheth himselfe to be separated from Christ for them, it argues that they were separated from him,

*Dolor est  
morbosus ex-  
crucians  
animum et  
ex malo vel  
imminenti  
vel presente  
oritur, Ci-  
cero.*

him, else there had beene no cause of such a wish.

**TIM.** What is it to be separated from Christ?

**SILAS.** To be removed and put from the fauour of God, from the saluation purchased by Christ, and from all hope of it, and in a word, to perish and bee condemned for euer. For without Christ there can bee no grace of God, no saluation, no hope of being saved, nothing but condemnation.

**TIM.** But did Paul well in praying for his owne damnation? or whether was it his prayer that he might perish?

**SILAS.** The truth is, Paul makes no such prayer, and if he had, hee had sinned greatly in praying unlawfully and vainely. The reasons be: First, because his praier had crossed the constant purpose of God, and his owne certaine perswasion spoken of in the former Chapter. Secondly, Paul was not bound to preferre the saluation of the Iewes, before Christ and his grace.

**TIM.** If hee did not make a prayer beere to be cut off from Christ, what then thinke you of it?

**SILAS.** The sence of the Apostles words are thus much: that hee could haue wished to be cut off from Christ, and so to haue deliuered the Iewes from damnation, by the losse of his owne saluation, had it beene possible. For the speech is conditionall, (if it might haue beene) hee could haue wished to be damned for them, that he being but one, had rather perished, then such a multitude. Like vnto that speech of David, wishing that hee might haue dyed for his son Absolon: which as it bewrayeth Davids affection for his sonne, so this sufficiently discouers Pauls exceeding great affection for the Iewes, how great it was. But as David knew that his life could not redeeme the death of his son, (being already dead,) so it fared with Paul.

**TIM.** Whom doth hee meane here by his brethren?

**SILAS.** The Iewes which were his kinsmen, as being all Israelites of his stocke and blood: and whereas he saith,

[For his brethren,] he meaneth, in their stead and room, or in their behalfe, as Christ is said to haue dyed for vs.

**TIM.** What are the doctrines to be learned from this verse?

**SILAS.** It teacheth, that Christians must bee carried with a great desire of others saluation, and namely, of such as are negrest ynto them; as their kinsmen, children, seruants, stocke or linage. The reason is, because saluation is the greatest good wee can procure to any, therefore in the furthering of it, our loue should most appeare.

**TIM.** What profit is to be made of this point?

**SILAS.** It reprooues such as earnestly desire other good things to theirs, but are cold in desiring and seeking the chiefe good. Secondly, it comforteth all that finde any measure of this desire in them, that they are guided by the Spirit of God. Lastly, it exhorts all men to strue for a greater measure of it, because it will bee a witness that they are led by the same Spirit that was in Paul.

**TIM.** What other instruction from hence?

**SILAS.** It proues that Christs loue exceeds all loue, because hee indeede was made that for vs sinners & his enemies, which Paul could haue wished to be made for his brethren, which is, to be a curse, Gal. 3, 13.

**TIM.** What use of this?

**SILAS.** It warneth vs after Christs example (especially Pastors) deeply to loue and thirst after one anothers saluation. Secondly, it rebukes all others, which either by counsell or euill example, helpe forwards others damnation, or by keeping away the meanes of eternall life wholly, or in part, in substance, or degree.

## DIALOGUE II.

### Verfes 4, 5.

Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giuing of the

X x 2 Law,

A thing vnderheard of, that for Christs sake one should wish to be separated from Christ. Hierom. Like to that of Christ, Father if it bee possible. So ought Moses praier to bee vnderstood, Exod. Blot me out, &c.

*Law, and the service of God; and the promises: of whom are the Fathers, and of whom concerning the flesh Christ came, who is God over all blessed for ever. Amen.*

## TIMOTHEVS.

**VV** *What is the drift and purpose of this Text?*

**SILAS.** To render reasons of his deepe loue and griefe for the Jewes, for whose sake he would haue wished himselfe accursed and destroyed, to haue had them saued, and this his exceeding charity he now doth expound, and set forth the true reasons thereof.

**TIM.** *From whence are these reasons drawne?*

**SILAS.** They are all taken from the noble properties of the Jewes, and those adioyns or qualities, which are in number tenne, whereof now wee will speake in order. The first is, that they were his brethrea or kinsmen according to the flesh; this is a great occasion to make vs loue our neighbour so much the more, as Christ did this Nation, and his own mother, and as nature teacheth euen Heathen to doe, as 1 Tim. 5, 8. Their second property is, that they were *Israelites*, (that is, Gods people) such as were Princes and conquerors of God. This name God for honour sake gaue to *Iacob*, who ouercame God in wrestling, see *Genesis* 32, 28. thereof called; *Israel*: and hee thought it an excellent blessing, to haue his children called by his name (*Israel*) as ye may see in his prayer, *Gen.* 48, 16. And this is the second cause of his so greate griefe for their destruction, that a people consecrated to the true God, who delighted to bee called the God of *Israel*, should perish.

The third property is Adoption, by which wee are not to vnderstand that eternall adoption peculiar to the elect, whom God purposed before al worlds, to make his children in Christ; and accordingly doth actually adopt them in time, when hee calleth them effectually: but the externall adoption, to bee accounted and esteemed the only Church

of God, all other Nations and people being passed by and refused: by vertue of which dignity, God himselfe calleth *Israel* his sonne, yea, his first borne, yea, his treasure, &c. *Exodus* 4, 22. and 19, 5, 9. *Deut.* 32, 8, 9. *1 Cor.* 31, 20. *I am these Fathers, and Ephraim is my childe and first borne.* And this is the third cause of his sorrow, that they should bee lost which had so worthy a priuiledge.

Their fourth property is the [*Glory*], by which is meant the Arke, which was a token of Gods presence; 1 Sam. 4, 21, 23. There also God heard the prayers and praises of his people, and gaue forth oracles vnto such as sought them; and in regard of it, the Temple is called the habitation of his glory, or the place where his honour dwelleth, *Psal.* 26, 8. Therefore no people (as it is in *Deut.*) so noble to whom God came so nigh as to this people. Now what a griefe to a good friend is this, that such a Nation should be cast out and Anathematized.

Their fifth priuiledge and quality was the [*Covenants*], that is, the Table of the covenants, by a Metonymie: and hee speakes in the plurall number, because there were two Tables, *Deut.* 9, 11. In these God wrote with his owne hand his Morall Lawes and Statutes. Some vnderstand it of the covenant which God often made with his people for eternall life by Christ, howbeit this was but one, howsoeuer it was often renewed with *Abraham*, and *Isaac*, &c. Also the promises which are after named, cannot be seuered from the covenant which stoode in promises of eternall and temporall happinesse.

The sixth property is the [*Giving of the Law*], to wit; the iudiciall Law for the Common-wealth, which surpassed all the Lawes of *Solon*, *Lycurgus*, *Numa*, *Draco*, *Themistocles*, and *Arimos*. For they came from heauen (God being the immediate author) and were full of equity, a meruailous credit and renowne to this Nation, as *Deut.* 4, 8, 32.

Their seventh property was *The service of God*, euen the Priest-hood, with such outward rites and sacrifices wherein God would be lawfully serued of the Jewes,

This was a private condition, next is publike.

The chosen people of God, his flocke, his sheep, his lot, his inheritance consecrated to the true God: not as Athenians, Delos, Sicilla, were dedicate to false Gods, which yet they reckoned their honours. *Ephes.* 1, 4, 5.

Jewes till Christ: and this was the ceremonial worship, Heb. 9, 1. This was so perfect, that nothing could be added to it.

The eight property, was the promises both Legall, promising life on condition of keeping the Law perfectly: also Euangelicall, promising remission of sinnes with saluation in heauen, to the beleeuers in Christ, temporall promises, and eternall promises, and of the calling of the Geniles. No people had such promises, by which God sought to allure and inuite this people to his obedience.

Their ninth priuledge and dignity, was, [*That of them came the Fathers,*] that is, they be the off-spring of the Patriarkes and holy men, whose praise is in the word, which also had the promises of Gods mercie vnto their posterity, for a thousand generations, Gen. 17, 4. Com. 2. And this is no vsuall commendation, to come and to be borne of such noble progenitors, as *Abraham, Isaac, & Iacob* were, by whose example they might haue great helpe to piety, and prick to godlinesse, yet so farre to degenerate as now the Jewes were, this could not but much greeue the Apostle who much loued them.

The last dignity of the Jewes is, that of them came [*Christ concerning the flesh,*] a most high excellency, that hee who was the eternall Sonne of God, did vouchsafe for to take his Man-hood of the Jewes, and to haue the same parents and ancestors (as he was man) as they had. Now that such a soueraigne fauour as this should not onely not profit them, but turne to their destruction, through their wilfull blindness, no meruaile if *Paul* did greeuously mourne for it.

**T I M.** *Wherefore is this added, [who is God ouer all?]*

**S I L A S.** To shew that Christ besides his humane nature, had another nature, according to which hee did not descend of the Jewes, but was begotten of God euerlastingly, beeing equall to God in the substance and glory of the God-head; as it is here proued by two

Epithites; one, that hee is ouer all persons and ouer all things, hauing made them all. Secondly, that he is God, blessed for euer, a title attributed to God the Creator, Chap. 1, 27. This place then informes vs not of the diuinity of the Father, or of the Trinity, but of that high mystery touching Christ his natures and person, that hee is true man, and true God also, both man and God in one person; which stops the mouths of *Arrians, Mahometists, Nestorians, &c.*

**T I M.** *Now that these qualities and dignities are opened, shew vs what we are hence to learne for our instructions?*

**S I L A S.** First, that it is a singular fauour (highly to be accounted of,) to be a member of Gods visible Church, because many blessings do accompany them, and wonderfull be their priuileges. Secondly, we learne that we may not trust nor rest in any out-ward priuledge whatsoever: the reason is, because none could haue had more or greater then the Jewes, who had no good by them, because being seuered from faith and godlinesse, they could further them to no other purpose, but to increase iudgement and wrath vpon their heades for abusing them.

**T I M.** *What use of this point?*

**S I L.** To warne impenitent sinners, not to rest in externall prerogatives of word and Sacraments, and of profession. For notwithstanding all this, they shall perish if they repent not, & amend their liues, as these Jewes did. See Ier. 7, 1, 2, 3, 4, 5. 1 Cor. 10, 1, 2, 3.

**T I M.** *What other doctrine is to be gathered from hence?*

**S I L.** That Gods gifts are still to be loued and commended, whatsoever the men be to whom they are committed; because the finnes of the person cannot pollute the good gifts of God, which remaine holy and excellent, howsoever they behaue themselves in whom they are.

**T I M.** *What profit is to be made of this point?*

**S I L.** First, heere wee are taught to put a difference betweene the men and Gods

All these things, they be not vertues of the Hebrews, but gifts of God, to keepe them from pride. Chrysostome.

Chrysost vnderstandeth it of Christ the Son. If beside Christ they cannot finde any other person to whom these words may be referred, let them leaue this glory. Ambrose.

Gods gifts. Secondly it reproveth such as condemn good things for their sakes which are adorned with them; because they are euill, therefore all is naught which is about them. Thirdly, it aduonisheth vs, that vnto Gods outward gifts, we ioine a new heart, endued with faith and repentance; then those gifts which be excellent in themselves, shall make vs to shine the more.

**TIM.** *What other doctrine?*

**SILAS.** That it is a great gift of God to come of holy Parents and godly predecessors, farre more then to come of noble and honourable progenitours. The reason is: First, because God promisseth to do good vnto the iust men for many generations, *Exod. 10. 6. Psalme 112. 2. The generation of the righteous shall be blessed.* Secondly, children are greatly furthered in their education by vertuous Parents. Thirdly, the examples of good Parents are spurres to children to quicken them to follow them; for it were a shame to degenerate and grow out of kinde, bringing infamy to our stocke and house.

**TIM.** *What use is to be made hereof?*

**SILAS.** It conuicteth such children of vnthankfulness, as forget this gift, and foreflow to make true benefit of it. Secondly, it exhorts all men to consider of their godly Parents, & to strue to tread in their steps. It cost the Iewes deare because they did not, so it did *Ely* his sonnes, and *Samuels* children, *1 Sam. 8. 23.* and *Abolon* and *Adoniad.*

**TIM.** *What more instructions?*

**SILAS.** That godly Parents may haue full wicked children, as *Abraham* had; and on the contrary, euill Parents may haue good children, as *Iosias* came of *Amon*. The reason hereof is, because graces come not by generation, but by regeneration, which is not tyed to the Elements of this world. *For the Spirit blowes where it listeth, Iohn 3.*

**TIM.** *What use of this point?*

**SIL.** To warne all children, vnto their parentage to ioine piety, else it will not profit them vnto saluation. Secondly, to reprove such as thinke that

the children must be good, when their parents be good. Thirdly, to stirre vp all parents diligently to bring vp their children in Gods feare, and to pray for them often and earnestly. Lastly, to comfort such as doe their endeauour to traine vp their children religiously, without answerable successe; for it was the portion of Patriarkes, and of many holy men and women. Such as do their endeauour, haue therewith to comfort themselves against the naughtinesse of their posterity.

A child of so many prayers and teares cannot bee lost as one saide, concerning Augustine, the son of Monica.

### DIALOGUE III.

Verse 6.

*Notwithstanding it cannot bee that the word of God should take none effect. For all they are not Israel, that are of Israel.*

**TIMOTHEVS.**

**W**hat doth the Apostle now in these words?

**SIL.** Hitherto of the first part of this Chapter, wherein is contained the graue protestation of *Paul* touching his great griefe, for the reiection of the most part of the Iewes from Christ. Now he setteth on the second part (to wit) the Apologie and defence of God and his promises, against the reproaches which humane reason obiectioneth and laith in against God. These reproaches be three: First, inconstancy, to verse 14. Secondly, iniquitie or iniustice, to verse 19. Thirdly, cruelty, vnto verse 23.

**TIM.** *How doth the Apostle Paul knit this verse with the former?*

**SIL.** Thus: If the Iewes be separate from Christ, then Gods promises faile. For God promised *Abraham* to be his God, and the God of his seed: which promise concerned Christ to be given them, and saluation by him: but if the Iewes which be *Abrahams* seed be accursed, hauing lost Christ and his saluation, then how did God stand to his promise? Again, the promise of the *Messiah*, was chiefly and first made to the

Coherence

the Iewes. Now, if more Gentiles be ſaued by him then Iewes, how doth God keepe his promiſe? Hence it might be coniectured, *Pauls* griefe to ariſe, becauſe God ſeemed inconstant breaking his promiſe? which the Apoſtle denies, and answereth this cauill by a ſtrong negation or deniaill. Secondly, by a diſtinction of *Abrahams* ſeede, which diſtinction hee confirms both by the word of God, and from the myſtery of Gods eternall election and reprobation; which myſtery vpon this occaſion hee openeth and proueth in *Hypotheſis*, by particular inſtances giuen of ſome perſons elect, and ſome reprobate. The ſumme of this answer is this; That the true Iewes to whom Gods promiſes were made, were to be eſteemed neither by worthineſſe of blood, carnall generation, nor by any workes preſent or foreſeene, but by Gods election. The elect onely were the true *Iſraelites* and children of *Abrahams*: and therefore ſo long as God fulfilled his promiſe of ſalutation to the elect, hee cannot be counted falſe of his word and promiſe made to *Abraham*, howſoeuer many thouſands which deſcended carnally of *Abraham* be loſt.

**TIM.** What is meant by [Notwithſtanding?]

**SILAS.** Thus much: that albeit the Iewes mutter againſt God, charging God with breach of promiſe (if they were curſed and ſeparated from Chriſt,) yet it cannot be that God ſhould be unfaithfull.

**TIM.** What is meant by [Cannot bee?]

**SILAS.** That it is ſimply and abſolutely vnpoſſible to bee, that Gods word ſhould fall.

**TIM.** What is meant by [Word?]

**SILAS.** Not the word of the law, but the word of promiſe, which God ſpake to *Abraham*, ſaying; *I am thy God and the God of thy ſeede*; and againe, *In thy ſeede ſhall all Nations be bleſſed.* Gen. 17. 3.

**TIM.** What ſignifies [Fall?]

**SILAS.** It is ſet againſt [Remaine,] verſe 11. by which is ſignified firme

ſteadineſſe, when the effect follows the promiſe: therefore to fall, in this place is to be frustrate, voyde, and of none effect, when the promiſe is not kept.

**TIM.** What is the doctrine out of theſe words?

**SILAS.** This: howſoeuer many men do perſiſt, to whom the promiſes bee offered and preached; yet God is euermore true and conſtant in performing his promiſe. This doctrine may be proued firſt by Scripture; Math. 5. 18. *Heauen and earth ſhall paſſe away, &c.* 2 Sam. 7. 28. Rom. 3. 4. 2 Cor. 1. 20. Secondly, by reaſon, as firſt from the nature of God, who is true in it ſelfe, and therefore he cannot deceiue. Thirdly, he is vnchangeable, and therefore what he ſaith, he will do. Fourthly, he is powerful, and therefore able to keepe his promiſe, Rom. 4. 21. Fifthly, God ſtandeth vpon his honour, and it were againſt his honour to breake his promiſe; as it is written, *I will not giue my glory to another.* Moreouer, this doctrine may be declared and illuſtrated by compariſon, thus. If honeſt men keepe their promiſe, much more God, whoſe fidelity and truth is infinite: and laſtly, this may be proued by iuſt and long experience: for it was neuer knowne in any age, but what promiſes God mercifully made, he did faithfully keepe; no one inſtant to be giuen to the contrary, through the whole booke of God.

**TIM.** Yet many temporall bleſſings haue bene promiſed the righteous, which they neuer enioyed?

**SILAS.** It is true; but theſe promiſes were made with condition of obedience, and exception of the croſſe; therefore if theſe promiſes were not performed, it was becauſe their diſobedience drew chaſtiſement on them, or for that God ſaw it fitter for them to be exerciſed with afflictions, proſperity being not good for them. Pſal. 34. 10 and 119. *It is good for mee that I was troubled.*

**TIM.** Yet the Iewes were *Abrahams* ſeede, notwithstanding the promiſe of ſauing them was not kept, therefore God was not true?

**SIL.**

Method.

Summe.

Interpretation.

Doctrine.

Reasons.

A doubt.

A ſolution.

2. doubts.

A solution.

SILAS. It was kept to the true seede of *Abraham* the true *Israelite*, and that is sufficient to discharge God, as shall be scene afterwards.

TIM. What profit is to be made of this point of doctrine?

Ves.

SILAS. It shewes vnbeleefe to be a great sinne, because it spoyleth God of his truth and makes him a lyer. Secondly, it affoordeth matter of strong comfort to such as after their calling are tempted to doubt of their saluation; for it cannot be that they which beleue should euer perish, God hauing spoken it that they shall be saued, and his promise cannot fall, *Iohn 3, 17, 18*. Thirdly, it encourageth the godly, firmly to rest on Gods promises; for hee cannot deceiue them, they bee not yea and nay, but yea and Amen.

TIM. What is the second part of Pauls answer to the first Obiection?

SILAS. By distinguishing of *Israelites*, into true and false.

TIM. What is meant heere by *Israel*?

SILAS. By *Israel* in the first place is meant, all the elect and beleeuers amongst the Iewes collectively, such as be *Israelites* in deed and truth, as well as in name, as *Nathaniel* was, in *Iohn 1, 47*. and such as *Paul* speaketh of, *Rom. 2, 29*. And by *Israel* in the second place, is meant *Jacob* indiuidually, who was called *Israel* for his wrestling with God, as yee would say a Prince of God, one which preuailed with the mighty God.

TIM. What are wee to learne from this partition or diuision of the *Israelites*?

SIL. That euer from the beginning, there haue beene two sorts of men in the Church of God, both good and bad, true and false *Israelites*. This Doctrine may be proved, first by plaine Scripture, distinguishing the visible Church, into the children of the flesh and Spirit, *Rom. 9, 7*. Secondly, by examples, as *Isaac* and *Ismael*, *Jacob* and *Esau*, *Dauid* and *Saul*. Thirdly, by comparing the Church to a net, *Mat. 13*. to a field, *Mat. 13*. to a Barne, *Mat. 3*. Lastly, by reason; because all that be within the Church be

not elect, therefore all cannot bee beleeuers: there be many in the Church, who be not of the Church, *1 Iohn 2, 19*.

TIM. What profit is to be made of this point?

SIL. It confuteth them that hold the godly alone to be members of the visible Church. Secondly, it reprooues such as forsake the visible Church, for the wickednesse of them that liue in it, and do in that regard condemne it for no Church. Thirdly, it warnes all men not to content them with this, that they liue in the Church: for so false *Israelites* do, so Hypocrites and wicked men do. Lastly, it exhorts vs neuer to giue rest to our soules, till we become true *Israelites*, true members of the visible Church: for to such and to none other, the promises of grace and life by Christ, be efficacious and fruitfull.

Ves.

## DIALOGVE IIII.

Verses 7, 8, 9.

Neither are they all Children, because they are the seede of *Abraham*, but in *Isaac* shall thy seede be called: That is, they which are the children of the flesh, are not the Children of God, but the Children of the promise are counted for the seede. For this is the word of promise: In this same time will I come, and *Sarah* shall haue a Sonne.

TIMOTHEVS.

What is the purpose of this Text?

Scope.

SIL. To proue the former distinction of *Israelites*, in verse 6. that not all that come of *Israel* or *Jacob*, according to carnall birth, are true *Israelites* or the true children of God. This is proued first by an instance or example in *Abraham*s Family, wherein the true seede are restrained vnto *Isaac*, according to the Oracle of God, affirming that the seede should be called in *Isaac*, *Gen. 21, 12*. The argument is this: *Ismael* was borne of *Abraham* as well as *Isaac*, yet not both of them, but *Isaac* onely was the true seede and sonne of *Abraham*:

Method.

Interpretation.

Doctrine. Reasons.

Abraham: therefore all are not Abrahams ſeede, which come of him by natural generation.

TIM. But if Iſmael were Abrahams ſonne, then muſt he be his ſeede. For what difference is there betwene ſonne and ſeede in Scripture phraſe?

SILAS. True Iſmael was the child and ſonne of Abraham, that is, a childe of the fleſh; but Iſaac was the child of the promiſe, therefore hee onely was the childe of God, and the true ſeede of Abraham.

Interpre-  
tation.

TIM. How may it appeare, that Iſaac onely was the child of the promiſe, or borne to Abraham, by vertue of Gods promiſe?

SILAS. By authority of Scripture, verſe 9. This is a word of promiſe.

TIM. What other prooſe is brought to prooue this diſtinction of Abrahams ſeede?

SILAS. A new example out of Iſaacs family, for both Iacob and Eſau, were borne of the ſame Parents (Iſaac, and of Rebbecca) and at one birth; yet Iacob onely was loued, and Eſau was not loued, and that before they had done good or euill. The cauſe of this difference, is onely the free election of God (as is proued by Scripture, Mal. 1, 2. Gen. 25, 23.) not birth, nor blood, nor works preſent, or foreſcene. The ſumme hereof is thus much, that although the promiſes were made to ſuch as come of Abraham, and bee indefinitely offered to all his ſeede, yet they take effect but in the elect, to whom they are contracted by God.

Summe.

TIM. What inſtruction are wee to learne from this ſeuenth verſe?

Doctrin.

SILAS. That Gods promiſes are not tied to any carnall prerogatiues and dignities. The birth of Iſmael was as good as Iſaacs, both being of Abraham: and yet the promiſe of ſaluation was made to Iſaac onely. If carnall birth had beene the cauſe of ſaluation and receiuing Chriſt, then none iſſuing from Abraham had periſhed.

Reason.

TIM. What profit is to bee made of this point?

Vſe.

SILAS. It warneth vs not to bee ſecure nor preſume, becauſe wee are

borne of Chriſtian parents.

TIM. What other doctrine out of this ſeuenth verſe?

SILAS. That Gods viſible Church is a mixt company, conſiſting of elect, and reprobates, whereof in the former Dialogue.

2. Doct.

TIM. Now to the eight verſe, and tell vs what is meant by the children of the fleſh, and by the children of the promiſe?

SILAS. By children of the fleſh is meant ſuch as be borne by force of nature, according to the ordinary courſe of generation; and by children of the promiſe, wee are to vnderſtand ſuch as are borne, not of the ſtrength of nature, but of Gods promiſe, contrary to the courſe of nature, or vnto whom the promiſe is appointed by election. For the word and promiſe of God, framed Iſaac in the wombe of Sarah, beeing barren and vnfit for conception.

Interpre-  
tation.

TIM. But ſeeing Iſmael came out of Abrahams loynes as well as Iſaac, why ſhould not Iſaac be the childe of fleſh as well as Iſmael?

A doubt.

SILAS. Becauſe Abraham begat Iſaac of Sarah, beeing then both aged and barren, according to that which was promiſed [Sarah ſhall haue a ſonne.] Where Paul would generally ſhew, that all ſuch are the children of God, to whom the promiſe of life is contracted by the purpoſe of God.

A ſolusi-  
on.

TIM. What inſtruction haue wee from hence?

SILAS. That God who is the author of Nature, is not tied to the order of nature: the reaſon is, becauſe, God being moſt free, may giue children to whom he will, although there bee no naturall power in them to bring forth.

As Sarahs wombe beeing barren, was not cauſe of procreation, ſo waer in Baptiſme, is a thing cold & dry, vnable to regenerate.

TIM. What profit is to be made of this truth?

SILAS. It teacheth, that the power of God the creator, is aboue all power. Secondly, that what God purpoſeth and will haue done, there is no impediment can hinder it. Thirdly, that we muſt beleue God vnder hope, aboue hope, that is, when in reſpect of humane meanes, and ſecond cauſes, we haue cauſe to de-

Doctrin.

Reason.

Vſe.

spaire, yet then wee are bound to trust God vpon his word, as *Abraham* did in this matter of a childe, when there was no possibility in nature, nor probability in reason.

**TIM.** What other instruction ariseth from this verse?

Doctrine.

Reason.

**SIL.** That all which are the sonnes of beleeuing Parents are not the sonnes of God. The reason is, because the elect which bee the children of the promise, hauing it applyed to them by faith, they onely be Gods children. Secondly, because the Church hath in it many hypocrites which seeme to bee that which they are not.

**TIM.** What use is to bee made of this?

Use.

**SIL.** It admonisheth vs, that as we couet to be, and to bee accounted Gods children, we must endeavour hard to beleeue the promises of grace: because though the promises bee vniuersally propounded to all the members of the visible Church, yet they do take effect peculiarly in the faithfull alone, who haue the power to beleeue in Christ, which is the condition of the promise.

**TIM.** What doth follow hereupon?

**SIL.** First, that it is most necessary therefore to strue to get a liuely faith, seeing the promises are ratified and made effectual to none, but to such alone as be elect, and haue the giuft of faith to receiue Christ, which is the substance of the promise. Secondly, though many which liue in the Church, neuer enioy the things promised, yet that happens by their owne default, God still remaining true, because hee fulfils his word in the elect ones, whom the promises do especially concerne, being of God applied to them, and to euery one of them, of his free mercy and goodnesse.

**TIM.** What instruction ariseth from the ninth verse?

**SIL.** That the Scriptures haue force to prooue euery truth that pertaines to saluation. Secondly, that children are the giuft and blessing of God, which should teach such as sicke children, to waite vpon God for them, who giueth them to whom he will, and when he will. Also

such as haue children, it should prouoke them vnto thankfulness for this blessing.

**TIM.** What are we generally to learne from the next example of *Isack* and *Esaue*, in verses 10, 11?

**SIL.** That the position of the Starres at our birth, doth not ouer-rule either our manners or our death: for beside that man was made ruler of them, and not they of him: these two brethren were borne together, yet were of contrary qualities; and had contrary ends. This reprooves naturall casters & Starre-gazers, whose science and practise euen all diuining and Astrologicall predictions touching future euents which bee contingent, are in sundry texts of Scriptures, either forbid, or derided, or threatened, and that very seuerely, yea and the seekers vnto them. See *Leuit.* 20, 6. *Deut.* 18, 9, 10, 11, 12. *Esay* 41, 22. and 44, 25. and 47, 18. *Ier.* 29, 8. *Ier.* 10, 2. Also by experience there is found no certainty in their science.

Oracles of Apollo at Delphos were given by the direction of the Starres, and what more false or doubtfull,

#### DIALOGVE V.

Verse 10.

Neither he onely felt this, but also Rebecca when she had conceived by one, euen by our father *Isaac*.

TIMOTHEVS.

What is the purpose of this Text?

**SIL.** To proue by a new example in *Isaacs* family, that all bee not true *Israelites*, and *Abrahams* seed which be so counted, but the elect onely: and therefore sithence God performes his promises to them which bee elect, hee cannot bee saide to faile of his word, though many *Israelites* which were *Abrahams* children after the flesh, vce loose saluation.

**TIM.** What is the summe of this Text?

**SIL.** That the promise of grace and saluation was restrained vnto *Isack* by election onely before hee was borne, not by his birth, nor by his workes; for then *Esaue* should haue obtained the blessing

Summe.

bleſſing promiſed (who came of the ſame Parents) and yet was reieſted and hated of God: therefore all which carnally come of *Abraham*, bee not the children of the promiſe.

*TIM.* How doth Paul knit this example to the former?

Coherence

*SILAS.* By a gradation, as a thing greater and ſtronger to prouoke his purpoſe, that the promiſe of grace and ſaluation doth not indifferently and equally pertaine vnto all the poſterity of *Abraham*, but to ſuch of them onely as were elect. For the Iewes might object that *Iſmael* was reieſted, becauſe he was borne of the bondwoman (to wit, *Agar*;) whereas no ſuch thing could bee alledged in this example of *Iacob* and *Eſau*, who both came of *Iſaac*, *Abraham*s lawfull ſonne, and of *Rebecca* at one time, and by one birth, yea, and *Eſau* was the elder of the twaine; ſo as this example ſits the Apoſtle much better, to ſhew that the prerogatiue of carnall birth, is not the cauſe of receiuing the promiſe.

Method.

*TIM.* Yea, but the Iewes might allege, that *Eſau* being a prophane man, and behauing himſelfe ill, was therefore reieſted: whereas *Iacob* was loued, and had the effect of the promiſe, becauſe hee was a good man, and did well.

*SILAS.* The Apoſtle meeteth with this obiection, in ſaying that Gods purpoſe was declared touching them both, ere euer they were borne; and therefore their preſent good or euill workes (for they had done none when God had vttered his counſell of them,) could not moue God to loue the one, and hate the other.

*TIM.* Yet it may bee ſaid that God decreed of them both, for the fore-ſeene workes of them both.

*SILAS.* Paul denieth this, ſaying it was not of workes, and affirmeth the quite contrary, that the purpoſe of ſauing *Iacob*, and of reſuſing *Eſau*, came of his free election, whereby of his loue he chuſed the one, and not the other. Thus whereas the Iewes ſtood much vpon the priuiledge of their birth & their workes, Paul reieſteth them both, as no cauſes

of Gods promiſes, which are applyed and take place by the decree of Gods election. The myſtery whereof, vpon this occaſion he beginneth to open both particularly by example, and generally by teſtimony of Scripture, verſes 15. 16. and in the reſt of the Chapter.

*TIM.* What inſtructions are to bee gathered from this Text thus unfolded?

*SIL.* That faith nor good workes, neither preſent or fore-ſeene, are any cauſe why God electeth any vnto ſaluation. And contrariwiſe, infidelity and bad workes, whether preſent or fore-ſeene, do not moue God to reſuſe any man and caſt him off from hauing any part in Chriſt, and the promiſes by him. The reaſon is, faith and good workes do proceede from election, therefore cannot bee the cauſe thereof; for one thing cannot bee the cauſe and effect in reſpect of another. Now that faith and workes be effects, ſee *Acts* 13, 48. *Titus* 1, 1. *Ephes.* 1, 4. No man hath any good but what God purpoſed from euerlaſting to put into him. Secondly, Gods election depends vpon his will onely, verſe 15. therefore not vpon fore-ſeene faith and workes. Thirdly, infidelity fore-ſeene and bad workes, were not the cauſe that men were reſuſed, becauſe all ſinning in *Adam*, God could ſee in whole mankind no other thing but vnbelleefe and concupiſcence, which hereditarily flowed from *Adam* vpon all his race; and ſo all had beene reieſted for ſinne fore-ſeene, if any were caſt out.

Doctrine.

Reason.

*TIM.* But if wicked men be deſtroyed for vnbelleefe and bad workes, then God decreed to deſtroy them in reſpect of theſe.

*SIL.* It is true, ſo he did, but he reſuſed and did not chuſe them, onely becauſe he would not chuſe them, without all reſpect to their ill qualities & workes. It is otherwiſe with the elect, whom God did appoint in his eternall decree vnto ſaluation, not in reſpect of their workes, but in and for Chriſt; yet ſo as hee purpoſed in time to call, to iuſtifie, and to ſanctifie them, ordaining to theſe things, not for theſe things.

Yya

TIM.

Use.

T I M. *What use of this point?*

S I L A S. It reprooves such as tye Gods predestination to mens merites, whereas it is independant and without all relation, to the worthinesse and unworthinesse of men. Secondly, it moueth the beleeuers to thanke God for their free election, and to ascribe all to grace: because free election is not onely in it selfe a great mercy, but it is the spring of all other mercies, both earthly and heavenly whatsoeuer. For sinners beleague, and receiue the holy Ghost, and are borne anew, and blessed with repentance and good workes, because they are Gods chosen and elect ones.

## DIALOGUE V I.

## Verse II.

*For ere the children were borne, and when they had neither done good nor euil, (that the purpose of God might remaine according to election, not by workes, but by him that calleth.)*

T I M O T H E V S.

V V *What is the drift of these words?*

Scope.

S I L. To prooue, that God cannot bee charged with failing of his word, so long as hee keepes it with the elect.

T I M. *What is the meaning and substance of these words?*

Summe.

S I L A S. That the saluation of beleeuers, depends not at all on our selues, but it is all wholly to bee ascribed to the election of God. Whereas all men are alike by creation and nature, and yet some beleue, do good workes, and are saved; others beleue not, but liue wickedly, and doe perish: the cause of this difference is not in nobility of birth and blood, or dignity of workes (as the example of *Esaie* and *Iacob* sheweth) but in the election of God, chusing some to life according to his will, and refusing others, because hee would not chuse them. Summarily, that which putteth the difference betwene one man and another, all men being alike, is Gods

eternall election before all worlds. Whence it is, that some are not called to Christ, and some bee, and of those which bee called, some beleue being elect and some do not beleue, being not elect. Election being the fountaine of all our weale, therefore it would bee taught distinctly, and well vnderstood: for it is a fundamentall doctrine, reaualed in the Scripture.

T I M. *From whence is this word Election taken?*

Notation of the word.

S I L A S. From the manners and affaires of men, who will haue that to bee firme, and to continue, which they haue by election chosen, and vpon good aduice decreed. Whereas they are wont to alter such things which they rashly appointed, but hold fast what by good election they haue purposed: so are we to thinke of God, of whom the Scripture speakes after the manner of men, for our infirmity sake, noting to vs in this word, the stableness of his decree.

T I M. *How manifold is Election?*

Diuision of the thing.

S I L A S. Two-fold, one humane whereby men chuse whom and what they like aboue others. And another diuine, whereby God chuseth what and whom he loueth.

T I M. *How manifold is Gods election?*

S I L A S. Two-fold also. One is to an Office, as *Iudas* was elected to an Apostleship: The second is to grace and glory, as *Peter & Paul* were elected. *I haue not chosen you all, one is a Diuine, yet Iudas was chosen one of the twelue.*

T I M. *But is there any such thing as election, or be there any such persons as bee elect?*

S I L. Yea there bee, because holy Scripture mentioneth both in this and sundry other places, as *Titus 1. 1. Ephes. 1. 4. Rom 11. 5. 2 Iohn 1. 1. Thel. 1. 4. 2 Thel. 3. 13.* and elsewhere mention is made of elect Angels and men.

T I M. *Seeing there is an election, tell vs what it is?*

S I L. It is an eternall decree of God, purposing out of lost mankind, some persons to be saved by faith in Christ, to the praise of God; & not chusing others but

Definition. What election is.

but refusing them and appointing them to wrath. Herewith agreeth *Augustine*, saying: Predestination is a purpose in God, to haue mercy on some for Christ; and reprobation is the purpose not to haue mercy.

**TIM.** How do ye prove that election is eternall?

1. Election eternall.

**SILAS.** Because it is written, God loued *Iacob* ere he was borne, Rom. 9. 11. Also *Paul* saith so expressly, Ephes. 1. 4. before the foundation of the world was laid. The word Predestination and fore-knowledge, proueth it, for they note a precedent eternall counsell.

**TIM.** Then they erie which thinke election to be all one with calling.

**SILAS.** They do so: for calling is a fruit of election, and is done in time after we are borne, but election is before all time, and is the cause of our calling, as Chapter 8. 30.

2. Particular

**TIM.** Also if some onely bee chosen, then they are deuiued which will haue all to be chosen of God.

**SILAS.** True: First, then should all be leue and be saued, because God changeth not. Secondly, because where all be chosen, there is no election, which is a chusing of some out of many. Thirdly, wee haue examples of Reprobates, as *Cain*, *Esaue*, *Indas*, &c.

**TIM.** Is there then a decree of reprobation, as well as of election?

3. Election in ferreth reprobation.

**SILAS.** There is (soe) for election is not the chusing and taking of all, (as appeareth by *Gideon*, Iudges 7. 7. and Deut. 7. 6.) but a taking of some, with a forsaking of others. Secondly, Scripture speaketh of appointment to wrath, 1. Thes. 5. 9. and of an ordination to disobedience, 1 Pet. 2. 7. and to damnation, Iude 4. Thirdly, experience teacheth this, because many vnbeleueers & wicked men haue bene & be in the world; which sheweth that many bee reprobates and refused; from whence it cometh, that they cannot haue faith and godlinesse, *Iohn* 10. 26. They beleue not, because they bee not my Sheepe: (yet the proper cause of all misery is sinne, which stickes in mans nature, even his Original infection, *Rothoys*) *Paul* speaks

Propositiuum dei aduersum vniuersum genus humanum se extendit inquit, *Lutheran*.

here of the whole purpose of God, as it containeth both election and reprobation, as the two examples proue, and verse 15. Whom hee will, hee hardeneth. This makes against *Huberus*, who is for vniuersality of elect; and *Stapleton*, who restraineth this place to the elect. Also it appeareth that some be reprobated, because elect and reprobates bee opposed as contrarie, in *Esay* 41. 9. Lastly, God hath made Vessels some to mercy and honour, and some to wrath and dishonour, Rom. 9. And finally, our experience telleth and teacheth this, whilest daily wee see some called and altered, others abide in their sinne.

**TIM.** The decree of election and reprobation, whether hath it respect to the lump of man pure or corrupt, that is, were men chosen and refused as they stood vpright in *Adam*, or as they are corrupt in him? In which estate of these twaine did God consider them when hee elected some?

In massa pura aut corrupta.

**SILAS.** As they are corrupt by *Adams* fall, so Gods decree of election and reprobation respects them; that is, to declare it more distinctly, God purposed to glorifie himselfe by mankind, Prou. 16. 4. God made all thinge for himselfe. Rom. 11. God did purpose to create all righteous in *Adam*, and to suffer him to fall for causes knowne to himselfe: and of men beeing thus false, hee purposed to saue some by Christ, these be chosen: and others not; these bee reprobates. For such as we are when God iustifieth vs, such he decreed to iustifie & choose: but at our iustification, we are vngodly and enemies, Rom. 4. 4, 5, 8, 9. therefore such hee chose, and decreed to iustifie. Secondly, Christ the remedy, must needs in order of causes be purposed to be giuen to such as were false: for man in his pure estate needed not Christ, therefore they were not then chosen in Christ. *Augustine* saith, That God of the same lost man originally, as a Potter made one vessell to honour, and another to dishonour.

In massa corrupta was election made.

Reasons.

**TIM.** What is the foundation and ground of election?

**SIL.** Christ Iesus, into whom hee purposed

purposed to ingraft vs, as members into an head whom he purposed to saue: see Ephes. 1. 4. The reason hereof is, because wee are chosen with respect of Christs merites, as the materiall cause or meane whereby all elect ones were to be saued.

**TIM.** *What cause moued God, to elect some, and not others?*

**SILAS.** The cause is in himselfe, his owne purpose and will, calling vs to himselfe of his meere purpose and good pleasure, Ephes. 1. 5. Iohn 3. 18. Not workes past, for men are chosen from euerlasting; nor workes present, for *Iacob* was loued and chosen ere hee was borne; nor workes fore-seene, for men were all corrupt in *Adam*; and not by workes, which in none are good by nature, but euill in all (contrary to *Pelagians*;) not fore-seene faith, for it is giuen according to election, whereof it is a fruit, and then wee had chosen God, and not hee vs: yea, nor Christ is not the impulsive or mouing cause: for the loue of God moued him to giue his Sonne. And finally, not our worthinesse or vnworthinesse, for by naturall corruption we are all alike vnworthy, for *Iacob* and *Esaue* were equal in this.

**TIM.** *Giue vs some reasons to prove that nothing in man could moue God to chuse him.*

**SILAS.** First then, election should not remaine firme by him which calleth, but depend vpon some good thing in our selues, be it faith or workes, that the purpose of God might remaine firme by merites; which is directly against the text here. Secondly, then wee should haue some good things in vs which God giueth not. Thirdly, then grace should not be the high and soueraigne cause of all good, if there were something in vs before it, as a mouing cause. Fourthly, election is deriued from grace, and not from ought in vs. Rom. 11. 6. Fifthly, all good things come after the grace of election, as effects and fruits of it, Ephes. 1. 4. Sixtly, election is referred to the will and mercy of God, in this Chapter, verse 16. Seuenthy, God hath as much right ouer men, as a Potter

ouer his pots, which for his will sake, he maketh noble or base. Eightly, *Paul* saw no other cause of election but the will of God, and it is dangerous to assigne that to be a cause of election, which *Paul* purposely entreating of this matter saw not; this is to make our selues wise, and him blockish; nay, our selues wiser then the holy Ghost. Ninthly, if the cause of election were workes or faith, or vnbeleefe cause reprobation; what neede he say? *O the depth of our iudgement, Is there iniquity with God?* and therefore it necessarily followeth, that election is most free and absolute, without any dependance vpon them. Yet God did not chuse vs to the end without respect to the meanes, for his decreee concerneth both meanes and the end. This is sufficient to stop the clamours of the *Lutherans*.

**TIM.** *Do ye thinke so of reprobation, that it is free also without dependance on infidelity or ill workes fore-seene?*

**SILAS.** In that some are not chosen to life, it is without all respect of their vnbeleefe, as a mouing cause; but in that they are not onely refused, but also appointed vnto destruction, this is not without reference to infidelity and sin, which as it is the proper cause of damnation, so it moued God to ordaine to destruction, but not to refuse and cast out from saluation: for this was done to *Esaue* ere he had done euill. Secondly, it is written, *God hardened whom hee will*: his will then is the high and first cause why men are not saued. Thirdly, God as a Potter may make vessels to ignominy for his wills sake. Fourthly, as wee were corrupt in *Adam*, God could see nothing in any man, saue vnbeleefe and sin. And therefore if these had moued him not to chuse, all had bene reprobated, then *Paul* also should haue saide, that the purpose might remaine according to merite. Lastly, there is no vnrighteousnesse to cast off and refuse for sinne, all will confesse this to be iust.

**TIM.** *What is the end or finall cause of election?*

**SILAS.** The utmost end, is the praise of his free grace, Ephes. 1. 5. Hence elect

Election cometh from the wil of the Elektor, not from any thing in the elected.

Reprobation priuative & positue.

We ought to be content with this that Gods will is the only cause of election. Phocinus.

End of election Gods glory.

Election is of the purpose of God and the good pleasure of him who calleth. Origen

are

are called vessels of mercy, Rom. 9, 23. The neereſt cauſe is mans ſaluation; to attaine eternall life; and the ſmall cauſe of reprobation, is the praiſe of his juſtice, and the deſtruction of ſinners.

**TIM.** What bee the effects of Election?

8 Effects of election.

**SILAS.** Two: Firſt, grace in this life, as redemption by Chriſt, vocation, faith, juſtification, adoption, ſanctification, repentance, good workes, perſeuerance in grace. Secondly, vnſpeakable and endleſſe glory in heauen.

**TIM.** Are men and women elected to both theſe?

**SILAS.** They be ſo: for firſt, *Isaac* and *Iſaac* were choſen to the grace of the promiſe, verſe 8. but this comprehendeth all. Secondly, it were abſurd to ſeparate the meanes from the end, or the end from the meanes. Thirdly, Scripture ſpeaketh thus, *Acts 13, 48.* So many as were ordained, to life beleeued. Fourthly, he ſpeaketh of election, which is a preparation of the Veſſell of mercy to glory, and which is ioyned with loue, which is a willing of eternall life to men; and all things which bring thither.

**TIM.** What uſe of this point?

**SILAS.** It conſuteth the Papists, which ſay it is to grace, and not to glory; this they attribute to mans merites. Secondly, it reprooeth ſuch as thinke themſelues elect to life, they wanting, notwithstanding the meanes of effectual calling and good life. Thirdly, it comforts ſuch as haue the meanes; that they are ſure they bee elected to the end: for the meanes and end be linked together.

**TIM.** May they periſh whom God hath choſen and purpoſed to ſaue?

9 Election vnchangeable

**SILAS.** No, they cannot, for the purpoſe remaines firme. Secondly, God is vnchangeable, and his loue is ſo too. Thirdly, then God ſhould not bee Almighty, if hee were not able to ſaue ſuch as he was once willing to ſaue. Fourthly, there would bee no ſound comfort to the godly, except this foundation of God remaineth ſure, *God knoweth who are his,* 2 Tim. 2, 19.

**TIM.** May ſuch as bee elect know themſelues to be ſuch?

**SILAS.** They may know by their calling; therefore is election heere ioyned with calling, and before, Rom. 8, 28, 30. becauſe the counſell of election, being hid before in the counſell of God, is manifeſted in our calling.

10 Election knowne. Rom. 9, 23, 24

**TIM.** What ſhould this to vs?

**SIL.** Firſt, that ſuch as haue but an outward calling by the Goſpell, ought to hope well of their owne election, that it cometh of his purpoſe to ſaue them by faith. Secondly, becauſe many are called, which be not choſen; it ſhould ſtirre vp all ſorts of Chriſtians to examine their owne hearts, whether they haue obeyed their calling, hauing their hearts changed from vnbeleefe and loue of ſin, to faith, and loue, and praife of righteouſneſſe. Thirdly, let ſuch as yet feele not this calling, not deſpaire, for who knoweth what may be to morrow? God calleth and turneth at all houres. *Mat 20, 1.* 2. Example in *Paul*, and the *Theſſe*, 8.

**TIM.** What are wee to thinke of the election of others?

**SIL.** Firſt, let euery man bee moſt carefull of his owne; to aſſure it to himſelfe by graces of the Spirit, 2 Pet. 1, 6, 7. Secondly, in charity wee are to hope well of all which heare the word, and outwardly obey it, 1 Theſ. 1, 6. Leaueth to God the iudgement of certainty and ſearching of hearts.

## DIALOGUE VII.

Verſes 12, 13.

*It was ſaide vnto her, the elder ſhall ſerue the younger, as it is written, I haue loued Iacob, and hated Eſau.*

TIMOTHEVS.

**VV**hat is the end and ſcope of theſe words?

**SIL.** To declare that the difference betweene one man and another, touching grace and eternall life, depends onely vpon Gods purpoſe and election, and not vpon our worthineſſe or vnworthineſſe. This is declared by two Oracles of God, or testimonies of Scripture.

ture. The first is taken out of Genesis 25, 23. The latter is taken out of Mal. 1, 2.

**TIM.** *What is the meaning of the former place of Genesis?*

**SILAS.** That *Jacob* the younger brother should be Lord, and *Eſau* the elder should ſerue him.

**TIM.** *This difference might come by chance, or by their owne deſerts.*

**SILAS.** Not ſo: for firſt it was ſpoken ere they had done good or euill. Secondly, by another place of *Malachy* it is ſhewed, that *Jacob*s dominion came from Gods loue, and *Eſau*s bondage from his hatred; therefore it is Gods only purpoſe which diſcerned betweene them, and conſequently betweene all other men.

**TIM.** *But doe theſe words taken out of Genesis, ſitly belong to proue Gods eternall election, to be the ſoueraine cauſe of eternall ſaluation in heauen?*

**SIL.** Yea, they are ſo: or elſe *Paul* being led by the Spirit of God, would not haue alledged them ſo; for it were blaſphemy againſt Chriſt, to ſay that *Paul* did alledge the Scriptures falſe or unſitly, being an Apoſtle of Chriſt, who in his doctrine was priuiledged from erring, as all other Apoſtles were.

**TIM.** *Tell vs then how the Lordſhip of Jacob, and ſeruitude of Eſau may proue that for which it is cited: men may be poore and lie in priſon, and be in diſtreſſe and ſerue others; and on the contrary, &c. yet from thence it will not follow that the one be elect, and the other reprobate.*

**SIL.** Though this place did ſpeake of temporall dominion and ſeruitude, yet was it very well cited of *Paul*, becauſe he meaneth to proue this, that the things which befall vs in this life, whether good or euill, depend vpon the counſell of God meerely, without any reſpect at all to our good or ill merits: and theſe theſe words proue very well, becauſe the Apoſtle tells vs, that God ſaid ere the children were borne, the elder ſhould ſerue the yonger; and therefore no workes in them, but Gods purpoſe made the one ruler over the other, euen againſt the law of nature, where-

by the elder is to haue dignitie and dominion.

**TIM.** *But you doe not thinke that this place is to be vnderſtood of temporall bondage and rule, ſuch as concerne this life onely?*

**SILAS.** I do not. but beleue rather that it hath a ſpiritual meaning, and ſpeakes of things concerning eternall life and damnation. My reaſons for this be: Firſt, becauſe *Jacob* in his owne perſon neuer ruled over *Eſau*, but rather *Eſau* ruled over him, as appeareth plainly by the ſtory; yet this oracle did concerne the perſon, as it is manifeſt by the words of his Father, when hee bleſſed him. Secondly, the birth-right had the promiſe of grace and heavenly inheritance annexed to it. Thirdly, *Malachy* ſhewes, Chapter firſt, the rule of *Jacob* to be joynd with Gods loue, being an effect of it, and the ſeruitude of *Eſau* to come from his hatred, as a fruite of it; therefore this firſt testimony muſt needes bee vnderſtoode of heavenly things, and not of earthly.

**TIM.** *What inſtructions are wee to learne from this firſt testimony ſhew expounded?*

**SIL.** Firſt, it warnes all Chriſtians very diligently to read the Scripture after *Paul*s example, who gathered the deepe myſtery of Gods predeſtination out of this Oracle, being duely pondered, that it was ſpoken while the children were in their mothers wombe, and of ſuch as came of the ſame parents by the conception, at the ſame time; and withall carefully comparing it with the other place of *Malachy*, found that all muſt wholly be committed to the decree and purpoſe of God, and to nothing that either was or ſhould be in the children.

**TIM.** *What profit of this inſtruction?*

**SIL.** It reproues all careleſſe and inconfiderate readers of the Scripture, who read and marke not, and without conſidering places, and prayer. Secondly, it ſtirres vp all to ſearch the Scriptures, as Chriſt commandeth, Iohn 5, 39. and the *Berſans* practiſed, Acts 17, 11.

**TIM.** *What other inſtruction from this firſt Oracle?*

**SIL.**

**SILAS.** That examples serue well to make cleere and plaine the generall doctrines of Scripture; for here *Paul* as he proued the *Hipotesis* by the *Thesis*, so now hee illustrateth the *Thesis* by the *Hipotesis*. The reason of this instruction is: First, because by examples not onely the vnderstanding is taught, but the senses are also affected and mooued: Secondly, it is no final helpe vnto weake memories, to haue the truth declared by examples, which are much better marked and borne away, and sticke longer by vs then ought elie, saue similitudes.

**TIM.** What vse is to be made of this point?

**SILAS.** It affords a direction vnto Ministers, how to proceede in teaching the Gospell, by familiar examples added to generall precepts. Secondly, an admonition vnto hearers, to haue ready at hand such examples, by which the doctrine of the Gospell is made plaine and familiar.

**TIM.** What further instruction doe these words minister vnto vs?

**SILAS.** That: not onely our heavenly and euertlasting condition, but euen our worldly estate heere, is gouerned by the decree of God; so as if some be Kings, Princes, Magistrates, &c. If others be in infamy, pouerty, &c. It is because God would so haue it; for it is written, *God doth what he will.* Psa. 115, 2. And also if the fall of a Sparrow, and the haire of our head, bee ordered by the prouidence of God, much more greater matters. And lastly, it is written, *That God lifteth up one, and putteth downe another.* 1 Sam. 28. Dan. 3.

**TIM.** Vnto what vse should this knowledge serue vs?

**SILAS.** To teach humility and thankfulness to such as are in good case, because they haue nothing but what they haue receiued, & they doe receiue, because God was purposed to giue it them. Secondly, it warneth such as serue others, or be in any meane condition, to bee content with their estate, seeing it was Gods appointment, in whose will all creatures must rest without murmuring and resistance.

**TIM.** Is there any more instructions from this first Oracle?

**SILAS.** Yea, heere is a pregnant plaine place, against the error of free-will, because there was no power in *Jacob* to moue himselfe to accept grace offered, or in *Esau* to refuse it, for as much as before their birth, grace was purposed to the one, and not to the other.

**TIM.** What is the last instruction from hence?

**SILAS.** That exceeding great is the efficacy of the election of God. For that must be very effectuell and mighty, which altereth both the corruption of nature, and the law of nature. First, it altereth the corruption of nature, because *Jacob* by nature was as sinnefull as *Esau*, yet the election of grace called and reformed him, while *Esau* still did sticke in his naturall vncleanness. Secondly, it crosseth the law of nature, for by natures law, the younger should haue serued the elder: but by election, God purposing it so, the elder is made subject to the younger.

**TIM.** Now come to the second Oracle, and tell vs from whence the words bee taken?

**SILAS.** Out of the Prophet *Malachy*, Chap. 1. verses 2, 3.

**TIM.** But *Malachy* speaketh of temporall benefite, as the land of *Canaan* given to the *Israelites*, and of earthly afflictions, as the Mount *Seir* being barren, to bee given the *Edomites*, what is this touching election vnto eternall life?

**SILAS.** It is true, he doth so: but not onely of such. The drift of the Prophet is to reprove the vnthankfulness of the *Iewes* towards God, whom they neither feared nor honoured, yet hee loued them. Againe, God preferred *Jacob* before his brother *Esau*, for he gaue to the posterity of *Jacob* a good land, and being for their sinnes driuen out, he promised to bring them backe; but the barren and waste country of the *Edomites* hee would destroy, so as no man should build and restore it. These bee earthly things, by which no man can know loue or hatred. Suppose the Prophet spake but of earthly things, as a fruitful and barren

Will to good is not of nature, it is Gods gift. P. Martyr.

2. Oracle.

A doubt.

Solution. How this text doth fit the purpose of Paul.

Doctrine.

Reasons.

Vses.

barren land, yet these falling to the posterity of *Jacob* and *Eſau*, not by their merites, but according to Gods will, it is ſufficient for his ſcope. For the generall drift of the Apoſtle, is to ſhew, that whereas *Jacob* was preferred vnto *Eſau*, were it but in earthly things, the cauſe hereof, was not in their workes, but in Gods goodneſſe and purpoſe.

*A doubt.*

*TIM.* But how may it bee proued that in this testimony the Prophet comprehendeth things belonging to ſaluation?

*Solution.*

*SILAS.* Firſt, becauſe all Gods bleſſings had their foundation in Chriſt, and in the couenant of grace through him. For if God gaue the *Iſraelites Canaan*, as a more fruitfull land, it was becauſe hee was mercifull to them; now certainly God is mercifull to his people no otherwiſe then for Chriſts ſake, in whom hee is well pleaſed, *Math. 3, 17.* Therefore vpon the promiſe of Chriſt, depends all externall bleſſings giuen to the faithfull before the comming of Chriſt. Secondly, the poſſeſſion of the land of *Canaan* was not ſimply promiſed and giuen to *Jacob* and his poſterity, but as a type, figure and ſigne, of the heauenly inheritance; *Heb. 11, 13, 14, 15.* Therefore doth *Paul* proue the election of *Jacob* to eternall life by the enioying of that land, and the reprobation of *Eſau*, by thruſting him and his poſterity out of it. Then theſe temporall things were effects & ſignes of Gods loue and hatred.

*TIM.* But that was ſpoken of the poſterity of *Jacob* and *Eſau*, how well doth it agree vnto their perſons?

*SIL.* It agreeth vnto both, though principally vnto *Jacob* and *Eſau*, as the two Authors, yet ſo as that ſome of *Eſaus* poſterity might bee ſaued, and of *Jacobs* poſterity ſome might bee damned, without any impeachment vnto this truth, namely, that God chuſeth vnto ſaluation moſt freely whomſoeuer hee electeth.

*TIM.* Now interpret the words, and tell vs what it is to loue?

*SILAS.* To loue, is to will vnto one the greateſt good, euen eternall ſal-

uation, and all things which bring thither.

*TIM.* What things do you conſider in Gods loue?

*SILAS.* Firſt, purpoſe. Secondly, manifeſtation. As in our loue to others, firſt wee wiſh them good whom wee loue, and then wee do them good: as in the example of Parents, friends, husbands, &c. So it is in God; he purpoſeth all good to his children, chuſing them from euertlaſting to bee ſaued by Chriſt, and afterwards when they come into the world, hee makes knowne his loue by their effectually calling, ſanctifying, and renewing their hearts, ingendering in them a ſtudy of good workes, ſtrengthening them to an vpright obedience, and perſeuerance in grace, & finally glorifying them in heauen, *Rom. 8, 30, 39, 40. Iohn 3, 27. Rom. 5, 9.*

*TIM.* But if wee were alwayes loved of God, how were we then his enemies?

*SILAS.* Wee were enemies becauſe of ſinne, which God extreemely hateth, but loved becauſe of his election and mercy. Though hee out of his purpoſe decreed the chiefeſt good to his children, yet while they ſticke and remaine in their naturall corruption being out of Chriſt, they were children of wrath, enemies, vngodly, &c. *Ephesians 2, 1, 2, 3.*

*TIM.* What is our inſtruction from hence?

*SILAS.* That our ſaluation and all that appertaineth to it, ſpringeth altogether from Gods eternall loue. The reaſons hereof be: firſt, becauſe God being moſt free, would not fetch the cauſe of our ſaluation from any other thing then from himſelfe. Secondly, becauſe there can no higher, or former cauſe of mans good bee giuen then Gods good pleaſure. Thirdly, to beate downe the pride of mans heart, that he might not glory in his owne merites, but render the whole praiſe of his ſaluation, and whatſoeuer belongs thereto to the free loue of God in Chriſt.

*TIM.* But though God were not moued to chuſe vs for any workes in our ſelues, yet was hee ſtirred thereunto for his

*Doctrine.  
Reason.*

his Sonnes sake.

SILAS. Not ſo neither, but contrarily the loue of God did moue him both to purpoſe and to giue Chriſt for our Sauour, and therefore could not bee the impulſiue cauſe to Gods loue, to the which it is ſubordinate, and not ſuperior. Indee de ſinners hauing offended God, are receiued to fauour for Chriſts ſake, (ſo they beleue and repent :) but that is, becauſe God out of his loue had decreed ſuch a meanes of our recovery.

TIM. What uſe of this?

SIL. It teacheth a difference betweene Gods loue and our loue, his waies and our waies; for wee are not bound to loue or to chuſe any perſon but in reſpect of his worth: euen in our enemies wee are to eſteeme Gods creation and adoption in them, as grounds of our loue: but with God there is no ſuch matter, who findes no cauſe of louing vs out of himſelfe, vnleſſe we ſpeake of his actuall loue which hee bare vs in time, and hath reference to his owne image reſtored in vs, Pſalme 11, 7. Secondly, hence we haue a ſpurre giuen vs to quicken vs to thankfulneſſe, when we conſider that both for our ſelues and whatſoeuer good thing we haue, wee are beholden to Gods eternall mercy for it. Thirdly, wee muſt endeauour in euery bleſſing that we haue, to ſee the loue of God in it, ſince his loue is the fountaine of all good, either temporall or ſpiritual that comes vnto vs. Laſtly, we are warned as God loued vs freely, ſo to loue him freely, not for his benefits onely, or feare of puniſhment, but meerely for himſelfe: In louing God, ſtudyng to loue God his infinite moſt ſweete loue, grace, mercy, bounty, & all other things in him, and for him.

TIM. In what meaning is hatred applied to God in Scripture?

SILAS. In a three-fold ſence: Firſt, to hate, it ſignifieth not to loue & chuſe. Secondly, iuſtly to decree puniſhment and inflict it, Pſal. 5, 3. Thirdly, to be diſpleaſed with things done againſt his Law. God is not ſaide to hate Eſau in this laſt ſence, for he was hated of God before hee had done any euill; but in

the two former meanings God hated him: for he did not elect him, and hee appointed to deſtroy him in regard of thoſe finnes which hee ſhould commit after he was borne.

TIM. What is the inſtruction from hence?

SILAS. That Gods hatred is the foueraigne and chiefe cauſe of the damnation of the wicked, their owne finnes either actuall or originall, or both, beeing the meritorious cauſe. Secondly, by the example of Eſau we learne, that all men are not choſen, but that there are ſome reprobated as well as elected. Laſtly, that Gods promiſes though they bee preached vnto all the members of the viſible Church, yet they do take no place in thoſe which are not elected.

#### DIALOGVE VIII.

Verſes 14, 15.

What then? is there iniquity with God? God forbid: for he ſaith to Moſes, I will haue mercy on whom I will ſhew mercy, and will haue compaſſion on him on whom I will haue compaſſion.

TIMOTHEVS.

What is the purpoſe and drift of this Text?

Scope.

SILAS. To cleare God from all iniuſtice in the matter of his eternall predeſtination.

TIM. What bee the parts of this Text?

Parts.

SILAS. Firſt, an obiection, verſe 14. Secondly, an answer, verſe 15.

TIM. What is the obiection, and whence doth it ariſe?

SILAS. The obiection is, that there is iniquity with God, or that God is vniuſt. It doth ariſe from the pride of mans corrupte reaſon, rebelling againſt the counſell of God.

TIM. What is it that offendeth humane reaſon in the Doctrine of free predeſtination?

SILAS. Two things eſpecially. The firſt thing is, that God ſhould hate ſome

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and loue others onely, for his will sake, without respect to worthinesse or vnworthinesse: by which meanes the bad may be loued, and the good may be hated. Secondly, reason cannot perceiue how of them which are in like case, some should be chosen, and others refused, or how they which are equall, should vnequally be dealt withall without iniustice: as if a Iudge of two malefactors, should acquit one, and punish the other: or a King of two valiant Captaines, should preferre the one, and disgrace the other. Reason seeth not this to be iust, and therefore thinketh it to bee vniust in God, to saue some men and punish others, whereas all were sinners, and lost alike.

**T I M.** *Whence comes it that reason doth thus canill against Gods decree?*

**S I L A S.** First, because this mystery (though it bee not contrary to sound reason) yet is aboue the reach of reason, the naturall man perceiueith it not: euen as a foreeye cannot looke against the brightnesse of the Sunne. Secondly, reason dreameth God to bee subiect to humane lawes, and to bee able to doe no more to his creature, then a Master to his seruant, or a King to his subiect; who are held to be vnrighteous, if in distributing paines or rewards, they do not obserue a proportion.

**T I M.** *What are wee to learne from this Obiection?*

**S I L A S.** First, that reason till it bee reformed, is neither subiect to God, nor can bee, Rom. 8 Therefore they must needs erre, which in diuine matters doe consult with humane reason; as he must needs loose his way which followes a blinde guide. Secondly, we learne, that it is no new thing to barke and caull against the Doctrine of Gods predestination, charging it with iniustice, & him with respect of persons; if it be so now, it was so in the Apostles time. Thirdly, we learne, that the fore-knowledge of God touching men what they would be, or not be, was no cause of Gods decree in his election or reprobation; because then there had beene no place for this obiection to charge God with in-

iustice; for if hee had chosen such persons onely, whom he foresaw would be iust and righteous, and refused such as he foresaw would be wicked and vnbelieuers, all men would haue acknowledged this to haue beene a iust proceeding: but when it is said, that for his wils sake, such as were equall are distinguished, some purposed to life, others reprobated to death, this vnto reason fauours vnrighteous.

**T I M.** *How is this Obiection answered?*

**S I L.** First, by a negation or deniall; [*God forbid.*] Secondly, by a confirmation of that deniall by a testimony of Scripture [*For he saith to Moses, &c.*]

**T I M.** *What is the deniall?*

**S I L.** *God forbid:* as who should say, let it neuer enter into the heart of any man, to thinke that God should be vniust.

**T I M.** *What is our instruction from this deniall?*

**S I L.** That it is our duty to acknowledge God to be righteous in all his decrees, workes, and words, which he doth in men, by men, or vpon men, or any other creature whatsoever: though the causes, reasons, and ends of his doings, may be hid from vs, yet wee are bound to adore them as holy and righteous. The reasons herof be: First, because it is written, that God hates iniquity, Psal. 5. 4. and that hee is righteous in all his wayes. Secondly, hee is the iudge of the world, and therefore cannot bee vniust. Rom. 3. 5. Gen. 22. 18. Thirdly, the will of God is the soueraigne cause of all righteousness: whatsoever he will, it must bee, because he wils it; whereas in men, things must first be iust, and then they are to will them. Lastly, if a Creditor hauing two debtors, may forgive the one, and cause the other to pay: or if a King may punish one Malefactor and spare another, and yet be iust, how much more God, who had not been vniust, if all had been appointed to death? (as *Augustine* saith) all being debtors to God by mans fall; if hee take not his debt of one, he hath wherewith to reioyce, and if he do take it of another, hee hath

*Debitum si non reddas, habes quod gratis sis: si reddas non habes, quod queraris. idem.*

not

not whereof to complaine. Mercy is shewed without iniustice: mercy is free, and floweth from loue and due, whereas iustice is to giue euery one his due.

**TIM.** What use of this instruction?

**SILAS.** It serues to stoppe the mouthes of such as belch out blasphemies against the righteousnesse and iustice of Almighty God. Secondly, it admonisheth vs to thinke of God with all reuerence and humiliation in whatsoever he doth, yea when we cannot reach the reason of his purpose and actions. For it is against reason to measure Gods counsels and actions, by the rule of our baierly reason.

**TIM.** How doth Paul conf. me his deniall?

**SILAS.** By a testimony of Scripture, the summe whereof is thus much; that God hath an absolute power ouer all men to chuse whom he will, and whom he will not chuse, to harden.

**TIM.** What are wee to learne out of the preface before the testimony?

**SILAS.** This: in that Paul appealeth to the Scriptures, wee learne; that they bee an all-sufficient iudge to determine all controuersies in religion, as they bee a perfect canon, both of faith and manners.

**TIM.** But the Scriptures are dumbe, and a Iudge ought to speake?

**SILAS.** The Scripture saith to Moses, and therefore speaketh, and therefore fit to be a iudge; for if a mans testament be of force (as if himselfe were aliue to speake) to decide all controuersies which arise among his children, ought we not much more to yeelde so much force to the Testament of God, speaking therein to his children?

**TIM.** What profit is to be made of this point?

**SILAS.** It refutes the Papists, who set vp the Church, or a generall counsell, or the Bishop of Rome, teaching iudicially *ex Cathedra*, to bee a competent iudge, refusing the Scripture and the Spirit of God speaking therein for vn-sufficient. Secondly, in all things questionable or doubtfull, wee must rest and satisfie our selues with the sentence and

testimony of the Scriptures, without all contradiction and cawling.

**TIM.** How doth hee dispute for this testimony to his purpose?

**SILAS.** Some fetch the first occasion of Gods speaking these words to Moses, from the act of God, in pardoning certaine of them which committed Idolatry with others. As if God should haue saide to him, *Moses*, it belongeth not to thee to know why (others) were punished, and not others; For I will haue mercy on whom I will haue mercy, &c. But indeed many things goe betwene this act of God, and the words of the Text; also thus Pauls answer would not agree to this obiection: But the true occasion is this: vpon Moses request to see Gods glory, it was promised him that hee should see his backesparts; whereof these words giue a reason why God wold shew this fauour to him, and to none other; For I will haue mercy on whom I will haue mercy, &c. Now this the Apostle thus fies to his purpose; for where the equity and cause is common, there from a singular example may bee gathered a generall doctrine, as here seeing no good comes vnto any man but by Gods mercy, therefore election is no lesse to bee ascribed thereunto, then Gods reuealing himselfe to Moses so familiarly.

**TIM.** What is here meant by [mercy and compassion?]

**SILAS.** Mercy in the Hebrew, comes from a word which signifies pittie or free fauour; and Compassion, from a word which signifies to loue, with such tender affection as mothers doe their children.

**TIM.** What may the asien repeating of these words [mercy and compassion] teach vs?

**SILAS.** First, that Gods mercy is most free and not due vnto vs; as if hee should say. In that I shew mercy, I finde no cause but in my mercy, and not in any mans goodnesse or merit. Secondly, that it is arbitrary, proceeding merely from his owne good will, and not depending vpon any mans goodnesse, vpon whom he will, &c. Thirdly, that Gods mercy is vnchangeable and most constant.

stant, as in Pilate's speech, Iohn 19, 22. *What I haue written, I haue written; that is, I will not change my writing.* So this speech, *I pitty whom I pitty*, is thus much: I will not breake off the course of my mercy towards my childe, I am *Israhel*, I change not. Fourthly, that Gods mercy is vnmeasurable and infinite, reaching it selfe not to some one, but to many and manifold good things; as if hee should say, to whom I shew mercy in decree, I will shew mercy in act; on whom I will haue compassion in electing them, I will haue compassion in iustifying, sanctifying, and glorifying: thus *Peregrinus, Adamus, Lysanus*, do collect. Hence is God in Scripture termed the Father of mercies, God of compassion, rich in mercy. See Psal. 103, 11. And is said to giue grace vpon grace, Iohn 1, 16. Also see Rom. 8, 30.

**TIM.** *What is the vse that we are to make of the properties of Gods mercy?*

**SIL.** First, it giues comfort to consciences afflicted with their sinnes, in as much as wee know that God will not deale with vs after our iniquities, but after his infinite mercies. Secondly, it serueth to humble Gods children, in whom he findes no cause to moue him to shew them the least mercies; but must fetch and draw it meere from himselfe, euen from his owne good will and pleasure. It is not a more vile pride in a begger, to attribute the almes giuen him, to his owne deserts, then to ascribe the mercies of God vnto our owne merits, either in whole or in part. Thirdly, it must moue the godly vnto true thankfulness, which consists in two things, namely, the confession and imitation of his mercies; to bee mercifull vnto others, as wee haue found him mercifull vnto vs, according to Christs precept, Mat. 5. Good reason we should be mercifull to our brethren, seeing hee expressed much mercy to his enemies, not in a few things, but in many; not for a while, but with continuance. Lastly, it confutes such as make fore-scene faith and good workes, or either of them, the moouing cause of Gods electing them, as the *Palagians*, whereof one expounded these

words thus; [*On whom I will*], that is (saith he) whom I shall know to bee iust and obedient to my precepts.

**TIM.** *What doctrines arise from this sentence wholly together?*

**SIL.** These: First, that election seeing it comes from mercy, doth therefore presuppose misery; for mercy hath relation vnto misery: therefore God did not chuse men as they are in *massa pura*, but as in the corrupt masse and fall. Also, that fore-scene worthinesse could no whit moue God to chuse or refuse, because then all had bene refused, seeing all were lost in *Adam*. Secondly, we learne, that election is not vniuersall, seeing mercy is not vniuersall, but pertaineth onely to such as God would shew mercy to. Thirdly, that the mercy of God is most free and absolue, depending vpon nothing without him selfe; but wholly & absolutely vpon his owne will: so as if question be, why was mercy taken on *Isaac* and not on *Ismael*? The answer is, because he would. But why would hee? Hercof no reason is to be giuen.

**TIM.** *What vse are wee to make hereof?*

**SIL.** First, it admonisheth vs to ascribe the whole glory of our election and saluation, to the free fauour and mercy of God. Secondly, to teach vs to exercise our mercy freely towards others, not vpon any sinister respect, as for gaine and credit to our selues, but onely for pitty sake, that so wee may imitate our heavenly Father, as well in the manner of shewing mercy, as in the matter it selfe. Howsoeuer in the execution of Gods decree, there shall be place for Iustice, because it shall bee rendred to euery man according to his worke, yet in the decree it selfe, mercy beares the whole sway, choosing them on whom he would haue mercy, and leauing those to be hardened, on whom he would not haue mercy.

#### DIALOGVE IX.

Verse 16.

*Now then, it is not of him, that willeth,*

*Latet discretio ratio, sed non latet ipsa discretio. August.*

*Note.*

*Augustine was of this opinion for faith, but retracted it.*

*NOT*

not of him, that runneth, but of God  
that sheweth mercy.

TIMOTHEVS.

**W**hat doth the Apostle in this  
Text?

**SILAS:** It is a conclusion of his answer, concerning election (to wit) that God electing some whom he would, he is not therein vniust, seeing he did it out of his free mercy, as he proued by a testimony of Scripture in the former ver. So farre off is God from being vniust, as including some, hee shewes himselfe most good. Hence then the Apostle infertes, that seeing election comes wholly of mercy, & there is no cause of Gods mercy but in himselfe: therefore it depends not at all vpon the will and works of man; [Now then, it is not in him, &c.]

**TIM.** What be the parts of this Text?

**SILAS:** Two: First, it remoueth that which is the falsely supposed cause of mans election (to wit) our willing and running. Secondly, it putteth downe the very true and sole cause, to wit, the mercy of God.

**TIM.** What is meant by [It?]

**SILAS:** Either election and Gods purpose is to bee supplied out of verse 11. or of his loue out of verse 13. which comes all to one; as also to supply saluation, is the same in effect.

**TIM.** What is meant by [Him?]

**SILAS:** We may particularly vnderstand it of Iacob mentioned before; but the best is, generally to expound it of many, euen Iacob and all others which he choiſen. For the Apostle now deliuerteth a generall doctrine touching the cause of election. Therefore they are deſigned which interpret this [Him.] of God, referring to God all three following, willing, running, and shewing mercy.

**TIM.** What meaneth he by [will?]

**SILAS:** The thoughts, purposes, and endeauours of the minde, euen whatſoever it is that men do thinke and attaine vnto, by all the inward faculties of their minde and soule.

**TIM.** What must bee vnderſtood by [Running?]

**SILAS:** All mans outward actions, his words and deeds whatſoever. Not of Iſaacs running to hunting, or Iacob running to dresse the Kid, for this is absurd, but of all good workes done by the elect.

**TIM.** What doctrine ariseth from these words thus opened?

**SILAS:** That nothing that is in men, their thoughts, words, and deeds, do not auaille any thing to election or saluation, in such sort as to bee causes to moue God to chuse and saue some, and not others: this comes not by willing, and running, out of our merits.

**TIM.** Must we vnderſtand this doctrine of vnto regenerate only, or of the ſauethfull also?

**SILAS:** Of all sorts of men both one and the other, it is not the desires and deeds of any, whereupon their saluation and election depends, as vpon impulsive motiues, or efficient causes.

**TIM.** What is it then that you iudge of the will and deeds of naturall men?

**SILAS:** Every man before his new birth, hath in him the power of willing euen from his birth; the force and power of his will, is to will freely euery thing that is euill, & freely to will some good things: for the will cannot bee compelled; it willet freely whatſoever it willet. The good things which it willet, are either naturall and euill good things, that belong to this life, as to eate, rest, take phyſicke, &c. or to reſtaine the outward actions of vices, and to doe the outward actions of vertues; yes, and in diuine things, a man may haue power naturally to will that which is outwardly to be done, yet ſo, as with this power of willing, there cometh the effectual power of God mouing all things, and prospering that which men do well.

**TIM.** Why doth the Apostle ſay, it is not in man that willet or runneth, if it be ſo?

**SILAS:** Hee doth not absolutely deny that men do will, or runne, or forbid vs ſimply either to deſire or endeauour

Doctrine.

This Text makes much against them, which hold the beginning of our saluation to come from our felues. August.

Summe.

Parts.

Interpretation.

our

uour or do any thing: but hee teacheth that God eternally did see nothing that was to bee naturally in man, to moue him to elect him to life, or that ought which a man doth or willett before his new birth, is acceptable to God, and available to saue himselfe.

**TIM.** But are we not to iudge otherwise of the workes and wills of regenerate persons?

**SIL.** No otherwise, as in this regard, that they should haue any stroke in their election to moue God thereunto: indeede they please God through Christ, because they are the fruites of his Spirit though vnpurged, as also they bee the way wherein the godly walke towards heauen. But as they cannot merit our saluation by the doing of them, so the fore-sight of them did not moue God to elect vs, or yet to call, or iustify, or adopt, and sanctifie vs, and saue vs.

**TIM.** But are not Gods children bound to will and to do good duties, to beleeue and to repent?

**SIL.** True, they are and without them none of yecres can bee saved: but not to ascribe their election vnto them, because many Infants are chosen who neuer could do good.

**TIM.** Show vs the reasons of this doctrine?

**SIL.** First, all the goodnesse, which is in the worke and will of man, proceeds from Gods purpose and election, and therefore can bee no cause of it.

**TIM.** 1. Ephel. 1. 4. Secondly, there is that contrariety in the matter of election and saluation, betweene mercy and workes, grace & merit, that if in any sort it doth depend vpon workes, it doth in no sort come from grace and mercy; as the opposition in this Text shewes, and the plaine words of Chap. 11. ver. 6.

**TIM.** What is the use hereof?

**SIL.** It confutes such as set vp free will, and make the beginnings of their saluation to come from themselves, which as it directly crosseth the Scriptures, which teach that in our will or vnderstanding there is no goodnesse, till God put it in; so it derogatech much from the glory of Gods mercy, also too

much exalteth and puffeth vp selfe and blood. Secondly, though this may not quench and kill our care and endeauour of well doing, yet it must serue to humble vs, euen for our best desires and endeauours; for as much as they do wholly spring from Gods mercy, and are of no value in the cause of election and saluation.

**TIM.** What doctrine are we to learne from the second part of this Text?

**SIL.** That Gods mercy is the whole and all-sufficient cause of mans election, as also of all our willing & running, well yea and of our heauenly inheritance.

**TIM.** If all man haue committed vs Gods mercy, what then are the strokes and stoues, do we nothing?

**SIL.** Yea verily, the godly do both will and worke, but they are iustified thereunto by his Spirit, which they receiue from his grace, Gal. 4. 5. Rom. 8. 13. Phil. 1. 13. 1. John 3. 21. Without me we can do nothing. God preuenting the unwilling, to make him willing (faith Augustine) and followeth him being made willing, least he do will in vaine.

**TIM.** Then it seemes that our working, and Gods flowing mercy, do together get vs to be saved; as God calleth by the voice of the Minister, and by Parents bringing children into the world, & Magistrates rule through the helpe and blessing of God; and he giue life by food, and light by the Sunne: so men are saved by his mercies, and their owne endeauours.

**SIL.** Indeepe some haue fortaken these words of willing and running, as if they alone by themselves were not sufficient without Gods mercy; and so they part the matter of our saluation betweene God and man, mercy & workes, so as that we do; were nothing in comparison of that which Gods mercy performeth, yet were of some force; but it may as well bee saide, that mercy is not sufficient without our willing and running. Secondly, mercy is heere so set by the Apostle against our will & courtesie, as that the setting vp one of these, is the putting downe of the other. Thirdly, it is the mercy of God that doth enable

Not voluntarius sed Deus qui dat bene uelle. August.

Hoc apper-  
tissime con-  
tradicit A-  
postolo qui  
tribuit Deo,  
quod clemens  
voluntatis.

Totum Deo  
datur qui  
voluntatem  
nos preparat  
et adiunat,  
bonam facit  
et conseruat.

able men to will and to do well, giuing them faith and repentance, and persecurance in these graces; so as mercy is all in all, it begins and finisheth our saluation, *What I am, I am by the grace of God.*

**TIM.** *Why would God haue all that belongs to our saluation referred to his mercy?*

**SIL.** First that all might be free, as from grace of God, not merit of men, & he might haue glory of al. Secondly, that such as would reioyce, might reioyce, not in themselves, but reioyce onely herein that they know God to bee mercifull, praying him for putting into them good wils and power to do good workes, and finally for crowning his owne giuists, and all of his mercy, Philip.

3, 13.

**TIM.** *What is the vse hereof?*

**SILAS.** It admonisheth all Gods children to thinke of themselves and all that they can do, most basely; and most highly of the rich mercies of God in Christ, louing them, praising them, and studying to imitate them; also to depend vpon his mercy, for the beginning, proceeding, and end of their saluation, and to abhorre all conceits of iniustice in God, in respect of his eternall election: sithence all being lost in *Adam*, he might according to iustice haue left all to themselves to bee hardened in their sinnes, it being his most mercifull nature (and nothing else) which moued him to exempt some from that common misery, that being freed from sinne & death by Christ, they might partake in his heauenly glory, so the glory of his grace.

DIALOGVE X.

Verse 17.

*For the Scripture saith to Pharaoh, for this purpose haue I stirred thee up, that I might shew my power in thee, and that my name might bee declared throughout all the earth.*

**TIMOTHEVS.**

**W**hat is the Apostles drift in these words?

**SILAS.** Having cleared God before of iniustice in respect of his electing some out of lost mankind, because hee did it out of the prerogative of his absolute and most free mercies, as *Paul* confirmeth by testimony of Scripture; so now hee likewise proueth by Scripture, that God is not vniust, in the matter of reprobation, out of Exodus 9, 16.

**TIM.** *What argument doth Paul take out of this Scripture to proue his purpose?*

**SILAS.** From a particular example of *Pharaoh*, whom God did not chuse, but reiect very iustly, as appeareth two wayes: First, from the quality of *Pharaoh*, being a man hardened by sin, noted in this word, [*Raised vp*], as *Paul* expounds it in the next verse: for seeing *Pharaoh* was hardened and became obstinate before he was destroyed, therefore God could not be vniust in appointing him vnto destruction; for sinners doe perish iustly, therefore God is not vniust, when he doth appoint them vnto destruction. Secondly, from the end which hee propoundeth to himselfe of his owne counsell, namely, the declaration of his owne power and justice, to the praise of his name. Now that cannot bee vniust which is done of God to so good an end, if withall it bee considered that Gods glory is the chiefest good thing, and that he hath an absolute right in all his creatures, to dispose of them as he thinkes best for his owne glory.

**TIM.** *But how fitly doth Paul gather a generall doctrine touching all reprobates from this one example?*

**SILAS.** Very fitly: because the cause and case of all reprobates is one and the same, for none of them perish but in regard of their fore-going sinne, and God is glorified in the destruction of euery one of them: therefore if God dealt iustly in reprobating *Pharaoh* vpon these grounds, hee is also iust in the reprobating and refusing all other appointed to damnation.

**TIM.** *What are the parts of this Text?*

**SIL.** Two: First, a preface: and secondly, a testimony of Scripture.

A 22

TIM.

*Scope.*

No reason why God did this to *Pharaoh* rather then to another King, *Charyest*.

*Paul might by an example of the Jew haue confirmed his purpose, but wisely hee did it by an Heathenish King.*

**TIM.** *What is meant by Pharaoh?*

**SILAS.** It was a name common to the Kings of *Egypt*, and signifieth an auenger, as afterwards their Kings were called: And the Kings of *Gezar*, *Abimelech*; and the Emperors of *Rome*, *Cesar*.

**TIM.** *What is meant by [Scripture?]*

**SILAS.** Generally euery thing that is written, but more especially the holy writings of *Moses*, and yet more particularly the booke of *Exodus*, and therein this one sentence. And further, by Scripture wee may vnderstand, God speaking in the Scripture, as appeareth by comparing this place with verse 25. As also by reason, for the Scripture is the word of God.

**TIM.** *What instruction doth arise from hence?*

**SILAS.** That euery clause and sentence of holy Scripture must bee spoken of, and heard and vsed with all religious reuerence and firme beleefe. The reason hereof is, because the most glorious God is the author of it, and hath inspired them, 2 Tim. 3, 16 2 Pet. 1, 21.

**TIM.** *What use is to bee made of this point?*

**SILAS.** It reproues such as faile in excessse of reuerence to the Scriptures, ascribing diuine force to the Letters and Syllables pronounced: as if God had enclosed his vertue in them, which is a meere enchantment and sorcery. Secondly, such as faile in defect and want of reuerence, receiuing Gods word as the word of a man, prophane'ly denying authority and obedience to them. Thirdly, it warnes vs in the hearing of the word, to remember that we haue to doe with God, whosoever bee the instruments to deliuer this vnto vs, Acts 10, 33.

**TIM.** *What other doctrine will arise from this Preface?*

*Doctrine.*

**SIL.** That the doctrine of reprobation, ought by the Ministers of God to be taught vnto the Church, but warily and with circumspection, as the mindes of the people bee not estranged from God by the rash handling of it. For the doctrine of reprobation, is a part of the

*Reason.*

holy Scripture, and is reuealed therein: therefore it belongeth to vs, to take knowledge of it, Deut. 29, 29. Also this doctrine is profitable and necessary to be knowne: for it serueth well to commend Gods mercy toward the elect; and to encrease their thankfulnessse, since they know that hee freely elected them to life, when they were no lesse corrupt & miserable, then those whom he refused. Also it teacheth all men to iudge and speake aright of God, to wit, that he hath absolute power ouer men to appoint them to what ends it pleaseth him, without any vnrighteousnesse at all.

**TIM.** *Is there any other things to bee collected out of this Preface?*

**SIL.** Yea, two things: First, that not onely the whole Bible, but euery particular sentence therein, is to bee accounted the word of God. Lastly, it confutes such Papists as say, that the Scriptures bee mute and dumbe: for God speaketh in them, it is a speaking Iudge. Let Christ iudge (saith *August.*) and the Apostles with him, for in them Christ speaks.

**TIM.** *What are wee to learne out of the testimony, being the second part of the Text?*

**SILAS.** Three things: First, that God is the author of reprobation. Secondly, by what degrees and meanes that counsell is fulfilled. Thirdly, the vtmost end of this decree of God.

**TIM.** *How is the first gathered from this Text?*

**SILAS.** Because it is said [1.] that is, I God haue stirred thee vp; also that God hated *Esau*, verse 13. and that God prepareth vessels to wrath, verse 22. Adde hereunto, 1 Thes. 5, 10.

**TIM.** *What profit of this?*

**SIL.** First, it confutes such as will not haue reprobation depend vpon the will of God, but vpon the workes and will of men. Secondly, such as affirme that there is no decree of reprobation at all.

**TIM.** *But if God for his wils sake reprobate men, is he not herein vnjust?*

**SIL.** No, because betweene the decree

cre of his reprobation, and the execution of it, there alwayes goes the sinne of the party, as the meritorious cause of their destruction. Also God refuseth for most holy ends: and lastly, his will is the rule of righteousness.

**TIM.** *What is meant by the stirring up of Pharaoh?*

**SILAS.** It contains those degrees and meanes, by the which Gods counsell was performed vpon Pharaoh. The degrees be these: First, that he was created of God iust in Adam, but in him suffered to fall. Secondly, that God had aduanced him to the kingdome. Thirdly, that amidst the great plagues of Egypt, he preferred him aliue when others were destroyed, Exod. 9, 15. Fourthly, that God withdrew grace from him that hee could not profit by those wonderfull plagues. Fifthly, that by a secret but iust iudgement, he inclined his will to rebell against his iustice, yet without infusing or putting into him any motion of sinne, for *God tempts no man to euill*, James 1. Sixtly, that for his former wickednesse and malice, he was deliuered vp to Sathan, and his owne lusts, to be more obdured; which God did as a most iust Iudge, executing wrath for former sinnes.

**TIM.** *What doth all this concerne the counsell of reprobation?*

**SILAS.** Very much: because all these are so many consequents which follow vpon the decree of reprobation, and therefore strongly proue it. For if God had chosen him, he could not haue continued in his naturall blindness and corruption, but must haue had his heart mollified and changed, as *Iacob* and *Paul* had.

**TIM.** *What is the end of Gods decree of reprobation in Pharaoh and others?*

**SILAS.** The manifestation of his power in their iust destruction to the praise and honor of his name, that fierce and mighty Kings could not stand, but fell before him, rebelling against him.

**TIM.** *What use of this?*

**SILAS.** It serueth to moue vs to honour God in all his iudgements and workes

whatsoeuer: withall, wee may learne from this example, that Gods inuitation of sinners to repentance, by benefits or corrections is not of efficacy, sauing in the elect alone. For there lacked not bounty in blessing, and lenity in forbearing and deferring punishment, yet they being not elect, it no whit auailed them to amendment.

As Pharaoh omitted nothing which might be for his *owne* destruction, so God left nothing vndone which might be for his correction. Chrysost.

DIALOG VEXI.

Verse 18.

*Therefore he hath mercy on whom he will, and whom he will he hardeneth.*

**TIMOTHEVS.**

**VV** *What is the summe of this Text?*

**SILAS.** A conclusion of the Apostles answer, vnto the obiection of Gods vnrighthousnesse. He had proued by testimony of Scripture, that though of lost mankinde God chose whom hee will, yet he is not vniust; vpon this reason, that in his election and reprobation, hee vseth his absolute right ouer his creature, which is, to shew or not to shew mercy as he will: this, he had proued by two-fold Scripture: and the former reason hee now includes in this Text.

**TIM.** *What bee the parts of this Text?*

**SILAS.** Two: the first concernes the elect, the latter concernes the reprobate.

**TIM.** *What is meant by [He?]*

**SILAS.** God himselfe: of whom in verse 16. *God sheweth mercy*, and verse 17. *That my power may be shewed.* &c.

**TIM.** *What is meant by [Mercy?]*

**SILAS.** Both his decreed mercy, and his actiue mercy, euen the whole worke of God, touching his election, calling, iustifying, sanctifying them; their perseuerance in grace and glorifying: And all this is according to his free and absolute will.

Interpretation.

**TIM.** *What is the doctrine of this first part?*

**SILAS.** That the cause of Gods mercy, Aaa z

Doctrine.

Reason.

cy, touching the saving of the elect, rests wholly in himselfe, even in his owne good will and pleasure. This appeareth by plaine testimony of Scripture: and first concerning election, we have Ephes. 1, 4, 5. where it is written, *He predestinated vs according to the good pleasure of his will.* And secondly touching calling, Mat. 11, 25, 26. *Euen so (O Father) because it pleased thee.* 2 Tim. 1, 9. *Who hath called vs according to his purpose and grace.* Thirdly, of Iustification, Rom. 3, 21. *We are freely iustified by his grace.* Fourthly, of sanctification, Iames 1, 18. *Of his owne will begat he vs.* And lastly, of glorification, Rom. 6, 23. *Eternall life is the gift of God.* Finally, the whole worke of mans saluation, depends wholly vpon the good will of God, as appeareth by Ephes. 1, 11. *He worketh all things after the counsell of his will.*

TIM. *What use of this Doctrine?*

SILAS. First, it instructeth vs, that the mercy of God is arbitrarie, so as hee may shew it or not shew it, as hee pleaseth. Also it teacheth, that the right that God hath ouer men, is absolute and independant: so as he will shew mercy to elect, and call some which are as corrupt (as those which he giueth ouer to be hardened in sin): as it may and doth greatly commend his goodnesse, so it doth in no wise proue him to be vniust, because in mercy which is vndue there can be no iniustice. Lastly, it teacheth that our mercy which is exercised towards men, must not respect their owne desertings and merites, but be free, after the example of the Samaritane, Luke 11. The reason hereof is, because we are commanded to be mercifull, as God is merciful, Luk. 6, 36. Also the man Christ shewed mercy freely, for hee prayed for his enemies, Luk. 23, 34. So did Stephen, Acts 7. Also Paul, Rom. 9, 1, 2. Yet this letteth not, but that wee ought to deale kindly to such as haue bene kinde to vs, and to pittie them that haue had mercy on vs, so as it be for the Lords sake, and not for our owne sake.

TIM. *Come now vnto the second part of this Text, and tell vs what is*

*meant by hardning?*

SILAS. Here the consequent is put for the antecedent, hardening the consequent of reprobation vpon which it depends, & also for the meanes, by which that decree is effected. That this is the meaning, is apparant by the opposition of hardnesse to mercy, which plainely shewes, that the one word is taken as largely as the other; that as mercy contains election, with all the degrees and meanes by which the elect are brought to glory; so hardnesse contains reprobation, and all the meanes by which the reprobate are brought to destruction.

TIM. *In what sence is it saide heere of God, that he hardened Pharaoh?*

SILAS. Not by infusing of hardnes, nor yet by bare permission, nor yet by his long suffering and patience. But two waies, partly by forsaking his creature withdrawing his grace, as it is saide, *Indurat quos non emollit*, and as the sunne freezeth the water, not by adding coldnesse to it, but by keeping backe his heate, so is God a deficient cause of hardnesse, but not an efficient. Secondly, by his iust iudgement, punishing former sinnes with hardnesse, which is a iust thing with God, to punish sinne with sinne: Sathan hardeneth as a malicious author, man hardeneth himselfe as a voluntary instrument, God hardeneth as a most righteous iudge and auenger.

TIM. *What is the Doctrine from hence?*

SILAS. That a hardened heart is a signe of a reprobate, which must not be vnderstood neither of naturall hardnes, which is common to elect and reprobate; nor yet of actiall hardnesse being felt, which may bee and is in the regenerate, as in the Apostles and in the godly Iewes: but of habituall hardnesse being totall and finall, which befalleth none but castawayes, when it is without feeling, and perpetuall to the end of ones life.

TIM. *What is the note to know this hardnesse which is peculiar to reprobates?*

SILAS. There be three speciall tokens of it: First, obstinate disobedience to

Pharaoh  
scilicet sum in-  
duratus li-  
bero arbitrio,  
Deum  
induravit  
Pharaonem  
i. scilicet iudicio,  
August.

to the word and warnings of God, when the will of God being knowne, is resisted by disobedience, and not in one but in many things, and that constantly from time to time. Secondly, sencelesse security when such disobedient sinners are neither moued with the benefits nor corrections whereby they are called to repentance, nor yet allured by promises, nor terrified by threatnings, hauing hearts like brawne, or an adamant and yron. Thirdly, desperate obstinacy, when after all meanes vsed of God, by his word of iustice and mercy, instead of being better and better, sinners grow worse and worse, more carelesse to please God and keepe his commandements, and more froward in their behauiour toward God and man.

**TIM.** *What is the vse of this Doctrine?*

**SILAS.** First, it affoordes comfort to all soft and melting hearts, which by the word and iudgements of God, are moued to relent and turne from their sinnes vnto God, by true and serious repentance, such are no reprobates. Secondly, it teacheth the miserable condition of all such men as haue stony and brawny hearts, they be in a feareful condition, and had neede to looke to it betimes. Thirdly, it admonisheth all men to beware of and stiuie against hardnes of heart, whereunto the neerer they are, the neerer they are to reprobation, and therefore let euery man examine himselfe, and with all diligence vse all means to soften their owne hearts. See Dialogue on Chap. 2. verses 4, 5.

**DIALOGVE XII.**

Verſes 19, 20, 21.

*Thou wilt then say vnto me, why doth he yet complaine, for who hath resisted his will? But (O man) who art thou which pleadest against God? Shall the thing formed say to him that formed it, why hast thou made me thus, &c?*

**TIMOTHEVS.**

**W***Hat doth this Text containe?*

**SILAS.** A new obiection

against predestination, with an answer to it. The first obiection was touching Gods vnfaithfulnesse, if he did reiect the Iewes to whom he had promised to bee their God. The second was of iniustice, if hee should elect some, and not other some, without respect of any worthinesse or vnworthinesse in themselves. Now in this our Text they charge God with cruelty and extreame rigor. For if God harden whom hee will, and after punish them for that hardnesse, this seemes vnto carnall reason to bee cruelty. This obiection is fortified and backt by two reasons closely couched in this Text. The first is this: It were cruelty in God to bee reuenged on that hardnesse which himselfe willeth, verse 19. But *Pharao* and all wicked men are hardened because God will, (as before verse 18.) therefore he hath no cause to be angry or to punish; or if he doe, it seemeth to mans reason to be all one, as if a man should binde his seruant, and after beate him, because he did not his worke: or as if a Magistrate should bid a prisoner breake the layle, and yet hang him which he hath done. The other reason is this: that God must be accounted cruell, if he should punish that which men cannot resist and auoyde: but the omnipotent will of God whereby reprobates are hardened, cannot be resisted, therefore the hardened without cruelty can not be reprehended and punished.

**TIM.** *What are wee to learne for our instruction from this obiection, or first part of our Text?*

**SIL.** That the will of God cannot be withstood and made voyde. The reason heereof is, because God being himselfe Almighty, there is nothing to crosse and hinder what he willeth.

**TIM.** *Yet Stephen accuseth the Iewes, Acts 7. That they resisted the will of God: so do the Prophets blame the Iewes of brazen faces, iron sinewes, sisse-necke, vntamenesse.*

**SIL.** True: the will of God is daily resisted, to wit; his reuealed will, his will manifested in his word and workes. But our Text speaketh of the secret and hidden will of God. (*De voluntate bene*

The will of God cannot be resisted, because it is most righte, yet it is by no means vnjust, but most vpright.

Amb. Origen.

pla-

*placiti, non signi,)* as School-men write and distinguish.

**TIM.** *What use is to be made of this instruction?*

**SILAS.** It affords matter of singular comfort to all the godly, who being assured by true faith and the fruites thereof, of the good will of God from euerlasting, may surely resolue, that doe Sathan, or sinne, or the world, what they can against them, yet shall they neuer perish: since Gods will cannot be resisted.

**TIM.** *What other instruction are we to draw out of the 19. verse?*

**SILAS.** That mans reason corrupted, doth draw or gather false conclusions out of true propositions, an example hereof we haue in this Text. For it is true, that God hardeneth whom he will, and that his will cannot be resisted; but hereof it folloes not that hee may not iustly complaine of, & punish obstinate sinners, which set and willingly settle themselves in a course of disobedience. Again, it is true, that we are freely iustified by faith alone, but hereof it will not follow, that wee neede not do good workes, as Papists blindly and badly collect. Also, because in some Churches the Ministry or Liturgy may bee faulty, we ought not therefore to conclude that we may not liue in such Churches where such defections be not amended: as if any would affirme a body to be no body, because it is a lame one, or an eye no eye because there is a web and pin in it.

**TIM.** *But what error is in the conclusion of this objection?*

**SILAS.** First, there is a falsity or error herein, that they put the secret will of God for the cause of perishing vnto the reprobate, whereas none of them are destroyed but for the contempt of the knowne and manifest will of God. Secondly, though there be a necessity that they be hardened, on whom God will shew no mercy, yet no reprobate is hardened against his owne will; for they are so farre from auoyding the hardnesse of their owne hearts, as that they rather contract it by their owne vo-

luntary faults, as *Pharaoh* did, and as the obstinate Iewes did also, *Iohn* 8, 44.

**TIM.** *What use is to be made of this last instruction?*

**SILAS.** That wee must diligently beware how wee conferre with mans vnreformed reason in the matter of Gods eternall predestination, because thereby we shall be carried into infinite errors and blasphemies against God. Our duty therefore, is with meekenesse and reuerence to stoope to that which God reueales in the Scripture, admiring with *Paul*, *Rom.* 11, 33. Or with *Mary* pondering, what our dull mindes cannot at first conceiue, *Luke* 2, 51.

**TIM.** *Come wee now to the answer of the Apostle to the former objection, and tell vs how he proceedeth?*

**SILAS.** First, by his Apostolicall authority, he beateh downe the malepertnesse of man in disputing with God, and this hee performes by comparing the exceeding infirmity of man the creature, with the high Maiesty of God his Creator. [*O man, who art thou that pledest against God?*]

**TIM.** *What is meant here by pleading?*

**SILAS.** A saucy ouer-bolde questioning with God, to call him, his decrees, and doings, vnto our account or examination.

**TIM.** *What is the instruction out of these words?*

**SIL.** That it is a great impudency for any man to subiect the deepe counsels of God, to the blinde, poore, and beggerly reason of man. This is proued first by *Deut.* 29, 29. where it is written, *That secret things belong to God.* And *Prouerbs*, *He that searcheth the glory, shall be confounded with the maiesty:* Also *Esay* 6, 2. The Cherubins couering their faces before the throne of God, teach vs this modesty, that wee should not pry into that which God will haue kept secret from vs. This doctrine may bee set foorth by the comparison of a weake eye vnable to looke on the Sun in his beauty and strength; or of a simple or ignorant Boore, presuming to sift

and ſcan the important affaires of Princes and States: euen ſuch madneſſe is it in ſilly man, to reaſon and ſtrive againſt God, thinking to bring his actions and decrees vnder our controulement and cenſure: as if all without our reach ought to be reiected.

**TIM.** *What profit is to be made of this inſtruction?*

**SILAS.** Firſt, it ſerues iuſtly to reprove the audacious wickedneſſe of ſuch men as are too buſie to examine God and his wayes; why he made the world no ſooner, what he did, and where hee was before the world; why hee made them men and women; why hee made ſome poore, and not all rich; why hee would not chuſe and ſaue all; why hee ſuffered *Adam* to fall, ſithence he might haue kept him from ſinne, &c. Such perſons little conſider how eaſie a thing it is, for that infinite Maieſty to confound theſe curious fooles, with his very becke. Secondly, the godly are heere to bee exhorted to bridle this wickedneſſe in themſelues, by a due meditation of Gods infinite greatneſſe, compared with their owne moſt pittifull ſmalneſſe, being in reſpect of him, not ſo much as a drop of water in reſpect of the whole ſea, or as a little dimme candle to the light of the Sunne. How ſmall a portion of that incomprehenſible wiſedome do we ſee? This therefore will be our wiſedome to labour in all ſincerity, and humbly to know, beleeue, and doe, that which we by his word ſhall perceiue to belong to vs.

DLALOGVE XIII.

Verſes 20, 21.

*Shall the thing formed ſay to him, that formed it, why haſt thou made mee thus? Haſt not the Potter power ouer the clay to make of the ſame lump, one veſſell to honour and another to diſhonour?*

**TIMOTHEVS.**

**VV** *Haſt doth this Text containe?*

**SIL.** The reall anſwer of

*Paul* to the thing obiected, to wit; cruelty in God, if for his very will ſake, hee ſhould chuſe ſome to liſe, and harden others. The former anſwer was perſonall, beating downe the preſumption of ſuch men as would call the workes of God to account; now hee ſatiſfieth the very matter obiected.

**TIM.** *What is the ſumme of this reall anſwer, which Paul makes to the thing iſe?*

**SILAS.** Thus much: that though God ſhew mercy where hee will, and ſhew no mercy where he will not, yet none may repine at him or accuſe him of cruelty. The cauſe hereof is, the moſt high and abſolute power that God hath ouer his creature, to diſpoſe of it as it pleaſeth him, himſelfe being the ſupreme cauſe of all, and independant, all other things: rather depending on his pleaſure.

**TIM.** *In what manner or forme is this ſet downe by the Apoſtle?*

**SILAS.** By a parable or ſimilitude, wherein men are likened to a pot of clay, and God to a Potter. The ſubſtance whereof is thus much; That as a pot may not finde fault with the Potter (howſoeuer he make it, becauſe he hath full power ouer the clay, to make what he will with it:) ſo God hath abſolute power ouer men to diſpoſe of them as he liketh, either to death or liſe, & therefore he cannot be charged with cruelty, though he reiect and caſt off ſome for his meere pleaſure ſake. This compariſon our Apoſtle borroweth from other places of Scripture, as namely, from *Eſay* 45, 9. and *Ier.* 18, 1, 2, 3.

**TIM.** *Doth this compariſon hold in all things? doth God and man agree in euerything, as doth the Pot and the Potter?*

**SILAS.** No: they differ in theſe things. Firſt, the Potter hath matter (to wit) clay prepared to his hands, God made man of nothing. Secondly, man hath vnderſtanding and will, the clay hath not ſo much as any motion. Thirdly, it is a greater matter to deſtroy a man, than a pot of clay. Similitudes (ſaith *Chryſoſtome*) are not of force touching all

all parts, for then many absurdities would follow, it is sufficient to holde in that for which it is brought.

**TIM.** *In what things doth this similitude consist?*

**SILAS.** First, as sundry pots bee made out of one lump, so all men are made out of one masse, whether wee consider men in the estate of their creation or corruption, yet the Originall and beginning of all men (as touching their bodies, is all one and the same (to wit) clay or slime. Secondly, the power and right that God hath ouer men, is as great as any Potter can haue ouer the pot, yea, & much greater without comparison. Thirdly, the pot (if it could speake) may not reason with the Potter, why was I made so, and not so? neither may man reason with God, why hee made him thus, or thus. Lastly, as the Potter of what forme soeuer the pot be made, taketh nothing from it, so neither doth God take any thing from man, what end soeuer he appointed him vnto. Man was beholden to God for whatsoever he is or hath, but man gaue nothing to God.

**TIM.** *To what scope and marke doth this similitude tend?*

**SIL.** Not onely to checke such as repine at Gods eternall decree of election and reprobation, but to cleare this decree from all suspicion of cruelty and tyranny; because as his mercy is arbitrary, so his right in, and power ouer his creatures, is absolute.

**TIM.** *Now tell vs what instruction we are to learne from this latter end of the 20. verse?*

**SIL.** That it is not lawfull for men to contend or strue with God about any thing, which hee decreeth before all times, or which he doth in time.

**TIM.** *How may this doctrine bee fitly gathered from this Text?*

**SILAS.** In this wise (by an argument *à minori*) if the pot must rest in the will of the Potter, (without questioning or expostulating why it was made in this base forme, or to that vile vse) much more are men to bee satisfied with the wil of their Creator without repining or

reasoning against it. If it bee an vnworthy and vnreasonable thing for the pot to question with his Former, much more vnmeet is it that man should question with his Maker.

**TIM.** *What may be the reason of this doctrine?*

**SILAS.** First, because God himselfe being most iust, his will is the highest and most perfect rule of all righteousness; in so much that whatsoever it bee that is once knowne to bee willed of God, must without all question and dispute bee held for most vp-right and iust, and cannot be but a most greuous sinne to quarrell with him, or to answer him againe.

**TIM.** *What vse is to be made of this first doctrine?*

**SIL.** First, it serueth to stoppe the mouthes of all such as cauilt at the doctrine of Gods most free predestination, whereas God expressly saith; That hee sheweth mercy where he will, & sheweth not mercy where he will not: these wicked men contend with God, and charge him to be cruell and tyrannicall, when they heare it taught out of Scripture, that for his mere will sake God doth reprobate some, forgetting themselves to be vnmatches with God, and pulling vpon themselves worthily that woe threatened to things formed which strue with their Former, *Esay 45. 9.* Secondly, from hence are reprobued such as mislike any of Gods workes; as their owne estate or condition of life, or of the weather, or such like workes of God; as they which suppose and sticke not to speake, that it had bene better for them that they had bene made rich, or of more strength, &c. What is this, but for the thing formed to picke quarrell or prescribe lawes to the Maker? Thirdly, heere is a warning vnto all the children of God, to holde themselves content in all things, with that which pleaseth God, doe it neuer so much exceede their reason, or crosse their affections; adoring with reuerence and humility such iudgements of his, as they are not able to conceiue the true causes; after the example of *Iob*, Chapter first, and

and of David, 2 Sam. 15, 23.

**TIM.** *What other doctrine are we to gather out of the 21. verſe?*

**SILAS.** That the power and right that God hath ouer men (as touching their finall ends,) is absolute and vnderpendant, without any reſpect at all to any thing, or merit in man good or bad, either to their ſinne actuall or originall; or to their holineſſe, fairh, and good workes. For albeit it is moſt true, that good workes are loued of God, & freely rewarded in heauen; and there are neuer any condemned in hell, but for their ſins, either of birth (as in Infants) or of life too (as in men of yeeres:) which is enough to cleare God of iniuſtice and cruelty, that he neuer executes any iuſtice vpon his creature, but for his foregoing iniquities: yet the Apoſtle when hee lookes backe to the high and ſoueraigne cauſe of Gods decree touching mans finall eſtate: hee ſetteth downe none other but the absolute power and will of God, that hee may appoint of euery man as hee pleaſeth, for God doth whatſoeuer he pleaſeth, both in heauen and earth.

**TIM.** *How may this doctrine be gathered from this Text?*

**SILAS.** The very Text giueth power to the Potter, to put vpon the pot what fortune and uſe hee will; with as good, yea and much better reaſon it ſtandeth, that the like power be aſcribed vnto God; the reaſon is, becauſe there is no proportion betweene God and a Potter, who is by infinite degrees inferior to God. Secondly, the Potter hath the clay made to his hands, but Gods hand made all men; and therefore his right ouer men is farre greater then can bee the Potters ouer the pot, which is onely formed, and not created by him. For as touching God, his right is ſuch and ſo absolute, that hee might haue made man, or not haue made him, hauing made him vpright, hee might haue brought him to nothing, as hee made him of nothing: and all being corrupt in Adam, hee might haue reprobated and reſufed al without any wrong, nay moſt iuſtly. Concerning all which, none

could haue controuled him, ſithence hee did all this, not of any neceſſity of his nature, but out of the liberty of his will, and abſoluteneſſe of his power; which as it is vnreſiſtable, ſo it is vncontrouable by fleſh and blood, yea by any creature in earth or in heauen; the greateſt men are vnder another, God at leaſt is aboute them; but God is ſupreme, and hath none aboute him.

**TIM.** *But what difference is then betwixt God, and ſuch other tyrannicall rulers, as for their pleaſure ſake deſtroy their ſubiects, as the Muſconians, the Turkes, &c?*

**SILAS.** Yes, there is great difference: Firſt, theſe Princes made not their ſubiects. Secondly, their power is limited by law, and conſcience, or religion; they be ſet vp by God, and muſt reigne for God. Thirdly, being ſinnefull men their luſt and deſire is ſinnefull, whereas Gods will is pure. Laſtly, Tyrants reſpect wicked ends, to ſatiſfie their ſauage cruelty; whereas Gods purpoſe in ſauing or deſtroying, reſpects the praife of his iuſtice and mercy, moſt holy and good ends.

**TIM.** *Tell vs what uſe wee are to make of this doctrine?*

**SILAS.** Firſt, it reprooues ſuch as make Gods decree of reprobation, to depend vpon Gods fore-ſeeing ſinne in men.

**TIM.** *What reaſons haue we againſt this?*

**SILAS.** Firſt, a plaine Text, verſe 9, and 15. Secondly, it abridgeth the absolute will and power of God, and ſubiecteth his will to mens merits. Thirdly, then all men being ſinners by nature, muſt needs be reprobate and caſt away. Fourthly, then had there beene no cauſe to obiect iniuſtice in God: for euery one will confeſſe it iuſt, to reprobate for originall ſinne fore-ſcene, but without reſpect of vnworthineſſe to do it, argueth iniquity.

**TIM.** *What other uſe of this Doctrine?*

**SILAS.** It ſerues to teach all men patience in aduerſity, and thankfulneſſe in proſperity; for ſeeing all which hap-

neeth, dependeth on Gods will, it is reason to bee patient, if ought fall out not well, and thankfull to God if all bee well.

**TIM.** *What other doctrine from this 21. verse?*

**SILAS.** That all men are not elect, because there are vessels to dishonour. Again, the similitude of a pot, doth warne vs of our fraile and brittle estate, howsoeuer strong we seeme to bee, yet wee are broken asunder very quickly; euen as a pot is soone quashed, so is man as an earthen vessell; which consideration should serue to worke both humility, seeing wee are so feeble and mortall; and watchfulness also, seeing we know not when the pot will break, at what houre the Thiefe will come, death being euer at our elbowes, and the time as vncertaine as the things is certaine.

#### DIALOGVE XIII.

##### Verse 22.

*What and if God would to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath, whic' hee hath prepared to destruction?*

##### TIMOTHEVS.

*[Is the reading of this verse full, or is there something lacking to perfect the reading?]*

**SIL.** There must bee a supply of a word or two, as thus: [*Who shall accuse God?*] or [*What hast thou to object against him?*]

**TIM.** *Tell vs now the drift and purpose of this Text?*

**TIM.** The purpose is to cleare the counsell of Gods reprobation from all tyranny, by rehearsing the true causes and reasons why God electeth some, and reiecteth others; all being equall both by creation, and corruption of nature. This is the argument; Whosoever hauing absolute right, will doe nothing but vpon good causes and reasons, can

be no tyrant. Such an one is God (our celestiaall Potter,) therefore hee is not guilty of iniustice or cruelty, though hee appoint some to glory, and others to punishment eternally; for all his ends bee as righteous, as his power is soueraigne.

**TIM.** *Declare vnto vs these finall causes in respect of the reprobate.*

**SIL.** There be three mentioned in this Text. First, to shew his wrath against their sinnes. Secondly, to make knowne his power by breaking them, notwithstanding their obstinacy against him. Thirdly, the abuse of his long suffering and lenity. Vpon these grounds, and for these ends God reiecteth some, and is auenged on them. Therefore his dealing is not tyrannicall, but most iust.

**TIM.** *Expound the words, and first tell vs what is meant here by wrath?*

**SIL.** First, Gods iust displeasure conceiued against the reprobate for sin. Secondly, the paine or vengeance due thereunto.

**TIM.** *What meaneth this, to shew wrath?*

**SIL.** First, to ordaine them to this punishment. Secondly, in due time to inflict it vpon them most iustly.

**TIM.** *What doctrine ariseth from hence?*

**SIL.** That God is most iustly offended with the reprobate for sinne, and will most seuerely reuenge it in them. The reason hereof is, because sinne is contrary to the nature of God. Secondly, it is the office of diuine iustice to take vengeance on sinne, else in vaine were God called the iudge of the world, Gen. 18. Rom. 3.

**TIM.** *What vse are Christians to make of this doctrine?*

**SIL.** First, it strengthens our faith concerning the righteousness of God. For sithence hee neither punisheth the wicked, nor euer meant to do it, but in regard of their sinnes deseruing it, wee are therefore to beleue him to be righteous, whosoever corrupt reason object against it. Secondly, it stirreth vp to repentance, and to hatred of sinne, because God so abhorreth it, that hee will eternally

*Interpretation.*

*Doctrine.*

*Reason.*

*Vse.*

*Scope.*

*Summary.*

nally plague it euen in his owne and most noble creatures, Acts 17, 30. Thirdly, it should moue all to dread the fearefull iustice of God: if Beasts dread the roaring of a Lyon, Amos 3, 4. how much more should flesh dread that iust and terrible God?

**TIM.** *What is the second end or small cause, why God reiecteth and destroyeth some?*

**SIL.** To make his power knowne, which is a thing most iust, that God should declare and manifest his power to his owne praise and glory.

**TIM.** *But how is Gods power shewne vpon the reprobate?*

**SILAS.** Heerein: that howsoeuer they bee many and of great might, yet God is mightier then they, beeing able to put them downe, and throw them to destruction; which turneth as to the praise of his iustice, so of his power, treading downe all things which resist it, as it is written: *All the aduersaries of Iehonah shall perish, and none shall stand before him when hee is angry,* 1 Sam. 2, 10. Psal. 37. And, *Now is the Axe laid,* &c. Mat. 3, 10.

**TIM.** *What is the doctrine which ariseth from hence?*

**SILAS.** This: that the vtmost end of reprobation is the manifestation of Gods power: and not simply the destruction of the reprobate, which is the neereft end in respect of the men themselves, and is no further respected of God, then as it tendes to the declaration of his power and iustice. The reason of this doctrine is, because else in vaine had God created the world, if it had not beene to manifest his glorious properties, whereof his power is one. Secondly, it was his will by this meanes to shew forth his power, and why might hee not?

**TIM.** *What use of this doctrine?*

**SILAS.** First, Gods Children must in the ruine of the reprobate, finde cause to magnifie God. As *Moses* and *Miriam* did praise God, Exod. 15. for the temporall calamitie of *Pharaoh* and his host in the red Sea: so the godly must praise him much more for the eternall

destruction of the reprobate in hell: in so much as out of it he worketh his own praise, Reuel. 11, 17, 18. Secondly, God being stronger then man, hee is more to be feared then all men. This reprooues the fearefull, and iustifyeth Gods iudgements against them, and it comforteth the faithfull, to consider that they haue such a strong patron to vphold them, and put downe their enemies, were they as strong as *Pharaoh* and all Egypt.

**TIM.** *What is the third cause why God takes vengeance on the reprobate?*

**SILAS.** Because they abuse his suffering and long patience, whereby he spared them when he might strike them dead.

**TIM.** *What is the doctrine from hence?*

**SILAS.** That God is very patient (not onely towards his Children, Pet. 3.) but euen towards his very enemies, Acts 13. Psal. 103. The reason hereof is, to giue them space of repentance, and to take all excuse from them, if they be obstinate, Rom. 2, 4, 5. & Rom. 3.

**TIM.** *Shew vs what use wee are to make of this point?*

**SILAS.** Gods Ministers and Children must by the example of their Father learne patience towards those that be euill, 2 Tim. 2, 24. Col. 3, 12. So long as there is any cause to hope, that by our sufferance there is any good to be done vpon them: but if they grow more obstinate by our lenity, then obey that in Mat. 7, 7.

**TIM.** *What other doctrine from hence?*

**SILAS.** It is a fearefull marke of a reprobate alwayes to abuse Gods patience, to the hardening of themselves in their euils; because none but they do it: as none but Gods children can profit by it to ameuement of life.

**TIM.** *What use of this point?*

**SILAS.** It serues for a tryall and examination of our selues, whether wee bee out of the ranke of reprobates, namely, if we finde that wee haue profited by the patience and long sufferance of God towards vs, to the reformation of our wayes: also it serues for terror

vnto such as are not made the better by the patience of God towards them. And lastly, it serues for comfort to such as are bettered by his long-suffering & kinde-nesse, thereby learning more to feare the offending of such a gracious God. This is a good token and very comfortable.

**TIM.** *Shew vs why reprobates are called vessels of wrath?*

**SIL.** Vessels they are called in respect of Gods preordination and creation. He fore-appointed and made them to some speciall vse, (as vessels be) euen to the setting forth of his power and iustice, as was saide before. (Vessels of wrath) in regard of their owne sinnes, whereby they corrupted and made themselves worthy of his wrath and punishment.

**TIM.** *What is meant by prepared, and by whom are they prepared to destruction?*

**SILAS.** To be prepared, signifies to bee made fit and meete before hand, and this is done partly by God, eternally reiecting them; creating them in time, permitting them to fall in Adam, and iustly hardening them for resisting his will. Secondly, by Sathan, soliciting them to sinne, and inspiring into them sinnefull motions, obdurating them also in sinnefull courses. Lastly, by themselves in regard of their naturall corruption and voluntary deprauation, following the lusts of their ignorance with greedinesse. Thus in regard of creation, and the end to the which they are ordained, reprobates are prepared of God; as also in regard of sin (as it is the means to bring them to that end :) but respecting sinne (as it is sin) which they bring of their owne, so they are prepared by themselves, and by Sathan.

Note, that it is good diuinity taught from God, by the penne of the Apostle Paul, in plaine expresse termes, that there be some men which bee vessels of wrath and prepared to destruction; and that they know no diuinity, which deny this vpon pretence, least God be found vniust and tyrannicall. It is a safe thing, in speaking, writing, or preaching, to follow the phraze and speech of the holy

Ghost, rightly taken in the true sence; men may not labour to bee wiser then God, nor thinke to defend Gods iustice by a lye. Such bee miserable patrons of God and his righteousness. *Bonam non indiget male*, nor truth hath no neede of falshood to prop and support it.

#### DIALOGVE XV.

Verse 23.

*And that hee might declare the riches of his glory vpon the Vessels of mercy, which he hath prepared vnto glory.*

**TIMOTHEVS.**

**VV** *What is the drift and purpose of this Text?*

**SILAS.** To illustrate and set forth the end of Gods counsell touching the reprobate (which is, the manifestation of iustice and power in their deserued destruction) by the contrary end, touching his counsell of election, which is two-fold. First, Gods owne glory (this is the vtmost end.) Secondly, the eternall glory and happinesse of the elect, (this is the neereft end.)

**TIM.** *Tell vs what is meant by [He] as also by [Declare?]*

**SILAS.** By [He] is meant God, as verse 22. and by [Declare] is signified to make knowne to all reasonable creatures, to wit, Angels and men.

**TIM.** *What is signified by [His glory] as also by [the riches of his glory?]*

**SIL.** By [His glory] is meant the grace of God, wherein hee shewes himselfe glorious: see Ephe. 3, 16. And by [the riches of his glory] is meant his vnumerable and meruailous great mercy: see the like, Rom. 2, 4. Ephesians 1, 3, 8.

**TIM.** *Who are meant heere by the [vessels of his mercy?]*

**SIL.** Elect men and women ordained to obtaine saluation in heauen, through the mercies of God in Christ.

**TIM.** *What doctrines arise out of these words thus expounded?*

**SIL.** First, that the elect (as well as the

*Scope.*

*Interpretation.*

*Doctrine.*

Reason.

the reprobate) are vessels or instruments framed of God to speciall vses; for God makes nothing in vaine: if reprobates be for vse, much rather the elect.

Vse.

*TIM. What vse of this point?*

*SILAS.* It warnes vs, that whatsoever we are or haue, we hold it of God, and are to referre it to him, euen as vessels are what they are by the will of the Potter, and serue to his pleasure.

*TIM. What is the next doctrine?*

2. Doct.

*SILAS.* That not mans merit but Gods mercy, puts a difference between vessell and vessell, person and person. The godly in that they are vessels, this is by nature common to them with the wicked; but in that they are vessels to honour, this must be ascribed to mercy: whereas yet the reprobates are vessels of wrath by merit, for their wrath and punishment is not inflicted, till it be deserved.

*TIM. What vse is to be made of this point?*

Vse.

*SIL.* It admonisheth Gods children that they haue nothing whereof to glory in themselves, seeing all they are or haue flowes from free and vndue mercy. Therefore let them that will reioyce, reioyce in this, that they know God to be mercifull, Ier. 9. Whereas God calleth, iust. fieth, &c. he sheweth not thereby what we deserue, but how good and mercifull himselfe is.

*TIM. What other doctrine from hence?*

3. Doct.

*SILAS.* That the praise of Gods glorious mercy is the furthest and chiefest end why hee electeth and chuseth some. This doctrine may be proued by plaine text of Scripture, as Prouer. 16, 4. Rom. 11, 36. Ephe. 1, 12. to the praise of his glory. The reason of this doctrine is, because there can be no higher or further end of his owne decree, then his owne praise. It is iust and equall that he do seeke glory vnto himselfe by his creatures.

*TIM. What vse is to be made of this doctrine?*

Vse.

*SILAS.* It stoppes the mouthes of such as are ready to accuse the decrees of God to be vniust, whereas they tend

vnto most righteous ends, as they bee the decrees of a most righteous God. Secondly, it warneth vs to make the glory of God the vtmost end of our counsels and actions, euen as God hath propounded it to himselfe for the scope of his owne counsell, 1 Cor. 10, 31. Col. 3, 17. 1 Tim. 4, 5.

*TIM. May not yet some other doctrine be drawne from the former part of this verse?*

*SILAS.* Yes, this: That the mercy which God shewes the elect, is not common and ordinary, but exceeding abundant and plentiful: for to forgieue them so many finnes, to deliuer them from so great wrath, to fulfill them with such exceeding graces, to call them to such exceeding and endlesse ioyes, to giue them his owne Sonne, to purchase all this, and to do all this most freely (passing by others no worse then themselves) shewes his mercy and goodnesse to bee exceeding rich and glorious towards the chosen.

*TIM. What vse of this point?*

*SILAS.* It affords an exhortation to the godly, to enlarge their hearts vnto all possible loue and thankfulness towards this mercifull God, with continual and great care to glorifie him by our obedience vnto his word. Thus farre of the first end.

*TIM. What is the second end of Election?*

*SILAS.* The glory of the elect: by glory here is not onely meant the glorious and blessed estate of the Saints in heauen, but all the meanes also which brings them thither, as Calling, Faith, Righteousnesse, Sanctification, &c. And finally, the whole worke of their Redemption.

*TIM. In what sence is it said [That God prepareth vnto glory?]*

*SIL.* That is to say: hee hath made them fit and meete before hand, to bee partakers of this glory: and this God doth three wayes. First, by eternall predestination. Secondly, by an innocent creation. Thirdly, by an effectual restoration, restoring them by Christ vnto their lost image.

TIM.

4. Doct.  
Reason.

Vse.

Interpre-  
tation.

**TIM.** *Speaking of the reprobate hee saith of them passively [prepared;] but of the vessels of mercy [hee prepared,] what are we to learne from this difference of the phrase?*

**SILAS.** That the reprobates bring something of their owne to further their destruction (to wit, corruption of nature, and the fruites thereof;) whereas the elect hauing from God alone, whatsoever good belongs to their saluation, they also haue from God both the end, and all the meanes, both grace, iustice, and glory. The reprobate in respect of nature and end, are prepared of God; but prauity and naughtinesse, they haue from Sathan and themselves.

**TIM.** *What is the doctrine from these latter words?*

**SILAS.** That God hath vnseparably ioyned the saluation of the elect, with the praise of his owne glory. The reason hereof is, to make his owne goodnesse more renowned, and the elect more gratefull and obedient; for all men being alike sinnefull by nature, if hee would haue condemned all, it had beene but iust; therefore the more was his mercy, that hee would saue some, whom hee might haue worthily refused.

**TIM.** *What vse hereof?*

**SILAS.** To assure the elect of their owne saluation, which they cannot misse off, since God will not loose the glory of his grace. Secondly, to stirre vp themselves to more ioyfulness, by considering the gracious end of his counsell toward them, compared with the fearefull end of others; this is more effectuell to moue the godly to laud God, then if all men had beene ordained to glory.

**TIM.** *What other thing are wee to learne from these last words?*

**SILAS.** That the elect in themselves are no whit better then others; for in that they must bee prepared, it shewes that of themselves they are not apt. Again, this ouerthrowes the doctrine of free will and merit; for if God must needs prepare vs, where is our power to do any good? or what place for our owne deseruings, seeing wee haue

nothing but what we do receiue? Lastly, this doth greatly extoll Gods goodnesse towardes the chosen, in that not onely God giues them eternall glory, but prepareth them for it, to make them meete inheritors. He prepareth heauen for the elect, and the elect for heauen; yea, and preserues them to it also by his power through faith. To him be praise and glory, for euer.

#### DIALOGUE XVI.

Verse 24.

*Euen vs whom he hath called, not of the Jewes onely, but of the Gentiles also?*

**TIMOTHEVS.**

**VV** *What is it that the Apostle performs in this Text?*

**SILAS.** After the doctrine of predestination, hee now passeth on to the doctrine of calling; and that which hee hath spoken in *Thesis* and generally, he doth now make application of in *Hypothesis* to the Jewes & Gentiles, teaching that in both these Nations such as were predestinated to life, are called to Christ, yet more Gentiles then Jewes, the rest remaining in their hardnesse: all which, he proueth by Oracles out of the Prophets in the rest of the Chapter, to the end thereof.

**TIM.** *How doth this treatise of calling fitly follow the former doctrine of predestination?*

**SILAS.** Very fitly: for *Paul* hauing proued, that God doth most freely elect some and not others, because of his owne will, hereof question might be moued, how we might know who are elected? Whereunto the Apostle secretly answereth, that election is manifested in our vocation vnto Christ by the Gospell. Calling is the manifestation and euidence of election.

**TIM.** *Giue vs now the summe of this verse?*

**SILAS.** Thus much it is: whosoever he be (Jew or Gentile) that is called of God, and obeyeth the Caller, thereby

*Summe.*

5. Doct.  
Reason.

Vse.

6. Doct.  
Reason.  
Vse.

hee knoweth and declareth himselfe to be an elect person, euen a vessell of mercy prepared vnto glory.

**TIM.** *What bee the parts of this verse?*

**SILAS.** Two: First, it mentioneth the true signe of election; namely, our calling. Secondly who they be to whom this calling appertaines (not the Iewes onely, but the Gentiles also.)

**TIM.** *What is meant by Calling?*

Interpre-  
tation.

**SIL.** Not a generall outward calling, but an inward and especiall calling, according to the purpose of election, as Rom. 8, 28, 29, 30.

**TIM.** *What is that you terme a generall calling?*

**SIL.** A bare inuitation or inciting vnto Christ, by the preaching of the word sounding in the eare, which draweth men no further then to the knowledge and profession of Christ, and at vtmost to a slight reformation of life, without any sound renewing of the heart: as in *Herod, Iudas, Simon Magus, &c.*

**TIM.** *What is a speciall calling?*

**SIL.** The drawing of the elect vnto true faith in Christ, by the mighty worke of the Spirit in the heart, which both enlightneth the minde distinctly to know the doctrine of saluation, as it is taught in holy Scripture, and boweth the will to embrace it readily, ioyfully, and to begin to obey it vnfeinedly. Ephes. 1.

**TIM.** *Why doe yee thinke that this calling is meant heere, rather then the former?*

**SIL.** Because the Apostle searching for a true testimony of election, must needs meane that inward calling which is wrought by the Spirit effectually; seeing this is proper to the elect, beeing a certaine and necessary fruite of election. Whereas the outward calling which is by the word onely, without inward sauing grace, is common both to the elect and reprobate: (as it is written,) *Many are called, few chosen;* and as by the parable of the Sower appeareth, Math. 13.

**TIM.** *What is the doctrine from*

*the first part of this verse?*

**SILAS.** That an effectually calling vnto Christ by the Spirit, is vnto the children of God, a sure witness of their election.

**TIM.** *How may it appeare that this doctrine doth arise from hence?*

**SILAS.** Thus: *Paul* had mentioned, verse 32. [*vessels of mercy.*] Now plainly by way of exposition tels vs who they be, (euen vs who are called:) by our calling then wee are to iudge of our election, whether we be vessels prepared vnto glory, or no.

**TIM.** *Proue this doctrine by authority of Scripture, and strength of reason.*

**SIL.** First, it may be proued by these Scriptures, Rom. 8, 30. *Whom hee hath predestinated, them hee hath called;* also verse 28. and Rom. 9, 11. and 2 Pet. 1, 10. Election, purpose, and calling, are often put together, as causes and effects, rootes and fruits. Secondly, reason proueth it: for seeing God effectually calleth all whom hee eternally predestineth, and none others; therefore calling must needs be a manifestation of predestination to glory. Secondly, if the Gospell be the reuelation of Gods gracious purpose for the sauing of the elect by Christ, 2 Tim. 1, 9, 10. therefore to haue this grace offered by the Gospell, and truly to receiue it by an effectually calling of the Spirit, must needs be an euidence and declaration of the good wil and purpose of God towards man. Thirdly, the end of a true calling is to bring vs vnto faith, which is an infallible note of election, Tit. 1, 1, Acts 14. Ioh. 3. Lastly, this doctrine may be set forth by comparison; for as the sap within the Tree is knowne by the fruite without, and a mans secret thought is manifested by his voyce, and the Sunne is discerned to be lightsome by the beames; so the decree of election is in it selfe secret, but is opened by a true calling, which is as it were the beames, the fruite, the manifestation of Gods counsell towards the elect.

**TIM.** *What is the vse of this Doctrine?*

**SILAS.** First, it confutes the Pa-  
pists,

1. Doct.

2. Reason.

Simili-  
tudes.

Pses.

pists, who teach that no man can ordinarily bee assured of his owne saluation, but by extraordinary reuelations. Secondly, it reprocues such as seeke the certainty of their election by diuing deeply into the secret counsell of God, as if they could know his minde, which is not to bee knowne but by the effects of it. Thirdly, it checks such as rashly censure the doctrine of predestination, as if it driue men to despaire, because men can neuer finde the secret will of God; whereas a speciall vocation is a meane to vnderstand it. Fourthly, it reprocues such as say predestination cannot bee knowne, and therefore ought not to bee taught: whereas our calling is as it were a hand to leade vs to the verie secret place of God. Fifthly, this doctrine serueth to admonish all the godly (laying aside all other meanes, when they seeke for prooue of their owne election) to go downe into their owne hearts, to finde out that precious worke of Gods grace in their calling to Christ.

*A doubt.*

**TIM.** *Yea, but this may deceiue vs, for Hypocrites and wicked men say they haue a calling? And such as haue a true calling cannot alwayes discerne it.*

*Solution.*  
Markes of a calling, which is effectually

**SILAS.** It is true: therefore there be some few tokens, by which a sauuing vocation is to bee discerned from that which is common. As first, a distinct speciall knowledge of the word, not confusedly and generally. Secondly, to beleue the promises of the Gospell with sincere loue to them, and ioy in them. Thirdly, to take sound delight in the whole word of God, euen the threatnings, reprehensions, and exhortations, as well as consolations. Fourthly, to begin obedience to the Law of God, euen from the heart, and throughout in one thing as well as in another, though not perfectly. Fifthly, to haue a Spirit of discerning, to put difference betweene the voyce of Christ which calleth vs to himselfe, and the voyce of strangers, Iohn 10. Sixtly, an earnest desire with constant prayer, to haue others brought to the participation of this heauenly calling, specially such as be vnder our charge, as family, seruants, children,

wife, &c. Lastly, to loue the Brethren called, because they belong to Christ; and the Ministers and instruments of our calling, being thankfull to them, as to the Messengers of God, and meanes of our good. To the which, may bee added the prayer of faith, and the testimony of the Spirit of God and ours, Rom. 8, 15, 16. and our zeale for our Fathers glory guided by knowledge, 2 Corinth. 7, 11.

**TIM.** *Haue ye: any further use of this former doctrine?*

**SILAS.** Yea: it serues for Christian consolation, euen to comfort at the heart, all such weary, heauy laden, hungry & thirsty soules, as do couet about all things to bee certified of Gods loue towards them, and to finde rest, and perceiue the assurance of their owne saluation. Let these neuer feare their owne estate, if they can finde in truth Gods effectually calling to be vpon them by these markes (though in a weake measure: for thereby any of these shall clearly and firmly see their owne predestination; which being an vchangeable purpose of God that alters not, it cannot be that such should perish).

**TIM.** *What other instruction ariseth out of the first part of this verse?*

**SIL.** That such as haue the word preached must thankfully receiue it. The reason is, because it is the ordinary meanes of an effectually calling to bring men to Christ, such as are (*Adulter*) of yeeres and stature able to heare.

*2. Doct. Reason.*

**TIM.** *What use hereof?*

**SILAS.** It shewes the wretched estate of Recusants, Papists, and prophane Atheists, which despise the Ministerie of the word: also of careless worldlings, which regard not such a blessing. Secondly, it warnes such as liue vnder the word preached, to nourish an hope that they are called according to Gods purpose, and therefore to labour to get an inward spirituall calling, ioyned to their common calling.

*Uses.*

**TIM.** *Haue ye yet: any other instructions out of the first part of this?*

**SILAS.** Yea: by Pauls putting himselfe into the number [*Us*], wee learne

*3. Doct.*

4. Doct.

5. Doct.

Reasons.

learne, that his owne election was certainly knowne vnto him, and so it may be, and is to euery childe of God that liues to yeeres of discretion. Secondly, that by the worke of a true calling, the Apostle was assured of his owne saluation, therefore not by speciali reuelation onely. Thirdly, by his example hee instructeth vs to hope well of the saluation of others that be members of the visible Church. The reasons be, first, because they haue the Sacraments of Gods grace, whereby they are set apart and sealed vp to God to be his people. Secondly, God inuiceth them by his word, to faith and repentance. Thirdly, they make profession of God to be their father, and Christ their redeemer. Lastly, in their liues they doe yeeld outward obedience to the word. Now charity requirith vs to thinke, that all this is done in truth, and therefore to hope well of them, that they belong to Gods election; as *Paul* doth heere by speaking in the plurall number of others as well as himselfe.

*TIM.* But what may wee thinke of those Christians that are apparently wicked?

*SILAS.* Euen of such wee are not to despaire, because we know not what to morrow will bring forth. Also the parable of the vineyard, shewes, that God calles at all houres, euen at the last: and the example of the Theefe, & *Paul*, being wicked men, and yet called in the end of their life, instruct vs that we must not cast away hope of any how wicked soeuer they be; none more wicked then such as haue beene called. Also it is as easie for the infinite power to conuert a greuous as a lesse sinner.

*TIM.* What then? is there no reprobation in the visible Church? none reiected which bee in *Noahs Arke*, in the outward Church?

*SILAS.* Wee may not determine or giue final sentence vpon any that they are Reprobates, *Rom. 14, 10, 11, 12.* but leauing secret things to God, who onely knoweth who is his, and who be not, *2 Tim. 2, 19.* We do so out of charity hope well of all, as yet wee

hold it for a certaine truth, that all in the visible Church be not elect. That this is so, appeareth first by Scripture, *Mat. 20, 16.* Many called, few chosen, Also *1 Iohn 2, 29.* Some went out from vs, that were not of vs. Againe, the Iewes being Gods people, it is written of them, that they were not all Christs sheepe, nor giuen to him of his Father, *Iohn 10, 29.* nor were Iewes within, *Rom. 2, 29.* nor children of the promise, *Rom. 9, 4.* nor the children of *Abraham*, *Iohn 8, 39.* Secondly, this truth may be proued by the similitudes of Scripture, which set forth the estate of the visible Church; for it is likened vnto a floore hauing wheat and chaffe, *Mat. 3, 12.* to a dragge, hauing good fish and bad, *Math. 13, 47.* to a field of tares as well as of good corne, *Mat. 13, 24.* to a house wherein are vessels of earth, and of gold; to *Noahs Arke*, wherein were vncleane beasts, as well as cleane. Thirdly, it may be confirmed by examples, as of *Esa*, *Rom. 9, 12:* and *Indas*, *Iohn 6, 70.* who were both reprobates, and yet liued in the visible Church; so of *Cain*, *Ismael*, *Saul*, *Demas.* Lastly, this appears by reason, because were all elect, all must be saued, which is not true, *Mat. 7, 13.* Secondly, it opens a gap to security. Thirdly, were all elect, then should all haue an effectual calling to Christ, *Mat. 13.* and *20.* Wee are therefore thus to holde and beleue, that the holy & inuisible Church consists onely of the elect and none other: But in the visible Church there be both Goates and Sheepe, chosen and refused ones. The infallible distinction whereof, pertaines to God alone.

*TIM.* But how is it then that *Paul* writing to whole visible Churches, doth intitle them holy, elect, and Saints? as *1 Cor. 1. 1* *Thes. 1, 4, 5.*

*SIL.* The cause hereof is manifold: not for that euery one were such in truth, as *Israel* an holy Nation, yet had many hypocrites among them: but first, because they were all such by externall vocation, whereby beeing seuered from the rest of the vncleane world, they are consecrated to Christ. Secondly, they had all the Sacrament of sancti-

Reason.

Ccc

cation,

fication, an outward seal of election. Thirdly, because the iudgement of certainty belongs to God onely, man is bound to iudge by charity. Fourthly, because the denomination follows the better part, as the soule beares the appellation of the whole man. Fifthly, to teach the marke that they that live in the Church must aime at, and strive to, namely, to be holy. Sixthly, because they were such in their owne opinion, and in the opinion of the Church. Lastly, because the holy things of God, as the word, Sacraments, &c. were committed unto them.

**TIM.** *What use of this point?*

**SIL.** First, it is a barre and bridle to rash iudgement. Secondly, it is a spur to quicken Christians to all care, to passe beyond reprobates, in the practise of Christianity, that they may get a sure testimony of their owne predestination. There is no greater motiue to cause vs to follow after true godlinesse, then to consider that persons baptized and professors, may perish when they bee Christians, not within, but without onely.

**TIM.** *What instructions learne wee from the latter part of the 24. verse?*

**SILAS.** That all the Iewes are not reiected, for there were some in whom Gods election and promise tooke place. Secondly, that the Gentiles are admitted to the fellowship of grace with the Iewes, since the publishing of the Gospell, the difference of Nation taken away, by pulling downe the partition wall of Legall and Leuiticall Ceremonies.

#### DIALOGVE XVII.

Verses 25, 26.

*As hee saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved. And it shall be the place where it was saide unto them, ye are not my people, what there they shall bee called, the children of the living God,*

In citing this Text out of the Prophet *Osee*, *Paul* inuerteth the words, setting that last, which is first in the Prophet; hee also leaueth out some words, and putteth in others, partly for breuity sake, and partly to fit it to his purpose; but changeth nought either of sence or scope: all that hee retaineth entire and vntouched.

**TIMOTHEVS.**

**VV** *What may the scope of the Apostle be here?*

**SILAS.** To shew, that to bee now fulfilled touchng the calling of the Gentiles, which was before by *Osee* foretold: *Osee* had saide the Gentiles should bee Gods people, *Paul* tels vs that they now are so, being called to the faith of the Gospell.

**TIM.** *But to speake this was a thing like to be greuous to the Iewes, who could endure nothing lesse. See Acts 10. & 11.*

**SILAS.** Very true: therefore the Apostle very wisely proueth it, not by his owne testimony and report, but by the Prophets, and bringeth in God, speaking by the Prophets, to stop their mouthes the better, that they should haue no euasion.

**TIM.** *But this place of Osee, is directly spoken for the comfort of the Iewes; how doth Paul draw it to the calling of the Gentiles?*

**SILAS.** *Paul* beeing directed by the holy Ghost, could not erre in his allegation. Secondly, though the Prophet spake it of the Iewes, disperfed for their Idolatry, telling them that God would gather them againe; which was done both temporally at their returne from their captiuitie of Babylon; and spiritually by the preaching of the Gospell: yet the Gentiles are meant also, as deseruing properly to be called (not a people,) being strangers from the couenant; whereas the Iewes became not Gods people accidentally, through their Apostacy, Impiety, and Idolatry. Therefore if God would conuert those backe-sliding *Israelites*, why not the Gentiles also? both being equally not Gods people, though in diuers manners. Further, the

the caſe ſtands thus; *Oſee* diuides the whole world into two ſorts, one which were his people hauing obtained mercy, another which were not his people nor pittied; hee prophesieth of the former, that they ſhould bee made not a people, and to bee without mercy for a time: the other ſhould become a people and obtaine mercy; and who can theſe bee but the Gentiles, to whom therefore *Paul* fitly applies that prediction?

**TIM.** Tell vs now what wee are to learne from this, that *Paul* ſaith [*God ſpake in Oſee* ?]

**SILAS.** That Prophets were but Gods mouth, to vtter his minde, and pen-men or Registers, and not authors.

**TIM.** What are wee to gather for our inſtruction out of the Propheſie it ſelfe?

*Doctrine.*

**SILAS.** That the condition of vs all before grace, is moſt miſerable; for till we be conuerted vnto Chriſt, we are not his children, nor beloued.

**TIM.** Proue this doctrine.

*Prooue  
By ſcripture.*

**SILAS.** Firſt, all thoſe Scriptures which witneſſe of vs that without Chriſt we are finners, vngodly, enemies, children of wrath, &c. proue thus much, *Rom.* 5, 6, 7, 8. *Ephes.* 2, 1, 2. Secondly, reaſon proueth it. Firſt, becauſe in this eſtate we are without God and all manner of goodneſſe. Secondly, wee are ſlaues vnto Sathan, ſubiect vnto all euill, ſinne, and miſery. Thirdly, the comparisons of Scripture nor illuſtrate alone, but proue this truth; for we are compared to ſuch as ſit in darkeneſſe, and in the ſhadow of death, *Acts* 26, 18. to Birds in ſnares, *2 Tim.* 2, 26. to priſoners in fetters, to captiues in the hands of cruell enemies, *Luke* 4, 18. to a child newly and nakedly borne. *Ezek.* 16. to perſons dead and rotten in the graue, *Ioh* 5, 25. to an houſe built vpon the ſand, *Mat.* 7, 26. to Thistles, *Math.* 7, 16. to winter, *Cant.* 2, 11. All which ſhadow out our ſinfull and woſull eſtate by nature.

*By reaſon.*

**TIM.** What uſe is to bee made of this doctrine?

*Vſe.*

**SIL.** Firſt, it ſerues to humble the godly by the remembrance of their old

eſtate, that they were once in this dreadfull and vile condition. Secondly, it ſerues to make them thankfull with comfort, that they are deliuered and ſet free, *Pſal.* 103, 1, 2, 3. being ſo farre vnworthy of grace. Thirdly, it ſerues to ſtirre vp others to praife God for ſuch Chriſtians as they ſee to bee freed from that woſull eſtate, after the example of *Paul*, *Rom.* 6, 16. and almoſt in the beginning of all his Epistles. Fourthly, it ſerues to confute all ſuch (whether *Pelagians* or *Papiſts*) which doe aſcribe the leaſt power to a naturall man, either to thinke well, or to merite ought with God; for what good either will or worke can be in ſuch as bee neither beloued nor people, till Chriſt call and change them? Laſtly, here is a warning to all ſuch as doe not finde themſelues truly called, to make haſte out of this dolefull eſtate, giuing their eyes no ſlumber, nor reſt to their eye-lids, till they finde reſt to their ſoules.

**TIM.** What other doctrine from this Text?

**SILAS.** That bliſſefull is the condition of ſuch as are called to Chriſt Ieſus, and endowed with his faith and Spirit; becauſe ſuch as be called to Chriſt and beloued of God, are exalted to bee his people and children, which is the greateſt dignity and bliſſe in the whole world.

*2. Doct.*

**TIM.** How doe yee proue this Doctrine?

**SIL.** Firſt, by Scripture, *Pſal.* 144, 15. *Blessed are the people whoſe God is the Lord.* *Iohn* 1, 12. *To them that beleene in him, there is giuen this dignity, to bee called the ſonnes of God,* *1 Iohn* 3, 1. Secondly, by reaſon; for firſt, Gods children are Chriſts brethren, *Heb.* 2, 12. and Gods heires, *Rom.* 8, 18. Secondly, they haue their ſins fully forgien them, *Rom.* 4, 4, 5. *Pſal.* 32, 1. Thirdly, they haue the bleſſing of beleeuing hearts, *Luke* 1. Fourthly, they are led by the Spirit of ſanctification, which ſils them with the feare of God, and godly vp-rightneſſe of life, *Pſal.* 112, 1. and 119, 1. *Rom.* 8, 9. Fifthly, if croſſes and troubles come, they are ſupported and com-

*Prooue.*

*Reason.*

forted vnder them, & reape much good by them, John 14. Rom. 8, 28. Sixtly, the Angels are their seruants, Heb. 1 14. and al creatures are at league with them, Hosea 2, 18. Scuenthly, they are freed from the power of sinne, diuell, death, and hell, and all their enemies, Luke 1, 74. Rom 6, 7. Acts 26, 26. Thirdly, comparisons of Scripture proueth this point; as of a tree standing by the Ri- uers of waters, planted in Gods house, set vpon a Rocke; of a Prince and a King full of riches and glory; of an Oliue, and of a Vine, Psal. 45, and 92, 21, 13. Math. 7, 24. John 15. Rom. 11, 17.

TIM. *What profit of this doctrine?*

SILAS. First, it reprocues such as speake basely of Gods children. Secondly, it warneth vs of the great danger of such as offer them any wrong in word or deed: also what blessings are ouer their heads which kindly entreate them. Mat. 10, 42. and 25, 40. Thirdly, it exhorteth Gods children by remembrance of their great dignity, to beare the crosse patiently, to flye sinne carefully, to liue holily and iustly. And lastly, it must encrease and double the praises of the faithfull, who be by grace set in such an happy estate.

TIM. *How canst bee saide of the same persons, that they were a people and no people, that they were beloued and not beloued?*

SILAS. The Scripture speakes of Gods elect sometimes according to their predestination, and sometimes according to their present estate. Secondly, their present estate being two-fold, either in corruption and grace one succeeding the other; in regard thereof, they are sometimes beloued and not beloued, according to the diuersity of times and conditions.

TIM. *Why is God called the liuing God?*

SILAS. Because God liueth of and by himselfe eternally, and is the author of life to all which liue, Acts 17, 28. which shewes Idols to be no Gods, and the Sacrament not to be God; for they neither liue, nor infuse life into

other, nor can preferue themselves from violation.

TIM. *How comes it that while the Iewes were Gods people, the Gentiles were not; and now the Gentiles bee, the Iewes are not?*

SILAS. O the deepenesse of the wisdom & knowledge of God! how are his waies past finding out, for who hath knowne the minde of the Lord, or to whom hath he told this counsell?

#### DIALOGVE XVIII.

Verses 27, 28, 29.

*Also Esayas cryeth concerning Israel, Though the number of the children of Israel, were as the sand of the sea, yet shall but a remnant bee saued; for hee will make his account and gather it into a short summe with righteousness; for the Lord will make a short account in the earth. And as Esayas saide before, Except the Lord had left vs a seede, we had bene made as Sodome, and had bene like to Gomorrah.*

TIMOTHEVS.

VV *What is the purpose of this Text?*

SILAS. Having proued the calling of the Gentiles by the testimony of Hosea, now he doth the like touching the Iewes; whose calling to Christ hee proues by the testimonies of Esayas, Chap. 10, 22. and 1, 9.

TIM. *What is the summe of this Text?*

SILAS. That of the Iewes some few only were called to Christ, the most part of them being reiected, according as God had from euerlasting determined. For the Apostle reasons here from the effects to the cause: Few called, therefore few chosen.

TIM. *What bee the parts of this Text?*

SILAS. Two: First, hee teacheth, that a small number of the Iewes were saued, verse 27. 28. Secondly, the reason hereof, Gods mercy, verse 29.

TIM. *What is meant here by [Crying?]*

SILAS.

SILAS. A plaime and earnest speaking the truth without feare or fainting.

TIM. *What is to bee learned from hence?*

SIL. That the Ministers of Christ must boldly and distinctly declare the minde of God, Esay 58, 1. Hence is *Iohn Baptist* called a cryer, Mat. 3, 3. It is a speech borrowed from common cryers in Cities, who so speake as they may be heard of all. Thus Christ spake, for he lift vp his voyce, Iohn 7, 37. The reasons hereof be, first, the commandement of God, Esay 58. Secondly, the example of Christ and the Prophets, Iohn 7. Thirdly, this manner of teaching stirres vp and quickens attention. Fourthly, it helpes the vnderstanding, causing things sooner to be vnderstood and perceiued. Fifthly, the vntoward rebellion of mans heart, requires such plainnesse and earnestnesse to humble and tame it.

TIM. *What is the vse of this point?*

SILAS. It reproues such Teachers as suppress their voyces. The other extreame is, too much to exalt it. Secondly, it warneth hearers to loue such vehemency, seeing their owne dulnesse needs it.

TIM. *What is meant by the sand of the Sea?*

SILAS. The exceeding great number of the Iewes, beeing for multitude like to the sand of the Sea, as God promised *Abraham*, Gen. 15.

TIM. *What is meant by [remnant?]*

SILAS. It is a speech borrowed from Tradesmen, who cut out a whole cloath, till onely a little peece bee left, which they call a remnant or remainder: by which is meant a very few and small number of the Iewes, as it were an handfull, shall be called.

TIM. *What signifies [saued?]*

SILAS. It signifieth deliuerance from bodily and spirituall dangers.

TIM. *Of what times did Esayas speake this?*

SILAS. First, of the times of *Exile*, when all *Iuda* beeing ouer-run by the *Assyrians*, onely *Ierusalem* was spared. Secondly, of the times of the deliue-

rance out of *Chaldea*, when most of the Iewes tarried behinde, and fewest returned home; many dyed in *Babylon*, others willingly abode there. But the Prophet hath yet a further relation, (namely) vnto the times of Grace, when the greatest number of the Iewes spurned against the Gospell, some few onely receiued it. Those externall redemptions and deliuerances being Types of the spirituall.

TIM. *What is the doctrine from hence?*

SILAS. That though the Nation of the Iewes were full of people, yet the greatest number of them should not be deliuered from eternall destruction. The reasons hereof bee, first, their generall vnkindnesse and vnthankfulnesse, deseruing it, Rom. 10, 21. also verse 2. Secondly, God had decreed to call & saue but a few of them; as appeareth by the latter part of this prophesie, verse 28. For to make his account, and gather it into a short summe, signifies not onely that God would lessen the number of the Iewes, but that hee did it out of his fore-appointment, his election and reprobation bearing the whole sway and stroke in this thing. For more could not bee called and saued then were elect: d, and these were not many.

TIM. *What is the vse of this Doctrine?*

SILAS. First, that euen in the visible Church all are not elect, yea that the reprobates doe in number exceed the elect. Secondly, that we must not be offended with the fewnesse of the godly, and great heapes of the vngodly, for such was the estate of Gods people vnder the Law. Thirdly, it teacheth, that multitudes bee no markes of the visible Church: in all societies for the most part, the best number is the least, and the greatest the worst.

TIM. *What is meant by the Lord of Hosts?*

SILAS. The mighty God, whose hostis all creatures bee, executing his will, as Souldiers the wil of their Capitaine.

TIM. *What doth Seede signifie?*

SIL.

**SILAS.** A small number reserved, as a little seede Come out of a great heape; that which is chosen for seede, is much lesse then the whole crop.

**TIM.** *What learne wee by this comparison?*

**SILAS.** First, that Gods elect bee a precious people, as the seede Come is the best graine, 1 Pet. 2, 9. which must engender in them a loue and comfort of their excellent estate euen vnder the Crosse; and in others a reuerence towards them, and it condemnes the world which iudge basely of them. Secondly, we learne that the godly are exceeding fruitfull, as seede brings forth some thirty, some sixty, some an hundred fold: a few Apostles conuerted whole Nations to Christ, Acts 2, 41. Col. 1, 7, 8. Rom. 1. Thirdly, the number of the elect, is the smallest number. It is very great considered simply. Reuel. 7, 9. but small in respect of the damned, Luke 12, 32.

**TIM.** *What use of this last point?*

**SILAS.** It admonisheth all men to strue most earnestly to finde themselves amongst this little flocke, and to ioyne rather with a few that liue well, then to do ill with a multitude that ioyne together in euill.

**TIM.** *What learne wee from hence, that God is saide to haue left this seede?*

**SILAS.** To hold it for a great mercy of God, that there bee any that beleeue in him, and feare him in so generall an apostacie: as if in a deluge of water, or general fire, one house or two should be preserved in a great City.

**TIM.** *What is meant by being [like?]*

**SIL.** Vtterly to be wasted and destroyed as they were, whereof reade, Deut. 29. Gen. 18.

**TIM.** *What is our Doctrine from hence?*

**SILAS.** That Gods owne people deserued as greuous things as the Sodomites, should hee deale with them in iustice; because to other sins common to them both, they do adde contempt of grace, and most grosse vnthankfulness, in that beeing trusted with much, they render but a little. Also they haue stron-

ger and more meanes to keepe them from sinning, and so their rebellions bee more greuous. This commends Gods meruallous patience in hearing with his people, and admonisheth them of earnest and speedy repentance, least his anger breake forth, and his fire burne when none can quench it.

#### DIALOGUE XIX.

Verse 30.

*What shall we say then? That the Gentiles which followed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.*

**TIMOTHEVS.**

**W**hat is the drift of this Text?

**SIL.** To set downe more clearly by what meanes God brings both elect and not elect to their appointed ends of eternall life or death. Hereunto the Apostle is come by these degrees. First, he had said, that the promise of God depends vpon his election. Secondly, he had shewed the moving cause of election and reprobation, his owne absolute will, and most free mercy. Thirdly, hee had declared the ends of Gods predestination, the glory of his mercy, in sauing of the one, and of his power and iustice, in destroying the other. Fourthly, he had declared that the means to iudge of our election is by our effectuell calling. Lastly, that men may discern when their calling is effectuell or not (by faith or vnbeleefe) which are those two meanes whereby that high counsell of God is executed, as in this Text is plainly to be seene in the examples of the faithfull Gentiles saued, and vnfaithfull Iewes confounded.

**TIM.** *What bee the parts of this Text?*

**SIL.** Two: First, a question in these words, [*What shall we say then?*] Secondly, an answer in the rest: the answer also consists of two parts, a double proposition, and a double reason: The first proposition is, that the Gentiles found righte-

Parts.

Method.

teousnesse when they sought not for it ; the reason, because they beleeued in Christ, verse 30. Secondly, the Iewes followed after righteousness, but found it not; the reason, because they beleeued not in Christ, but would bee righteous by their owne workes, verse 31, 32.

**TIM.** *What signifies these words [What shall we say?]*

Interpre-  
tation.

**SIL.** It is thus much : Shall we condemne God of vnrighteousnesse for reiecting so many Iewes that studied to please him, and were his people, calling the Gentiles that were Idolators and leud liuers, and none of his people?

**TIM.** *What are we to learne from these words?*

1. Doct.

**SIL.** Two things : First, that mans corrupt reason will haue alwayes something to object against Gods truth : for Paul had firmly proued both the calling of the Gentiles, and the generall reiection of the Iewes by the Scripture; and yet see how reason still goes on, to iangle and quarrell. Therefore let men pray God to reforme their reason, for it is an enemy of Gods wisdom, till grace haue renewed it, Rom. 8, 8. and 12 2.

2. Doct.

Secondly, from hence we may learne, that the Ministers of Christ must be able to fore-see what carnall men can say against the truth, and to stoppe their mouthes; this being one part of their function, to conuince gainesayers.

**TIM.** *Now come to the first part of the answer touching the Gentiles, and tell vs what is meant by the [Gentiles?]*

**SIL.** All people of the world which were not Iewes.

**TIM.** *What is meant by [righteousnesse?]*

**SIL.** The perfect iustice of workes which God requires in his Law, or the performance of all such duties perfectly, as the Law commands.

**TIM.** *In what sense are they said not to haue followed it?*

**SILAS.** They neither loued nor cared for, nor practised iust and righteous workes. This may appeare, first, in that they could not, because they were ignorant of Moses Law, much more igno-

rant were they of the righteousness of Christ. Secondly, as for the Law of nature, they were also transgressors of that, being both lewd liuers, and Idolators. See Rom. 1, 20, 21, 22, &c. Ephes. 2, 1, 2. Also Chap. 4, 18, 19, &c.

**TIM.** *Yea, but in the second of the Romanes, Paul saith; that they did the things of the Law by nature?*

**SIL.** True : if we respect the outward discipline and government of the common wealth; for they commanded and rewarded many vertues, they forbade and punished many vices, as theft, murder, adultery, &c. But touching their priuate life, they were for the most part very vicious, and enemies to all honesty, resisting Christ his Gospell, and Apostles. And this is that which is meant here (euen more then is said) that they followed not, that is, they fled from it and abhorred it, and stroue against it.

**TIM.** *What doctrine from hence?*

Doctrine.

**SIL.** First, we learne, that all men before grace are vnrighteous, and thereby guilty of wrath. Secondly, that in mans will naturally, there can be no power to moue him to that which is good, for it carries him directly to that which is against the Law: much lesse can men before grace merit *ex congruo*. Thirdly, that faith (touching the beginning of it) is in no wise from man himselfe, for it is giuen : for wee can make our selues no more able to beleue, then we can make our selues to liue : for we liue to God by faith, and till then we are dead. Lastly, from hence we learne, that predestination is a most powerfull thing, because it brings to a calling, to faith, to Christ, and to saluation, euen those which thinke vpon nothing lesse, nay euen those which do striaue against it; as these Gentiles heere named, and the Theefe on the Crosse, and Paul and Manasses, and innumerable others.

**TIM.** *What use is to be made of this last point?*

**SILAS.** It teacheth vs, that neither willing nor running, purpose nor endeavour, can get a man to be a beleuer: though men doe their parts. yet all depends vpon the grace of God, which

we

we see euen without any labour conferreth grace and righteousness, there where God pleaseth so giue it. Secondly, it comforteth great sinners, and helpeth them against despaire; because neither multitude nor greatnesse of sins, nor long continuance in them, nor all the power of Sathan, shall hinder the conuersion of any who belong to Gods election. Thirdly, it stirreth vp the godly, to consider whence they haue all graces which they inioy; namely, from Gods eternall and powerfull mercy, which serueth both for humbling them, and mouing them to hearty thankfulness.

*TIM. What is meant by [attaine?]*

*SILAS.* To apprehend, lay hold on, and receiue some thing giuen.

*TIM. What signifies [Righteousnesse?]*

*Interpretation.*

*SIL.* That perfect iustice of Christ, which he wrought in his owne person, by his owne sufferings and doings, which consists in remission of sinnes, and imputation of his obedience. See Rom. 3.

*TIM. But is not this absurd, that the Gentiles which were vnrighteous should receiue righteousness?*

*SILAS.* No, because they had faith to receiue Christ, who is the end of the Law for righteousness, to all that beleeue in him, Rom. 10, 4.

*TIM. But how can righteousness and vnrighteousnesse meet together in one person?*

*SILAS.* Very well: the righteousness of faith may be found in him who wants the righteousness of workes: howbeit, when the righteousness of faith comes, a mans owne vnrighteousnesse is done away, as touching the guilt of it; and the Spirit begins a righteous life in them, that they may in some measure thinke and do righteous things.

*TIM. What doctrines are wee to gather from these last words?*

*Doctrine.*

*SILAS.* That the righteousness of Christ, and the guilt of faith, doe differ the one from the other; for faith is wrought in vs by Gods guilt, as a hand to take it, the righteousness of Christ

stickes in his owne person as in the subject, purchased by his death and obedience. Also this is perfect appeasing Gods wrath, the other is vnperfect needing Gods pardon. Secondly from hence we learne, that seeing the iustice of Christ is receiued, therefore it is bestowed as a free gift, not by merite of workes. Thirdly, we learne that the iustice whereby we are righteous before God, is no inherent quality in our selues, because it comes from without vs, namely from Christs obedience imputed to faith; faith findes none in vs, but borrowes of Christ.

*2. Doct.*

*TIM. What is the use of this last point of doctrine?*

*SIL.* It confutes the Papists, who seeke perfect righteousness by their owne workes proceeding from faith. Secondly, it humbles and giues from vs the whole glory of our righteousness to Christ from whence wee take it, as a poore begger an almes from a bountifull rich King.

*TIM. What other thing learne wee hence?*

*SILAS.* Here is a notable place to proue, that all elect sinners are iustified by grace, euen by faith in Christ, without the workes of the Law; for it was giuen to the Gentiles who had no good workes, onely because they beleeued. Lastly, such as are endued with a liuely faith, may thereby be certaine of their owne election, iustification, and saluation by Christ. For euery beleeuer knowes himselfe to be iustified, and hee that is iustified knowes that he is elect, and he that is elect must needs be saued, because Gods decree is vnchangeable. Therefore hee that once knowes his owne faith, may thereby be confident and sure of eternall life, according to the tenour of the Gospell, euery where promising life euerlasting to faith: therefore to him who can truly say, I beleeue, the truth will tell him, thou art iust by Christ, and must liue for euer with him. The certainty then of election is no where to be found but in the Gospell.

*DIAL.*

DIALOGUE XX.

Verſes 31, 32.

*But Iſrael which followed the Law of righteousneſſe, could not attaine vnto the Law of righteousneſſe. Wherefore? becauſe they ſought in not by faith, but as it were by the workes of the Law.*

TIMOTHEVS.

**W**hat is the ſumme of this Text?

SIL. It contains the ſecond part of *Pauls* answer vnto the queſtion moued in the thirtieth verſe, and it conſiſts in two things: Firſt, in a propoſition, which is this; that the Iewes though they followed righteousneſſe found it not. The ſecond part contains the reaſons hereof, which bee two: the one is, becauſe they ſought it not by faith; the other is, becauſe they ſought it by workes.

TIM. What is meant heere by [*Iſrael* ?]

SILAS. The Iewes who deſcended from *Iacob*, who was called *Iſrael*.

TIM. What is meant by [*The Law of righteousneſſe* ?]

SILAS. The righteousneſſe of the Law, or thoſe righteous workes which the Law preſcribeth to bee done perfectly, and promiſed life to the doers of them.

TIM. What ſigniſieth [*followed* ?]

SILAS. An earneſt deſire and endeavour to doe thoſe workes: it is a ſpeech borrowed from ſuch as runne in a race, which ſtrive hard to come to the goale. So were theſe Iewes very zealous of the Law to keepe it, *Acts* 22, 3. and as *Paul* witneſſeth of himſelfe, *Phil.* 3 6.

TIM. What is meant by [*Not attaining* ?]

SILAS. It is a ſpeech borrowed from runners, which come not to the goale though they ſtrive towards it; ſo theſe Iewes, though they intended to follow the rule of the Law, which teacheth a perfect righteousneſſe, yet they were neuer able to come at it.

TIM. What Doctrine ariſeth from

this whole verſe?

SILAS. That ſuch as ſeek to bee iuſtified by their owne workes, ſhall neuer finde righteousneſſe: for the Iewes here ſpoken of, ſought to bee righteous by doing the Law, and yet could not attaine vnto the righteousneſſe of the Law.

TIM. But this is ſtrange, that they ſhould not finde which ſeek, and yet the Scripture promiſeth, that ſuch as ſeek ſhall finde?

SIL. Indeepe it is ſtrange, euen a Paradox to naturall reaſon, but the cauſe will appeare to bee, that they ſought amiſſe: as men may pray and not obtaine, becauſe they pray amiſſe; ſo men may follow righteousneſſe, and yet not get it, if they ſeek amiſſe.

TIM. Yet ſhow me why they that endeavour to do righteousneſſe, ſhould not haue that righteousneſſe which the Law requires?

SIL. Becauſe the Law ſets forth ſuch a righteousneſſe as no meere man is able to performe. It is certaine, could any man performe the Law perfectly, it would make him righteous and giue him eternall life, as it is written; *Do this and live*, *Gal.* 3, 12. *Leuit.* 18, 8. But this abſolute perfection of the Law, can no fleſh attaine vnto, no not Gods owne regenerate Children when they are at the beſt; for if *We ſay wee haue no ſinne, we are Lyes*, 1 *Iohn* 1, 10. There is an impoſſibility of keeping thoſe two commandements, *To loue with all the heart, and not to luſt*. Hence it is, that men eaſily miſſe of that righteousneſſe, which yet they may much ſweat for, and take exceeding paines to haue it againe. There is yet another cauſe why they may miſſe of it, although they labour much for it; becauſe none can ſeek to be ſaued by their owne workes, without contempt of Chriſt, in whom alone true righteousneſſe is to be found; for if one do but once thinke that hee may be ſaued by his owne doings, it argues that that man doth iudge himſelfe to ſtand in no need of Chriſts doings and ſufferings, and ſo he makes the death of Chriſt voyd and fruſtrate, *Gal.* 2, 21.

Ddd TIM.

Doctrine.

Summe.

Parts.

Interpretation.

Use.

TIM. *What use hereof?*

SILAS. First, it teacheth how miserable superstitious Papists and blinde Protestants are; for they looking to haue Gods fauour and euerlasting life by their owne deseruings, they are most sure to loose and forgoe it. These are vnder a double misery; first, that they neuer get the righteousnesse that they strue for; and besides that, they loose that true and perfect righteousnesse of Christ. Secondly, it confutes the Papists, who teach the keeping of the Law to be possible, for then were righteousnesse to bee attained by our doing the law. Thirdly, it humbles the godly to consider that how many or good soeuer their workes bee, yet they come farre short of righteousnesse, and therefore they must be forced to say; *Lord enter not into iudgement with thy seruant, for no flesh is righteous in thy sight. Psalme 143, 2.*

TIM. *Is there not some other thing to be learned from this verse?*

2. Doct.

SILAS. Yes, euen this: that the prouidence of God is wonderful, bestowing righteousnesse and eternall life vpon his elect ones. The reason hereof is, because he bestowes it on such as neuer intended it; and kept it from such as much laboured for it.

Reason.

TIM. *What use of this point?*

Use.

SILAS. It serues exceedingly to extoll the grace of God, of which alone it cometh that men are iustified and saued. Secondly, it greatly humbles the pride of mans heart, by thinking that whatsoeuer they do for their owne saluation, yet nothing is to bee attributed vnto their owne deeds.

A doubt.

TIM. *Yet are not all men bound to do what lies in them, to get righteousnesse and life?*

Solution.

SILAS. Yes verily: both for the commandement sake that bids them strue, and for the promise sake which is made to seekers and knockers. Thirdly, because this is enough to condemne a man, if he faile of doing his owne part in procuring his owne saluation. And lastly, because God doth not vsually bestow his grace and Spirit vpon the se-

cure, snorting and idle, but vpon the painefull and carefull Christian; as hee giues his earthly blessing to the diligent hand, and not to the slothfull. Notwithstanding all this, God is not moued by any thing that we do to call and iustifie vs: but it is onely out of his owne good pleasure and mercy: and therefore none haue cause to glory or reioyce, saue onely in this, that they know him to be their mercifull Father, Ier. 9, 2. and that themselves when they haue done all they can, are vnworthy of any thing. Luke 17, 10.

TIM. *What is it to seeke righteousnesse by faith?*

3. Doct.

SILAS. To study and desire to become righteous by beleeuing in Christ.

TIM. *What is our doctrine from hence?*

SIL. That the onely way to finde righteousnesse, is to seeke it by faith: the reasons bee; first, the commandement of God. Secondly, his promise, *The iust shall liue by faith*, Rom. 1, 17. Thirdly, because the perfect righteousnesse of the Law is not to bee found out of Christ, and he is not otherwise to bee had then by faith, by which he dwells in our hearts, Ephes. 3, 17. Fourthly, no man can liue and do so righteously, but that he must neede remission of sinnes, because there still will bee something vnperfect; and all Scriptures teach, that forgiveness of sinne is not to bee had, but by faith, Acts 10, 43. Therefore faith onely is that which iustifies the elect sinners before God, as charity doth it before men.

TIM. *What use of this point?*

Use.

SIL. It reprobates such as dislike the doctrine of righteousnesse by faith onely, directly, or indirectly, saying it is too much taught, and that the teaching of it doth much hurt: these bee ignorant speeches. Secondly, it teacheth vs the high and ready way how to seeke righteousnesse, (namely) by beleeuing, that we are vnrighteous in our selues, and no righteousnes to be found but in Christ, and in comparison of him, to iudge all our workes to be dung, Phil. 3, 8. That therefore euery Christians duty is as he desires

desires to be righteous and to be saued, that hee get this precious giuft of faith, without the which, no iustification nor life can be had.

**T I M.** *What is meant by the workes of the Law?*

**S I L A S.** The merit and desert of workes, as in all places where workes are set against faith, or grace, or Christ; there they signifie merit, and not barely the doing of a good worke, as a fruite of faith.

**T I M.** *What is our doctrine from hence?*

**S I L A S.** That our owne workes do not merit righteousness and eternall life. This is true, as well of those workes which are done of grace, as those which are done of naturall strength. For of all workes the Apostle affirmes, that hee that seekes righteousness by them, can neuer haue it. Againe, euen these Iewes did not diuide workes from grace: as in the example of the Pharisee, who confesseth his workes to come of Gods grace, and yet could not be iustified by his owne workes. For sinners are first iustified, before they can do any thing pleasing to God. Good workes follow a person already iustified, but they go not afore, as a cause of iustification.

DIALOGVE XXI.

Verles 32,33.

*For they stumbled at the stumbling stone, as it is written, Behold I lay in Sion a stumbling stone, and a rocke to make men fall, and every one that beleueneth in him shall not be ashamed.*

**T I M O T H E V S.**

**W** *What is the drift of this Text?*

**S I L.** To giue a reason why the Iewes beleueed not in Christ, which is this: because Christ became to them a stone to stumble at, that is, they were offended at him, therefore they would not beleue in him, but wilfully refused him, and crucified him as an euill doer. This is proued by two testimonies out

of the Prophet Esay, as Chap. 8, 14. and Chap. 28, 16. in which places God did foretell this thing, so as it comes not by chance, but by Gods providence.

**T I M.** *What things are wee to note out of these Testimonies generally?*

**S I L A S.** These things: First, who laide this stone, to wit, God, [*I lay.*] Secondly, who is this stumbling stone; Christ in whom wee are to beleue. Thirdly, where it is laide, [*In Sion the visible Church.*] Fourthly, to what end it is laide, to stumble at it. Fifthly, what it is to stumble at this stone; not to beleue in Christ. Sixthly, what will be the condition of such, euen shame and euertlasting confusion, set out by the contrary; for they shall not bee ashamed but saued, which do trust in him.

**T I M.** *Come to the Interpretation of the words, and tell us who are these [They?]*

**S I L A S.** Such as be called *Israelites*, verie 3. that is, the people of the Iewes, which liued in the time of Christ and his Apostles.

**T I M.** *What is meant by the [stumbling stone?]*

**S I L.** Christ, as *Peter* expounds it, 1 Pet 2, 6. where the prophesie of *Esay* is applied to Christ. Christ is a stumbling stone, not properly of his owne nature: for so he is a precious stone, a corner stone, a stone of Triall; but accidentally by the fault of men, which through wilfull blindness stumble at him, and so take hurt; not actiuelly to make men stumble; but passiuelly, because men fall and dash themselves against him.

**T I M.** *What is it to stumble at this stone?*

**S I L.** To take offence and bee hindered in the way of their saluation, or to be made the worse: this the Iewes did not iustly but vniustly, so as it was an offence not giuen, but taken.

**T I M.** *What things were there in Christ, where-with they might take offence?*

**S I L.** First, the outward vilenesse of his person, being to see to a meane contemptible man, Esay 53, 2. Secondly,

Parts.

4. Doct.

Reason.

ly, the base condition of his kingdome being without worldly estate and glory, Iohn 18, 36. Thirdly, the povertry of his Disciples and followers, beeing Fishers and other tradesmen, Mat. 4, 18. Fourthly, his conversation, because hee kept company with sinners, Mat. 9, 10. Fifthly, his doctrine, because he reprov'd their superstition, couetousnesse, and hypocrisie, Luke 16. Mat. 23. teaching that remission of finnes and eternall life is not to be got by observing of *Moses Law*, but by beleeuing in him and in his Father. Lastly, they reproached at his humane nature, saying; he was a friend to Publicans and sinners, so his diuine nature too, saying he cast out Diuels by Belzebul Prince of diuels, Mat. 12. So deepe offence they tooke at Christ in the former respects, that in stead of beleeuing in him, they blasphemed him, and rayled against him.

**T I M.** *What doctrine is to bee learned from these first words, [they stumbled &c. ?]*

1. Doct.

**S I L A S.** That there are two sorts of offences, one giuen, another taken, when men hinder their owne saluation by taking an offence, when no iust cause is giuen. Secondly, as none must giue offence to others, so men must beware how they take any offence; the reason is, because a woe is due to such as vniustly take offence: *Woe bee vnto the world because of offences*, Mat. 18. yet greater punishment belongs to such by whom the offence cometh. Thirdly, such as take offence do hurt their owne saluation, and hinder their course of godlinesse; as a man which stumbleth at a stone through ouer sight, which hee might auoyde, hindreth his race and loseth the price: so by offences taken, our proceeding in godlinesse is stayed and interrupted or broken off.

**T I M.** *What vse of this point ?*

**S I L A S.** It serues to warne all to get strength and wisdom that they be not turned out of the way, with euery light matter, or with euery occasion or shew of offence. Secondly, it serues to reprove such as easily giue ouer their profession or care of well doing, when

no cause is ministred, but like the Iewes are troubled and hindred in their Christian race, for the fewnesse or meannesse of true professors; or for the simplicity of the Ministers, or of their preaching, or for the doctrine sake which they teach, and because other Ministers or Magistrates doe their duties: to fall at such things as should strengthen and builde vs vp, is a signe of great weaknesse: they are mexcusable who cannot resist an offence giuen, but to draw and pull offences to our selues when none are giuen, this is intollerable.

**T I M.** *What other doctrine from verse 32 ?*

**S I L A S.** That the truth must still be vrged, though wicked men be offended at the word, the Apostles did not forbear to preach the Gospel of Christ, though the Iewes were offended at it, and persecuted both Christ & the preachers of it; so did Christ proceed in his office, though Pharises, false Prophets and wicked men were displeased and vrged, so must Christs Ministers do.

**T I M.** *Who bee they which stumble at the doctrine of Christ now ?*

**S I L A S.** Two sorts especially: First, wicked liuers. Secondly, Popish and superstitious persons, who barke like dogs against the wholesome words of Christ; as free and absolute predestination, free iustification by faith, at the bondage of mans will to goodnesse, at the doctrine of the Sacraments, that grace is not tyed to them, but sealed by them.

**T I M.** *Must still Gods Ministers for all this goe forward to preach, and the people to professe these and such like truthe ?*

**S I L A S.** They must so, after the example of Christ, the Prophets, and Apostles: alio God hath commanded vs to preach, and hath put the office vpon vs; and therefore woe to vs if wee doe it not. Lastly, when the men stumble at the doctrine, or meekely receiue it, yet it is still a sweete fauour to God, even when it is a fauour to death, as well as when it is a fauour to life.

**T I M.** *What vse of this point ?*

**S I L.**

2. Doct.

Reason.

**SILAS.** It giueth admoniſhion to Miniſters and people, not to faint or go on leſſe courageouſly in their holy religion becauſe of ſcandals, which bee as riſe as ſtones in the ſtreetes, or blockes in the high way; and thus will God try our ſtability.

**TIM.** *But what elſe is to be learned from hence?*

**SILAS.** That the force of incredulity is ſuch as can alter the nature of things, and make Chriſt, the Word, Sacraments, Miniſters, creatures, and benefits, yea, God himſelfe (who al be good) to become occasions of the greateſt euill. As nothing is ſo euill but Gods infinite goodneſſe and wiſedome can draw good out of it; as out of man fall, and *Iudas* treaſon, and the *Jewes* abiection: ſo nothing is ſo good, but mans ſin can make it pernicious and hurtfull to him, euen Chriſt to bee a ſtumbling ſtone.

**TIM.** *What learne wee by this, that God laiſe this ſtone?*

**SILAS.** That nothing falleth out in the world or in the Church, but by the decree and appointment of God.

**TIM.** *What doth this teach vs, that this ſtone is laiſe in Syon, in the viſible Church?*

**SILAS.** That more miſerable is the caſe of vnbeleeuing Chriſtians, then of other Infidels; becauſe by falling on Chriſt, they deſerue to haue him fall vp-on them with more weight of vengeance: they which heare the doctrine of Chriſt, and receiue it not, haue the greater ſinne, *Iohn 9, 41. Iames 3, 2. Woe Corazin, &c. And it ſhall be eaſier for Sodome then for Capernaum.*

**TIM.** *But was this Gods purpoſe to make men ſtumble, by laying this ſtone in their way?*

**SILAS.** God indeed had ſet Chriſt, to be the riſing and fall of many, *Luke 2, 34.* A ſtone precious to ſuch as beleue, but a rocke of offence to diſobedient ones, *1 Pet. 2, 6.* But this is to be imputed to the wickedneſſe of men, who turne to their deſtruction, that which might haue bene for their

wealth; howbeit this is certaine, that howſoeuer God delight not in the ſtumbling and vnbeleefe of reprobates, (as their contumacy is a ſinne,) yet as it is a puniſhment of former finnes, and a meane to manifeſt his iuſtice, hee hath willed and determined it.

**TIM.** *What more is to be learned from verſe 33?*

**SILAS.** That vnbeleeuers are in a moſt miſerable caſe, becauſe they reſuſe Chriſt, out of whom nothing is to be lookt for, but conſuſion and death eternall. Secondly, that moſt happy are ſuch as haue found mercy to beleue, becauſe they ſhall enioy the thing in which they do beleue, and therefore ſhall not bee put to conſuſion. Whereas ſuch as through vnbeleefe make haſt to be iuſtified by their owne merites, ſhall miſſe of true righteouſneſſe, whereof will follow extreame conſuſion. Men which run headlongly without looking what is in their way, doe ſtumble and take harme, yea ſometime to their vndoing. So it ſareth with all vnbeleeuing perſons, which haſten vnto ſaluation by their owne running and working, not thinking of Chriſt, to become righteous through faith in him, they doe miſſe of that they ſhot and aymed at, and meeete with extreame conſuſion. Finally, once for all Inote it, that in the diſputation of righteouſneſſe by workes; or by faith, here in the end of this Chapter, and in the beginning of the next, as in verſe 3. and in the 3, 4, 5. Chapters of this Epistle, it is at any hand to be taken heed of, that wee vnderſtand no other faith but that which worketh by charity, *Gal. 5.* which purifieth the heart, *Acts 15, 9.* which hath vertue and godlineſſe ioyned with it, *2 Pet. 1, 6, 7.* which hath repentance for a neceſſary companion and fruit, *Acts 20, 21.* which is ſhewed by workes, *Iames 2, 18.* For though we teach that onely faith iuſtifieth, yet this iuſtifying faith is not alone, but as a Queene, is attended with a traine of Chriſtian graces. As I obſerue this in behalfe of the Papiſts, which faiſly charge vs to ſet forth to the people in our bookes and Sermons, a bare, barren,

*Note.*

ren,

ren, idle, and dead faith; so in regard of certaine other Hereticks, *Seruius* executed at *Geneua*, and *Sorinus*, and *Harminius*, *Bertius*, who of late troubled the Churches in *Holland* and *Zeland*. I further note that we eschue (as a Shelve or Rocke) their dangerous (if not blasphemous) conceits, that faith properly taken, or the act & worke of beleeuing, doth iustifie vs, and is accounted to the beleeuer for perfect righteousness with God, as if in his owne person hee had done the Law fully: which erroneous conceits crosse the exposition of all Christian Churches and Diuines, expounding this proposition (we are iustified by faith) figuratiuely. (Faith, by a Metonymie or Metalepsis, put for the obiekt Christ applied by faith) and all those plaine Scriptures which say, the obedience of one man made vs righte-

ous, Rom. 5. 19. and, Christ is made to vs of God righteousness, 1 Cor. 1. 30. and, we are made the righteousness of God in him, (not in vs, in our faith) 2. Cor. 5. 21. and Christ the end of Law, (not faith) for righteousness, Rom. 10. 4. And fighteth also with such texts as make equipolent these propositions, a man is iustified by faith, and a man is iustified by the blood of Christ, by the redemption of Christ, Rom. 3. 22, 24, 25. Lastly, it is repugnant to all sound reason; for faith (or to beleeue) it is a worke, and all workes vniuersally (both of Law and Gospell) be excluded from iustification (as workes.) Al'o it is but one part of legal iustice to beleeue God, *ergo*, not our whole iustice; yea, it is vnperfect and contaminated with ignorance, doubting, &c. How then can it absolue vs before the most iust Iudge?

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CHAP.

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## CHAP. X.

## DIALOGVE I.

Verſes 1, 2, 3.

*Brethren, my hearts desire and prayer to God for Iſrael is, that they might be ſaned. For I beare them record, that they haue the zeale of God, but not according to knowledge; for they beeing ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſneſſe of God.*

T I M O T H E Y S.



*What is the purpoſe of this preſent Chapter?*

S I L. To prooue his diſtinction of a double righteouſneſſe, firſt, by the Law: and ſecondly, by faith mentioned in the former Chapter, verſe 30, 31, and in verſes 3, 4, 5. of the Chapter. Secondly, hee intendeth to proue that the righteouſneſſe of the Law doth no whit auaille the Iewes before God, but that it is the righteouſneſſe of faith that doth ſtead vs vnto eternall life, verſes 6, 7, 8, &c. Thirdly, to ſhew that this righteouſneſſe was to bee preached and offered no leſſe to the Gentile then to the Iew, by the Apoſtolicall Miniſtry, which God appointed to bee the onely outward inſtrument of this righteouſneſſe, verſes 11, 12, 13, 14, 15, &c. Laſtly, to ſet forth the entertainment which this righteouſneſſe of faith found in the world. The Gentiles through free and effectual vocation of God receiuing it. The Iewes through vnbeleefe and obſtinacy reſuſing it; and therefore being juſtly reſuſed and reiecte of God, verſe 18, 19, &c. Into theſe four things as into parts, may this preſent Chapter be diſtinguiſhed.

T I M. *How doth the Apoſtle prepare*

*himſelfe an entrance and a way to the handling of theſe things?*

S I L A S. By a proleptis or rhetorical inſinuation, proteſting his good will towards them, and preuenting of ſuſpition and hatred towards him in the Iewes.

T I M. *Was there any iuſt cauſe or neceſſity why the Apoſtle ſhould vſe any ſuch entrance by preoccupation?*

S I L A S. Yea, very iuſt: For in the former precedent Chapter hee had proued that the promiſes of grace belonged not generally to the Iewes, being the moſt part of them reprobates; and had ſaide that they ſtumbled at the ſtumbling ſtone, verſe 33. In this Chapter he takes from them all praiſe of righteouſneſſe by the workes of the Law, (which were two things they much boaſted of, the promiſes and the Law,) alſo hee directly ſpeakes of their reiection from God. Now leaſt the Iewes ſhould aſcribe theſe diſcourſes vnto Pauls hatred of their Nation, and ſo become vnwilling to entertaine his doctrine, therefore it ſeemed very behououfull he ſhould teſtifie his good will towards them, and to pacifie their mindes that they bee not exasperated with ſuch ſharpe and harſh things as the Apoſtle wrote of.

T I M. *What leſſon are wee to learne from this Art and proceeding of the Apoſtle?*

S I L. That the Miniſters of Chriſt are ſo to ſpeake truth, as they be carefull to do it, out of louing affection; and the hearers ought to haue a good perſwaſion of their teachers good will towards them. The reaſons heereof be: Firſt, if all Chriſtians muſt reprove out of loue, much more the Miniſters of the Goſpell; becauſe it behououeth them to excell in all graces, for example ſake.

Secondly, the Spirit of the Goſpell is a Spirit of loue and compaſſion, and the Miniſters ought to bee led with this Spirit.

Thirdly,

*Doctrine.*

*Reasons.*

Thirdly, reproofes will hardly or not at all profit them, when the teachers loue is suspected, and his person hated. Lastly, it is a very good preparation for the hearers to be forestalled and possessed with a good opinion of the teachers good will towards them, as Physicians by sweetning bitter potions, make the patient y willing to take it. And Rhetoricians being to speake of vnpleasant things, will first mollifie their mindes, and win their good will by some artificiall insinuation: so ought Preachers to do much more as occasion and cause requires, by how much it imports him and his flocke, the more that his hearers thinke well of him. And if the Scorpion will first lay fast hold on them with his claw, whom he purposeth to strike with his tayle, then ought much more they to imbrace them by loue, whom they cure by reproofe.

**TIM.** *What profit is to bee made of this lesson?*

**SILAS.** It teacheth that Ministers haue neede of great wisedome to discern their hearers, and that also which they teach, that they may know what it is that is likely to giue offence, also when to vse friendly admonitions and sharpe reprehensions. Secondly, to teach that Ministers ought to be endowed with a spirit of singular loue, and to expresse good will euen to such as are contrary minded, so long as there is any hope for to winne them. Thirdly, that they ought to haue an vpriight heart, that in shewing loue and preuenting offence, they may not conceale any truth, or smoothe any vice, out of flattery and desire to please man. Fourthly, here is a reprehension to such as will be Ministers, and yet altogether lacke these graces, as if a lame man would attempt to runne, and a blinde man to take vpon him to be a guide. Lastly, here is an admonition to all hearers, to striue in themselves against all suspicion, that their teachers exhort and reprove out of hatred of them; as they would euer desire to take any profit by their labours. For we are very apt to mistrust, and Satan by his suggestions will drop into vs ill affecti-

ons, and therefore looke to it, and put away ieaousie.

**TIM.** *Come wee now to the Text, and tell vs what bee the parts of his prophesie?*

**SILAS.** These foure: First, hee protests his good will towards them. Secondly, he prooues it by an argument from the effect, (to wit) his earnest prayer for their conuersion and saluation, verse 1. Thirdly, he mentioneth the engendering cause of his loue towards them, (to wit) their zeale of God. Fourthly, hee reherketh three faults in their zeale. First, ignorance. Secondly, spirituall pride. Thirdly, obstinate contempt of the grace of Christ, verse 3.

**TIM.** *In what sense doth he call them brethren?*

**SILAS.** Because they were his kinsmen by naturall generation, see Rom. 9, 3. Thus he calleth them, that he might both expresse and excite good will, and prouoke readinesse to heare and beleue him.

**TIM.** *What is meant by hearts desire?*

**SILAS.** Exceeding great pronenesse and readinesse of loue, or more then common, euen singular good will, such as is ioyned with delight, and exceeding great pleasure in those which are loued. For the word here vsed, is the word whereby the eternall loue of God towards the elect, is notified, as Mat 3, 17. Ephes. 1, 5. Luke 2, 14.

**TIM.** *What doctrine is to be gathered from hence?*

**SILAS.** That in all the prayers which wee make to God for our selues or others, the desire of the heart must goe before. The reasons heereof be these: First, the commandement of God, Prou. 23, 26. *My sonne giue me thy heart.* Secondly, the nature of God, who being a Spirit, will bee worshipped spiritually, with the desire of the heart, Iohn, 4, 24. Thirdly, this is the very cheefe thing in prayer, Psalme 25, 1. Marke 11, 24. Fourthly, without this, prayer cannot be seruent and vnfaigned, and therefore cannot be heard. For the promise is made vnto seruent prayers, Iames 5, 15.

Marke

Parts.

Interpretation.

2. Doct.

Reasons.

Vers.

*Mark. 11. 24.* Lastly, such prayers as come from hearty desires, are onely pleasing and acceptable to God, and they onely testifie that we haue the Spirit of God, *Rom. 8. 26, 27.*

**TIM.** *By what meanes are these desires stirred up in the hearts of Gods Children?*

**SILAS.** By the due and godly meditation: First, of the excellency of the things we pray for Secondly, of the necessitie, in that we cannot be happy if we be without them. Thirdly, of our greuous finnes, which deserue things quite contrary to the things wee doe pray for.

**TIM.** *What vse of this point?*

*Vses.*

**SILAS.** It teacheth, that the thing chiefest in prayer, is, that the heart be set on worke in sending vp good desires towards heauen, as sparkles out of a furnace. Secondly, it sheweth the true cause why that many prayers of the godly speed not, euen for that their desires are cold, and faint, and slender. Thirdly, it warneth that the prayers of the wicked are but babblings, (vaine and abominable,) because they call vpon God with their lips, the desire of their heart being farre from him, *Math. 15. 8.* Lastly, the distinction of mentall and vocall prayer is iustified by this place, and indeed no distinction in diuinity is currant but that which hath ground in the Scripture directly, or by good deduction.

**TIM.** *In that the Apostle prayeth for them what doth this teach vs?*

**SILAS.** That our Christian loue one towards snoter, doth no way more firmly manifest it selfe, then by praying one for anothers saluation. Thus *Paul* proues the truth and earnestnesse of his loue to the *Israelites*, by this duty of praying for their conuersion to Christ, that they might bee saued. Which shewes it to bee a speciall euidence of loue: yea, *Paul* did more demonstrate his loue in praying for the *Israelites* good, then when he greued for their euill; because it is more to be saued, then to be deliuered from paine. Also *Stephen* at his death witnessed his

charity by his supplication vnto God for his persecutors, *Act. 7. 60.* And Christ also manifested his deepe loue to his crucifiers, by praying God to forgiue them. Moreover, *Paul* testified his loue to all the Churches; in the beginning of his Epistles, by thanksgiuing and prayer for their faith and loue; and it cannot be, but a man must loue him heartily. for whose repentance and saluation, he heartily prayeth.

**TIM.** *Wherunto must the knowledge of this truth serue vs?*

**SILAS.** First, to reprove them for want of loue, which foreflow or forget to pray for others, or do it not for their being saued. Secondly, to coufute them of enuour, who thinke loue to consist onely or chiefly, in good speech or Almes, or other outward workes of mercy to the body. Thirdly, here is an admonition to euery one, to proue vnto himselfe, the truth of his Christian loue, by his diligent and earnest prayers for the good of others: namely, for their conuersion and saluation, which is the chiefest good. For whosoever he bee that truly loues another, doth euer aime at the good of the party loued, and especially of that which may doe them most good; and that what can it else be, but the saluation of their soules, after *Pauls* example here?

**TIM.** *But did this prayer preuaile with the Jewes, to get them all saued?*

**SILAS.** No: these words set forth not the effect, and what fruite came of his prayer, but what scope and end he propounded to his prayer; which was not earthly and temporall, but eternall good things.

**TIM.** *But why would Paul pray for them whom he knew to be cast out from God and saluation?*

**SILAS.** All were not so, and for the other he might pray, *Rom. 11. 1.* Secondly, the Nation of the Jewes were not cast out for euer; but for a time; and therefore hee might pray for the saluation of such as were to be called; *Rom. 11. 25.* This admonisheth all Christians, what things in prayer they ought especially to beg for others; and

Ecc

that

that the euent of their prayers, euen for the most excellent good, which euer endures, doth depend vpon Gods pleasure; whereof sithence wee can take no certaine knowledge, in respect of particular persons, therefore out of Christian charity, wee are to wish well to all whom God vouchsafeth the name of his people; or with this limitation, (all whom God hath giuen to Christ.)

Iohn. 17.9.

### DIALOGVE II.

#### Verse 2.

*For he beareth them record, that they haue the zeale of God, but not according vnto knowledge.*

#### TIMOTHEVS.

**W**Hat doth this verse containe?

Parts.

**SIL.** Twothings: First, the testimony of *Paul* touching the zeale of the *Iewes*, which engendred his loue towards them. The second is, a correction of his testimonie, giuing them to wit, that their zeale was erroneous and void of knowledge.

**TIM.** What do ye call zeale?

Interpret.

**SILAS.** It is a very earnest loue of something, ioyned with griefe for the hurt done to it; as the louing mother or wife doe greene for the harme done to their childe or husband.

**TIM.** What things are required vnto zeale simply considered?

**SILAS.** Three: First, a thing must be vehemently loued, for zeale is loue encreased. Secondly, a wrong (true or supposed,) is to bee offered to the thing so feruently loued. Thirdly, thereupon ariseth a great griefe conceiued, with a desire to repell the wrong. This affection of zeale in it selfe is not good or euill, but is an indifferent affection, and many times it is found in men both good and euill, for the Apostles were zealous, and so were the Pharisees; Christians were zealous, & so were the *Iewes* too, as appeareth in this Text: as now some Protestants in their way be zealous, so be many Papists.

**TIM.** What call ye the zeale of God?

**SILAS.** A great griefe of heart for some wrong done to him; his will, doctrine, worship, glory, or people; with a desire to hinder or repell the same with all our power.

**TIM.** What is meant by this, that they had the zeale of God?

**SILAS.** That they had a burning desire in their hearts, to promote the glory of God, and were grieved for hurt done to it (as they thought,) by Christ and his Apostles, and their doctrine.

**TIM.** Whether was this their zeale sinfull or no?

**SILAS.** In that they greatly affected Gods glory, and were moued with indignation for that which was done against it: thus far their zeale was good, and was both loued and commended of *Paul*: but because it was not gouerned by faith and sound knowledge, it was blinde, ignorant, and erroneous, and therefore it was vicious: for it made of Religion, error and ignorance of such things as we ought to know, and so by sinne defiled their affections and actions, which in their owne nature were good.

**TIM.** What knowledge is needfull to zeale, that it may be a right zeale?

**SIL.** A threefold knowledge: First, of the thing loued. Secondly, of the hurt done to it. Thirdly, of the end which we propound to our zeale.

**TIM.** The zeale of the *Iewes*, how did it faile in the knowledge of these three things?

**SIL.** First, they did not know the thing loued: for they rightly knew not Gods worship and glory, which they thought to stand in ceremonies and outward obseruations of the Law, and not in the faith of Christ, and obedience to the Gospell. Secondly, the wrong which they thought to be done to God by the Gospell of Christ, was but supposed, and no true reall wrong. For the preaching Christ (which out of blinde zeale they persecuted) did much aduance Gods glory, and the praise of his grace, that in his beloued Son he would free-

ly

ly accept sinners. Thirdly, they also stroue for vaine-glory and their owne praise out of selfe-loue, which they choaked with pretence of Gods glory, & so failed in the end of their zeale, as well as in the object.

**T I M.** *What Doctrine are we to gather out of this verse?*

*Doctrine.*

**S I L.** We learne first by *Pauls* example, to loue and allow of the good things which we finde euen in bad men, although they be ioyned with much sin and wickednesse. For the zeale which the *Jewes* had to God (albeit it had no knowledge to guide it) yet seeing in it selfe it was a good thing, the Apostle commends it, and beares witness to it. Christ also loued the good things which hee saw in the couetous young man that trusted in his riches, *Mark. 10. 21.* Also the Prophet *Dauid* praised many good things in *Saul*, *2 Sam. 1. 23.* though hee were a most wicked man. The Reasons hereof be: First, because euery good thing, (so farre as is good) comes of God, *Iames 1. 17.* and therefore must be loued and liked. Secondly, this is a good meanes to cherish concord and friendship among men, and the contrary stirres vp strife and hatred. Thirdly, it is iustice to giue euery man his due praise, vnto whom praise belongs, and shame vnto whom shame appertaines.

*Reasons.*

**T I M.** *What profit is to be made of this point?*

*Vse.*

**S I L.** It reprobues such sowre vncharitable men, as for some fault in others, condemne whatsoeuer good they finde in them, either not being able to distinguish the worke of God and of sinne, or by malice and enuy shutting their owne eyes, that they may not giue vertue the due praise. Secondly, it warneth all men in their iudgements and speeches of others, to keepe a moderation, so speaking of their vices (if cause require, as to reprove them for their amendment) as yet wisely and with loue, mention be made of their graces, least they be driuen away from godlinesse by too much austeritie; after the example of *Paul* here, and *1 Cor. 11. 2.*

**T I M.** *What other Doctrine of this verse?*

**S I L.** Hence we learne, that there is a two-fold zeale, one good, and another euill: the former true, being guided by knowledge; the latter dissembled, being ignorant and erroneous.

**T I M.** *What be the properties of this true and good Zeale?*

**S I L.** First, it greatly loueth nothing but that which ought to be loued. Secondly, it greueth for wrong truly and indeed done to the thing it loueth. Thirdly, it neither exceedeth the bounds of calling and charity. Fourthly, it euer affecteth and seeketh the honour of God, and not selfe-praise and vaine-glory, and opinion or applause of man. Examples of this true zeale we haue in Christ, when he whipt the buyers and sellers out of the Temple, *John 2. 15.* and of *Phineas*, when he thrust thorow both the Adulterers, euen as they were in their vncleannesse, *Numb. 25. 8, 11.* and of *Paul* and *Barnabas*, when they rent their cloathes, *Act. 14. 19.* and *Moses* when he broke the Tables, *Exod. 23.* and *Paul* for the *Corinthians*, *1 Cor. 1. 11.* and for the *Galatians*, *Gal. 4. 19.*

**T I M.** *Is not dissembled zeale contrary to the former, in all these properties?*

**S I L.** It is, and euer faileth in all or in some of these. For, besides the *Jewes* named in this Text, we haue the examples of diuers other in Scripture, as *Demetrius* his zeale for *Diana*, whom he ought not to haue loued, *Acts 19.* *Iehn* was zealous, but failed in the manner, *2 King. 10. 6.* *Paula* a Pharisee was zealous, but he loued that which he should not haue loued, (that is,) his owne righteousness, as the *Jewes* did here: and he thought Gods glory to be wronged by that by which indeed it was not wronged, but honoured rather, as the Doctrine of grace and righteousness by Faith, *Acts 2. 15.* Thus the Pharisies and many of the *Jewes*, offended in their zeale. Also the Apostles wishing Fire vpon a Towne in *Samaria*, *Luke 9. 34, 35.* failed in the end of their zeale, which was onely to ease their impatient minde, and not out of a pure affecti-

on to Gods glory, nor out of charity to their neighbour. Lastly, *Vzza* exceeded his Vocation, when he put his hand to the Arke, 2 Sam. 6. 6, 7. How do the Papists dote and are euen mad, with loue and zeale of their Strumpet, and her trumpery?

**T I M.** *What vse of this distinction?*

**S I L.** It admonisheth all to labour for zeale, but (as they desire not to sinne and offend God in their zeale) to rule it according to knowledge. There are three sorts of people that do offend about zeale, and are therefore to be reprobued: First, such as bee starke cold, hauing no zeale at all for Gods worship, doctrine, & glory. What becomes of these things, they are no whit moued, so they may enioy their worldly pleasures and profits: such a one was *Galio*, *Acts* 18. 17. The second sort bee lukewarme and indifferent ones, neither hot nor cold, as the *Laodiceans*, *Reuel.* 3. 15. and the *Israelites* halting betweene two, 1 *King.* 18. 21. The third sort are they, whose zeale is blinde, void of knowledge, and godly wisdom, being rash and intemperate in their actions, couering their owne carnall affections with the cloake and pretence of glorifying God; yea too too many bee hot in publike reformation, and yet be vnreformed priuately and in their owne persons, being no Disciplinarians at home; but rather do much hurt to the name and Gospell of Christ, and giue great scandall to the Church of God, whilst they leape without the bounds of their vocation and all Christian duty and discretion, whereof this age and Church of ours affords vs many lamentable examples, especially in Separatists. Therefore, as it behooueth all Christians to be zealous (zeale being commanded of God, *Reuel.* 3. 19. it being commended as a good thing, *Gal.* 4. 18. and as a fruit of repentance, 2 *Corinth.* 7. 11. and as a part of Christs Image, *Iohn* 2. 17.) yet let all men strue by earnest prayer, to get godly knowledge ioyned to their zeale, to go before it as a guide to conduct it, and as an eye to direct it, both in the

things to be loued, and in the manner and scope of their loue.

**T I M.** *What is the last instruction out of this verse?*

**S I L.** That a good intention is sufficient to make ones action to be good. These *Jewes* in persecuting Christ his Apostles, & their Doctrine, meant well; (for they thought that God his worship and Law, and *Moses* his seruant, to be wronged by the preaching of the Gospell; and therefore in killing the Preachers, they should do God good seruice;) yet they are blamed here by *Paul* for rash proceeding against knowledge. The reason hercofis, because a mans intention is neuer good, but when it is built vpon a good warrant (to wit) the word of God, and referred to a right end, namely, the praise of God.

**T I M.** *Can you giue vs any examples of any who haue swerved from this rule?*

**S I L.** Yea, in *Vzza*, in putting his hand to the Arke, 2 Sam. 6. 7. of *Peters* dissuading Christ to goe to *Ierusalem*, *Matth.* 16. 22. of the Apostles calling for fire from heauen to fall vpon the *Samaritans* because they would not receiue Christ, *Luke* 9. 54. of many Papists, struing for heresies and superstitions against the Gospell; wherein they all thinke they did well, but indeed and truth were deceived: deeply offending God when they thought to do him best seruice.

**T I M.** *What vse hercof?*

**S I L.** First, it reproues such as thinke they may do euill that good may come of it. Secondly, it warnes vs not to bee offended at the proposterous zeale of many which studie to beare out bad courtes with good intentions, and countenance their hurt to the truth, and defence of their errors, with faire shewes of burning zeale, to do seruice to God and his Church: hercof Christ fore-warned vs, *Iohn* 16. Lastly, it exhorts vs, that to our good intentions we ioyne good ends, and to our good ends good meanes, that all may be good; not making our owne or other mens opinions and affections the rule of

of our meanings, except they agree with the rule of the Scriptures, euen with Gods minde contained therein, without the certaine cleare knowledge whereof, through the enlightning of the holy Ghost, euen our prayers, our preaching, our thanksgiuing, and receiuing the holy mysteries, or other duties of religion and righteousness (with whatsoeuer good meaning wee seeke to do them) they are turned into sinne, being (I say) not done by knowledge and obedience to the will of God therein, *Rom. 14. 23.*  
**1 Tim. 4. 3.**

DIALOGVE III.

Verse 3.

*For they being ignorant of the Righteousnesse of God, and going about to establish their owne Righteousnesse, haue not submitted themselves vnto the Righteousnesse of God.*

TIMOTHEVS.

**W**hat is performed by the Apostle in this verse?

Method.

**SILAS.** These two things: First, the fault of the *Iewes* zeale, are here more distinctly and plainly laid downe: As first, their ignorance of the Righteousnesse of God. Secondly, from thence did spring pride, out of opinion of their owne Righteousnesse. Thirdly, their pride engendred contempt of the grace and Righteousnesse of Christ. The second thing, is the second maine part of this Chapter (to wit,) the distinction of Righteousnesse into two parts; the Righteousnesse of God, and our owne Righteousnesse.

**TIM.** What is meant hereby ignorance?

Interpret.

**SIL.** Not barely the want of knowledge, but the not knowing of such things as the *Iewes* (being Gods people) were bound to know. For the Righteousnesse of God was reuealed in Scripture, hauing witnesse from the Law and Prophets; and taught in the Assemblies, and a thing very needefull to be

knowne, as that wherein mans felicity doth consist: for Righteousnesse and blessednesse are alwayes ioyned and annexed together vnseparably, *Psal. 32. 1.*  
*Heb. 2. 4. The Iust shall liue by Faith.*

**TIM.** What signifies the Righteousnesse of God?

**SIL.** The Righteousnesse of God is threefold: First, his vniuersall justice, which requireth in Angels and men perfect purity, outward and inward in all points, according to the exact rigour of the Law. Secondly, particular correctiue justice, whereby hee eternally reuengeth and punisheth sinne and sinners, without pardon in Christ, *Rom. 3. 5.* Thirdly, that which Scripture calles the righteousness of Christ, and of Faith, *Rom. 3. 22.* and *10. 6.* In all these three sorts of righteousness, the *Iewes* were ignorant, although the third bee here meant principally; which is called the righteousness of God, because it is giuen, appointed, and approued of God.

**TIM.** What are we to gather for our instruction, from the first words, being thus expounded?

**SIL.** That it is a sinne to bee ignorant of God, or his righteousness. The reason is, because we haue a commandment from God to seek the knowledge of him, and that which pleaseth him, *Exod. 20. 3.* *1 Chron. 28. 8.* Destruction is threatned to the ignorance of the Gospel, *2 Thes. 2. 8.*

**TIM.** But is there no difference in this sinne of ignorance? are all ignorant persons alike sinners?

**SIL.** No not so; their ignorance is the lesse sinnefull which want meanes of knowledge, as the Turkes and the Pagans: but these *Iewes* heere spoken of, had *Moses* and the Prophets; therefore their ignorance was the greater sinne.

**TIM.** What use hereof?

**SIL.** It shewes them to be deceiued, which thinke to bee excused before God, by their ignorance of his will; whereas none, no not simple ignorance can excuse any, (for he must be beaten who knoweth not his masters will,) much

Doctrine.

Reason.

Vse.

*Ignorantia excusat non a tota sed a parte.*

much lesse affected and wilfull ignorance. Secondly, it exhorts all Christians, as they will auoyd the guilt of sinne and condemnation, to labour for the knowledge of God and his righteousness; for herein stands eternall life to know God and Christ Iesus, *Iohn 17.3.* and Christians should account all things as dung, in respect of the precious knowledge of Iesus Christ, *Phil. 3.8.*

**TIM.** What other thing collect wee from these words?

2. *Dott.*

Reason.

**SIL.** That where there is the ignorance of God and his righteousness, there can be no true zeale for God; for in all right zeale, the thing which is earnestly loued, must be distinctly knowne of him that loues it.

**TIM.** What profit is to bee made of this point?

Use.

**SILAS.** It reproveth the zeale of superstitious Papists, and blinde Protestants, to be vicious and dissembled: for whatsoeuer earnestnesse they shew (as they can bee very holy and earnest) about things pleasing to God, and belonging to his glory, as they thinke; yet all that is nothing lesse then true zeale, so long as they are ignorant of God and his word: also it shewes the cause why men lacke good zeale, (to wit) ignorance, it is the mother of an erroneous zeale.

**TIM.** What doth accompany this their ignorance?

Interpretation.

**SIL.** Arrogancy and haughtinesse of mind, in that they sought to establish their owne righteousness.

**TIM.** What is meant by their [owne righteousness?]

**SILAS.** The righteousness of the Law, or of workes inherent in themselves, and consisting in their owne labours and working, either before grace by strength of nature; or after grace by the Spirit, whereby they thought to merit Gods fauour and eternall life; as the Pharisee, *Luke 18.*

**TIM.** What are wee to learne from hence, that pride accompanieth ignorance?

3. *Dott.*

**SILAS.** First, the falselhood of that Popish principle, that ignorance is the

mother of deuotion; whereas indeede it is the parent of error and presumption. Secondly, we see what a dangerous matter it is to be ignorant of God and Christ; for such do not take themselves to be in that sinfull & damnable estate, and to haue need of Christ his sufferings and obedience, but that by their owne workes and seruing of God, they shall bee saued well enough, as these *Iewes* thought; which is a pride most execrable. The nature whereof is, to make a man to seeke for all felicity in himselfe, and not to be beholden to any other for any thing; rather chuse to perish then to receiue the righteousness of Christ, as beggers do almes.

**TIM.** What is meant here by [establishing?]

4. *Dott.*

**SIL.** To erect, set vp, and make to stand; whereby is implied, that mans owne righteousness is very weake, like a dead corps, or one that lyeth bed-ridden, or a baby made of clouts. For as in vaine we go about to set vp these, or to make them to stand; so mans owne righteousness by workes is vnable to stand before the exact iudgement seat of God, *Psalm 130.3,4. Dan. 9.* The reason is, because the workes which men do before grace, are sinfull and offend God, seeing they be not done out of faith, *Rom. 14.* Secondly, the workes which follow faith are imperfect, and therefore cannot please God and merite his fauour. And lastly, euen our best workes are but the fruites and effects of our justification; and therefore can be no meritorious causes of it.

Reason,

**TIM.** Whereunto must this knowledge serue vs?

Use.

**SIL.** That we beware wee trust not in our owne workes, to haue righteousness and life thereby; least through pride we fall into the same condemnation as these *Iewes* did, whom if God spared not for their vnbeliefe, how will he spare vs?

**TIM.** But what did follow the pride of the *Iewes*?

**SILAS.** A wicked contempt of the righteousness of God, for they would not be subiect vnto it.

**TIM.**

Interpre-  
tation.

**T I M.** What is it, not to be ſubiect to the righteouſneſſe of God?

5. Doct.

**S I L.** Not to receiue it being offered, but ſtubbornly to reſuſe it, to caſt it from vs as a thing ſuperfluous.

Reason.

**T I M.** What Doctrine ariſeth from hence?

**S I L.** That ignorant proud iuſticiaries which truſt in the merites of their owne workes, are rebels againſt God and his grace: for it is rebellion againſt God, to reſiſt his will in his promiſes, as well as in his commandements. For as rebels will not be ſubiect to their Prince, but riſe vp in armes againſt him, partly becauſe they are ignorant of the Princes power, and partly becauſe they are highly conceited of their owne ſtrength: ſo Phariſaically iuſticiaries and merit-mongers, becauſe they know not the perfect exact iuſtice of Chriſt, and do too highly thinke of their owne righteouſneſſe; thence it is that they onely entertaine not, but reſect the grace of Chriſt with diſdainefulneſſe; a moſt miſerable condition.

Similitude.

**T I M.** Come we now to the diſtinction of righteouſneſſe, and tell vs what it is?

2. Part of Chap.

**S I L.** Either Gods righteouſneſſe, or our owne: this diſtinction was ſet downe before in Chapter 9. in other termes, righteouſneſſe of Law and of Faith.

**T I M.** What do ye call Gods righteouſneſſe?

**S I L.** It conſiſts in the forgiueneſſe of our finnes by Chriſts ſufferings, and the imputation of his perfect obedience for our perfect iuſtice before God, *Rom. 3, 4, 5.* whereas our owne ſtands both in working and doings.

**T I M.** What further difference is there in this double righteouſneſſe?

**S I L.** They differ in reſpect of the ſubject; for the one ſticks in our ſelues, the other is without vs in Chriſts man-hood. Secondly, they differ in the forme: for our owne righteouſneſſe comes vnto vs by our owne working; but Gods comes vnto vs by free giſt, and imputation of it to our faith. Thirdly, in efficacy, for the one merites remiſſion of finnes and eternall life, the other

deſerues nothing ſaue (in ſtrict iuſtice) eternall death: but is acceptable to God through Chriſt, by approbation, not of iuſtice, but by acceptation of grace.

**T I M.** What is to bee learned out of the compariſon of this double righteouſneſſe?

**S I L.** That ſuch as ſticke to their owne righteouſneſſe, (truſting to their owne workes) ſhall neuer enioy the righteouſneſſe of faith, or of Chriſt. The reaſon is, becauſe in the matter of ſaluati- on, there is a flat contrariety betweene grace and merite, Chriſt and *Moses*: ſo as by no meanes they can agree together. See *Rom. 11. 6. Gal. 2. 21.* and *5. 2. 4.*

6. Doct.

Reason.

**T I M.** What is the uſe here of?

**S I L.** That all Popiſh iuſticiaries and merit-mongers, (which ſo liue and ſo dye) are in moſt wretched condition; for that righteouſneſſe of workes which they follow, they looſe it, becauſe they can neuer bee able to keepe the Law; and withall by hauing confidence in their owne merites, they neuer attaine Chriſts righteouſneſſe, and ſo dye in their finnes without pardon or ſaluati- on. Secondly, it exhorts all Chriſtians for eternall life to depend vpon the grace of God, and merite of his Son, renouncing all ſelfe-worthineſſe, euen as they couet and deſire to be partakers of the righteouſneſſe of God vnto abſolution for ſinne, and euerlaſting ſaluati- on in heauen: for God will ſaue none but ſuch as being humbled in the fight of their owne vnworthineſſe and miſery, do reioyce and glory in Chriſt onely, *Rom. 5. 11. 1 Cor. 1. 29, 31. 1 Pet. 4.*

Uſe.

# DIALOGVE IIII.

Verſes 4, 5.

For Chriſt is the end of the Law for righteouſneſſe vnto euery one that belieueth. For *Moses* thus deſcribeth &c.

TIMOTHEVS.

What doth theſe two verſes containe?

S I L.

Drift.

**S I L.** Paul doth here set vpon the third part of this Chapter, (to wit) the confirmation of the twofold righteousness which he propounded, verse 3. and to shew that the righteousness of faith is that alone which is to be sought after our justification, and for our meriting eternall life.

**T I M.** How doth the Apostle prove that we are to follow the righteousness of faith, rather then of works?

Method.

**S I L.** By two reasons contained in this present Text: the first is this, That Christ is the end of the Law, for righteousness; but it is certaine that we do receiue Christ Iesus rather by beleeuing then by working. Therefore we must seeke to bee justified before God by faith, and not by workes. Or thus, The Law serueth to send vs vnto Christ, therefore we are iustified by beleeuing in Christ, who is the end of the Law by fulfilling it, & not by the workes of the Law which we doe. The other reason is taken from the property of the Law, which requirith perfect keeping of it vnto righteousness and life, verse 5. but the perfect keeping of the law, is vnpossible to vs, therefore wee cannot haue righteousness by the workes of the Law, but by faith in Christ. Or thus, That righteousness is impossible to bee had which promisseth life vpon an vnpossible condition; but the righteousness of the Law is such; therefore it is impossible and not to bee sought after by vs: but on the contrary, the righteousness of faith being possible to bee had, therefore it is to be followed of vs, and rested in onely.

**T I M.** What be the parts of the fourth verse?

Parts.

**S I L.** Two: First, in what sence and meaning Christ is the end of the Law. And secondly, how and to whom.

**T I M.** What is the connexion of this verse with the former?

Coherence.

**S I L.** By a preoccupation making answer to a secret obiection of the *Iewes*, who might say and pleade, that they sought for themselves no other righteousness then that the Law requireth, and that being the true righte-

ousnesse, therefore they could not erre in their zeale for it. Again, they being affraide to be excluded from this true righteousness, if they admitted Christ, therefore did they not embrace him. Vnto this their objection the Apostle answers, that indeede the *Iewes* did not seeke true righteousness, because they contemned Christ, who is the end of the Law for righteousness to beleeuers; and therefore they had no true cause to feare the loosing of the righteousness of the Law by cleauing to Christ, who is the end of it. Or the connexion may be this, to render a reason why the *Iewes* through ignorance and pride refused the righteousness of God, because they knew not Christ, who is the end of the Law for righteousness.

**T I M.** What Law is meant here?

interpret

**S I L.** By Law is meant both ceremoniall and morall, but chiefly the morall Law of the ten Commandments.

**T I M.** In what sence and meaning is Christ said to be the end of the Law?

**S I L.** This word [End] hath foure significations in Scriptures: First, it signifieth determination or ending of a thing, as *Math. 24. 3*. Secondly, it signifieth the marke whereunto any thing aimeth, as *1 Pet. 1. 9*. Thirdly, it signifieth perfection or accomplishment, as *Rom. 13. Loue is the end of the Law*. Fourthly, that for whose sake or cause any thing is appointed. The word End in this Text may well beare all these foure significations: but the two last especially. For Christ hath determined the ceremoniall Law for signification and practise: and the morall Law for curse and extreame rigour. Also he is the marke at which the whole old Testament (to wit, both Law and Prophets) aimed; for they bare witness to Christ, *Rom. 3. 21*. Thirdly, Christ is that which is intended in the Law, and for which the Law is appointed. Lastly, he is the perfection of the Law, inasmuch as he hath exactly in euery point performed it, bearing the punishment due to the breach, and yeelding due obedience.

**T I M.** But declare vnto vs more particularly.

particularly, in what respects Christ is the perfection of the Law?

SIL. First, in respect of his integrity and purity of his Nature, being conceived without sinne, *Math. 1. 18. Luke 1. 35.* Secondly, in respect of his life and actions, being wholly conformed to the absolute righteousness of the Law, *2 Cor. 5. 21.* Thirdly, in respect of the punishment which he suffered, to make satisfaction vnto Gods iustice for the breach of the Law, *Col. 1. 20.* To which may be added, that he hath purged the Law from the corrupt glosses of the Pharisees, *Math. Chap. 5. 6.* Lastly, he reneweth it, causing his members here to beginne, and in heauen to fulfill the obedience of it, *Tit 3. 5. 6.*

TIM. What is the summe of the first part of the fourth verse?

SIL. Thus much: whereas God gaue vs the Law of the ten Commandements, to bee a Law of perfect righteousness, and men through weaknesse are vnable to keepe it, therefore Christ is now made the perfection of the Law, for that Christ hath made perfect and full that which the Law could not: for it could not pardon our sinnes, nor giue vs power to fulfill it, but Christ hath done both these by application of his obedience, and sufferings to belceuers.

TIM. What Doctrine ariseth from this verse thus explained?

SIL. First, whosoever desireth perfect righteousness and eternall life, must cometo Christ, who is therefore called our righteousness, *1 Cor. 1. 30. 2 Cor 5. 21.* The reason hereof is, because perfect righteousness (such as is required in the Law, and to which eternall life is due) is to be found in the man Christ onely, and in no other humane creature whatsoeuer: and this cometh to passe, not by any defect in the Law, which is a word of life, and ordained to giue life, *Rom. 7. 14.* but by our owne default, who cannot thoroughly obey it, *Rom. 8 3.*

TIM. What profit is to bee made of this Doctrine?

SIL. It conuinceth those of error, which will bee justified any other way,

either in whole or in part, saue by Christ onely: for since nothing that men doe or can do, before or after grace, can bee said to be Christ, and Christ alone is our righteousness; therefore, to trust in any thing for righteousness, is to make that a Christ, and so to renounce him. Secondly, it teacheth, that true Christian people bee the onely happy men, and onely Christian religion to be the onely true religion; because it alone teacheth the Doctrine of Christ, and of righteousness by him; therefore all other professions, besides Christianity, directly leades to perdition, whatsoeuer shewes they haue. Turcisme, Papisme, Paganisme, &c. are false and deceitfull religions.

TIM. What is the next Doctrine?

SIL. That the chiefe office and duty of the Law, is not onely to giue knowledge of our sinnes, and to be a direction for our life and manners, but to direct vs vnto Christ, as vnto the proper end thereof, in respect whereof the Law is termed our Schoole-master to Christ, *Gal. 3, 24.*

TIM. But how doth the Law direct and bring vs to Christ?

SIL. Not directly, and of it owne nature, for so it threatens vs with death, for euery disobedience; and promiseth eternall life no otherwise then vpon perfect obedience, which we vterly want: but indirectly and by accident, namely, by shewing our sinnes, accusing and condemning vs; therefore it compels vs to despaire of our getting righteousness and life by our owne observing of the Law, driuing vs by that meanes out of our selues to seeke vnto Christ, for the pardon of our sinnes, and to bee accounted perfectly iust, by his obedience imputed vnto vs. For as a glasse by shewing vs the blots in our face, warnes vs to wipe them out, and a sicknesse being knowne and felt enforceth vs to the Physitian for helpe, and as hunger and wearinesse compels vs to looke for our meate and rest; so the Law by opening our guiltinesse, and terrifying our conscience, by denouncing punishments, wakes vs runne to

F ff

Christ

The former doctrine teacheth, that faith properly taken, iustificieth not, but in respect of the object of the object Christ, from whom it hath all vertue, and power.

How the law doth bring to Christ.

Summe.

Doctrine.

Reason.

Vsc.

Christ for remedy, that we may be justified by him laid hold on, and receiued by a true and liuely faith.

**TIM.** *What profit of this doctrine?*

*Use.*

Much more worthy of reproofe are such as be neuer a while affrighted & grieued by hearing the threats of the law, these be farre from Christ.

**SILAS.** First, it argueth all such of great foolishnesse, as seeke to be justified by the workes of the Law; for that is instead of a Schoole-master, to make it a father and a redeemer vnto vs. Secondly, it doth admonish vs how wee may become profitable hearers of the Law, (to wit) by learning from the Law, being rightly expounded, not our finnes alone and the iudgements due vnto them, but by considering Christ to bee our redeemer, and deliuerer from sinne and the curse due to them. Therefore such are here iustly to be reproofed, as vpon the hearing of the Law preached, do sticke in the knowledge of their finnes, and the feare of Gods wrath due to them; whereas they should bee led forward, thereby to see and feele a great need of Christ, that they may seeke after him to obtaine pardon of their sins, also righteousness and life eternall by him. As a man that is wounded, or one that is sicke, runnes to the Physitian for reliefe and helpe, so the Law reuealing sin and death, should whip vs to Christ.

**TIM.** *Come to the second part of this Text, and tell vs what doctrines we are to learne from thence?*

*2. Part.*

*1. Doct.*

*2. Doct.*

**SIL.** First, that Christ together with his righteousness, are receiued not by workes, but by beleeuing, as it is here written, *[to him that beleueth.]* Secondly, we learne; that the righteousness of Christ is offered and giuen not to the beleeuing Iewes alone, but to all elect Gentiles also which shall beleue in him, as it is written, *[to euery one that beleueth.]*

**TIM.** *What followes hereupon?*

**SIL.** These two things: First, that the difference betweene the Iew and Gentile vnder the Law, is now taken away by Christ, vnder the Gospell. Secondly, here is great matter of comfort for all faithfull persons whosoever, how weake soeuer their faith be (so it be true:) for vnto such their finnes done against the Law, shall not be accounted,

and the righteousness which Christ hath done shall bee imputed vnto them as their owne, to be full and true blessednesse. Whosoever hath found mercy to beleeue in Christ, he is freed from the malediction of the Law, his finnes cannot hurt, Moses cannot condemne him; nay, he is Lord ouer the Law, sin, hell, and death, being through Christs righteousness heire of life.

#### DIALOGVE V.

Verse 5.

*For Moses thus describeth the righteousness which is of the Law, that the man which doth these things shall liue thereby.*

**TIMOTHEVS.**

**F**rom what booke of Moses is this testimony fetched, and what is the summe of it?

**SILAS.** The testimony is fetched out of *Leuiticus 18, verse 5.* The summe whereof is thus much, that whosoever perfectly keepeth the whole Law, shall haue that righteousness, vnto which as a due debt belongeth eternall life. So as here in these words is a compact betweene God and man; God promiseth eternall life so as men do his statutes perfectly; this is the covenant of works, made with Angels and men in their creation, and repeated in Scripture, to force vs to Christ.

*Summe.*

**TIM.** *To what purpose is this testimony cited?*

**SIL.** First, to proue that there is a righteousness of workes, as well as of faith. Secondly, to proue, that it is impossible for any meere man to haue this righteousness of workes; because the condition vpon which the righteousness of the Law doth depend, is not possible to bee fulfilled: which is this, (to do the whole Law in euery point,) it being a thing which farre surpasseth the infirmity of mans nature; and therefore we may not seeke either righteousness or eternall life by the workes of the

*Scope.*

the Law, but by faith in Christ Iesus.

**T I M.** Now cometh the words, and tellos what is meant by [describeth?]

Interpret.

**S I L.** Thus much, to set forth a thing in so plaine and cleare manner, as that it may be well perceiued and vnderstood, as a thing painted in liuely colours to be scene.

**T I M.** What is meant by the [righteousness of the Law?]

**S I L.** That righteousness which the Law morall teacheth and describeth, which elsewhere is called our owne righteousness, or the righteousness of workes; because it sticketh in our selues, and standeth in working after the Law, and not in beleeuing the Gospell.

**T I M.** What lesson are we to learne from the first part of this verse being thus explained?

1. Doff.

**S I L.** That all such Texts of Scripture as do teach workes and promise life vnto them, they belong vnto Moses; and are part of Moses Law, though they be written in the new Testament; as namely, those words of Christ to the young man, *Math. 19. 17. If thou wilt enter into life, keepe the commandments.* also *Rom. 2. 6, 7. and 13.* For the Gospell requireth workes as fruites of faith, not as merits of righteousness and life.

Reason.

**T I M.** What use is to be made of this point?

Vs.

**S I L.** It helpeth vs to distinguish betweene the sentences of the Law and of the Gospell; for the Gospell doth often promise life eternall, and saluation to repentance and good workes: but not as they are performance of the Law, but as the tokens and fruites of a liuely faith, whereby the promise of eternall life is apprehended.

**T I M.** Now go forwards, and shew vs what is meant by doing. [He that doth.]

Interpret.

**S I L.** To [do] signifies to keepe and performe exactly and most perfectly, without any the least failings at any time; for here the sentence is legall; but when the sentence is Euangelicall, then to do signifies no more but to desire, to take care, and to endeavour to do what wee may, and what lies in vs, as *Iohn 13. 17. If you know these things, hap-*

*py are ye if ye do them.*

**T I M.** What is meant in our Text by [these things?]

**S I L.** The Statutes and Lawes of God, as appeareth by the 5. verse of the 5. Chap. of *Leuit.*

**T I M.** Of what life doth this Text speake?

**S I L.** Not of a temporall life onely, (as some vnderstand it,) but of eternall life also; which appeareth by comparing this place with *Math. 19. 17.* For as the Law threatneth death eternall to euery transgressor; so it propoundeth life, both temporall and eternall, to the perfect keeping of it; vnto which is required these three things. First, that all the statutes of the law of God be kept the little as well as the great. Secondly, that they be kept with the whole heart, the whole mind, & the whole strength. Thirdly, that they be kept all our whole life long, vntill the last gaspe and yeelding vp of the Ghost. *Deut. 27. 26. Mat. 22. 37 Gal. 3. 10.*

**T I M.** Tell vs now what instructions we are to learne from the latter part of this verse?

**S I L.** First, that the righteousness of the Law is a performance of perfect obedience. Secondly, that this perfect obedience cannot be obtained of any man in this life. Thirdly, that no man must looke to haue eternall life by his workes of the Law. For it is written, he that doth them shall liue therby but none doth them, therefore none shall liue by them. And note this, that righteousness and life are denied to come by the Law, in respect of vs who doe it not.

1. Doff.  
2. Doff.  
3. Doff.

**T I M.** But how may it be proued that there is none that doth the workes of the Law perfectly?

**S I L.** Vnregenerate men cannot doe them, for they are euill from their youth vp, *Gen. 6. 5.* and *8. 20.* neither regenerate men can fully do them, for in many things wee sune all, *Iames 3. 2. 1 Iohn 1. 8.*

**T I M.** If Gods Law be not possible to be kept, then it should seeme that the promise of life made vnto it, is ridiculous & idle.

A doubt.

• Fff 3 S I L.

Solution.

SIL. Nay, not so, for it was once possible to obey perfectly in our creation. Secondly, the keeping of the Law is possible to Christ, though it be not to vs, who yet haue title to eternall life by Christs fulfilling of it. Thirdly, the elect by grace in this life are made able in some measure to keepe, and shall bee able to doe it perfectly in the life to come, when they shall loue God and their neighbour, with all their heart.

TIM. *What vse is to be made of these doctrines concerning our great vnableness to haue righteousness by the Law?*

Vse.

SILAS. First, it confuteth such as looke for eternall life by the workes of the Law, which indeed can minister nothing but death to vs, sithence we cannot keepe it. For as it promiseth life to the doers, so it threatneth death to him that failes but in one point; and what man liuing is hee that sinneth not? Secondly, it serueth to humble vs, in as much as by our owne fault we are made vnable to do the workes of the Law in that perfection that it requireth; for that it cannot giue vs righteousness and life, it must be imputed to a weakness in our selues, and not to an insufficiency in the Law, Rom. 8. 3. Thirdly, it sendeth all men, euen the best, out of themselves, and enforeth them to go to Christ for righteousness and life eternall, by beleeuing that he hath fulfilled the Law for vs, by his obedience and death; and this is indeed the right meditation of the doctrine of the Law, when it schooleth and swindgeth a sinner vnto Christ, to fetch from him alone righteousness and saluation. Now hereby shall wee know that the preaching of the righteousness of the Law, hath driuen vs to Christ: First, if wee trust not to the workes of the Law, to seeke life by the merit thereof in whole or in part. Secondly, if we strue to order our workes according to the lenell of the Law, making it the rule of our Christian life, still suing to Christ, for pardon of faults. Lastly, learne hence, that if the righteousness of the Law hauing promise of life, do consist in doing things commanded, in all perfection;

The Law humblyeth vs by shewing what we ought to haue, and yet haue it not by our owne default, also it prouoketh by prayer to seeke it.

therefore Christ cannot bee the end of the Law for righteousness, vnlesse beside the passion of his death there bee allowed vnto beleeuers his actiue obedience and integrity of life, that in him wee may claime life, as well as escape death.

## DIALOGVE VI.

Verses 6, 7, 8.

*But the righteousness which is of faith speaketh on this wise, Say not in thy heart who shall ascend into heauen? (that is to bring Christ from above,) or who shall descend into the deepe? (that is to bring Christ from the dead.) But what saith it, &c.*

TIMOTHEVS.

**W**hat is the scope of this Text?

Scope.

SIL. As before, he described the righteousness of Law out of Moses, so now by an antithesis, (out of Moses) he setteth forth the righteousness of faith by the effects, objects, and properties, plainly shewing that it driueth away doubting and feare from the conscience; and leaneth vpon the word of promise, being possible, easie, and certaine; and in all these it is quite opposite vnto the legall iustice.

TIM. *Declare now plainly the summe of this Text.*

SILAS. It is thus much: that the righteousness of faith neither leaueth the conscience doubtfull of saluation, nor striketh in it any feare of condemnation, but staying it selfe vpon the manifest and sure word of the Gospell concerning Christ dead for our sinnes, and risen againe for our righteousness, it engendreth firme quietnesse in the hearts of beleeuers, and draweth free confession from their mouth, of Christs death, resurrection, and ascension.

SUMME.

TIM. *What bee the parts of this Text?*

SILAS. Two: the first negatiue, shewing what faith speaketh not, or forbiddeth, with the cause and reason why

PART.

why, verse 6, 7. The other affirmative, teaching what it is that faith saith, and what manner of thing it is.

**T I M.** *What doth faith forbid, and why?*

**S I L.** All doubting about eternall life in heauen, vpon this ground, because Christ is ascended thither for vs. Secondly, it forbiddeth all trembling, and feare of being tormented in hell, vpon this reason, because Christ being dead, hath by his death ouercome eternall death, not for himselfe, but for his members.

**T I M.** *Come we to the words, and tell vs what is meant by the righteousness of faith?*

**S I L.** That which before in verse 3. is called the righteousness of God, standing wholly in beleeuing; or the righteousness of Christ, being laid hold vpon by faith, or a person iustified by faith in Christ; it is no matter which of these we follow.

**T I M.** *But how may this righteousness be said for to speake?*

**S I L.** By a figure called Protopopeia, as *Rom. 8. 19, 20.* *Paul* putteth a person of a reasonable creature vpon the iustice of faith, and bringeth it in speaking and declaring it selfe what manner of thing it is, and what it workes in beleeuing hearts.

**T I M.** *What may wee learne from these first words?*

**S I L A S.** That a liuely faith is necessarily required as an instrument to receiue true righteousness before God. Secondly, whosoever is indued with this faith, hath that righteousness which God alloweth of in iustice; not that faith (as it is a quality, a worke, or gift, is this iustice,) but because God imputeth to faith the iustice of his Sonne Christ, which alone is able to appease him, and to abide the rigour of his law, which faith as a worke cannot do.

**T I M.** *What may wee learne by this, that Paul confirms the doctrine of free righteousness by faith, out of Moses his writings?*

**S I L.** That *Paul* the Apostle and *Moses* writings had good agreement in

the doctrine of the Gospell. Secondly, that the righteousness of faith hath witness from the Law and the Prophets. Thirdly, that *Moses* knew and preached the Gospell as well as the Law; hence it is that *Moses* Law doth oftentimes signifie the whole doctrine of God, as *Psal. 119. 7.*

**T I M.** *Why then is Moses accounted a Preacher of the Law, and set against the Apostles and Christ, the preachers of the Gospell? Iohn 1. 17.*

**S I L.** *Moses* had this denomination of that which hee did for the most part, and that was to publish and expound the Law to the people: howbeit the promises of grace are contained in his writings also, and he prophesied of Christ, *Iohn 5. 46.* For *Moses* wrote of me: euen as Christ and his Apostles did preach the Law and vrged repentance, *Marke 1. 15.* Yet because their chiefeft endeaour was to set forth the promises of grace, they are therefore called the Ministers of grace, and dispensers of the Gospell.

**T I M.** *What use of this point?*

**S I L.** It serueth to draw the *lowes* the sooner to embrace the righteousness of faith, since it was taught by *Moses*, a Prophet whom they much honoured and respected, and yet refusing to beleue in Christ, euen for that they thought thereby to bee drawne away from this *Moses*; whereas *Paul* tells them that there is no such matter, if they would beleue *Moses*: but contrarywise they must receiue Christ, whom he preached: as *Iohn Baptist*, so *Moses* prepared Disciples for Christ, he one more, the other lesse clearly.

**T I M.** *But how may it appear to vs, that Moses in this testimonie dispeake of Christ and the Gospell?*

**S I L.** First, out of *Moses* words, *Deut. 30. 6, 11.* the promises of conuersion to God, and circumcision of the heart are parts of the Gospell; and this was the commandement, and not the legall precepts which that day he spake, Secondly, out of *Paul*, who in this place teacheth the word which *Moses* spake, to be the word of faith, verse 8. Thirdly,

A doubt.

A solution.

Therefore Law and Gospell to be differing, distinguished by the nature of doctrine and not by books.

Vsc.

Doubt.

Solution.

Interpretation.

1. Doct.  
2. Doct.

Faith properly taken, is not our iustice before God.

if *Paul* had vsed this text of *Moses* by allusion, agreement or proportion onely (as if such words as were spoken by *Moses* touching the Law, might fitly be applyed by *Paul* to the Gospell,) then had they not serued the purpose of the Apostle; which was to confirme by testimony of *Moses*, that which he had spoken before touching Christ, being the end of the Law for righteousness to him that beleeueth. They are then deceiued which thinke that *Paul* alludeth to *Moses*, citing him by way of consequence and not directly; or that hee doth speake of the bare knowledge or performance of the Law, either by naturall strength, or as it is made easie by grace: for then *Paul* should not haue spoken of righteousness by faith, but of sanctification and newnesse of life; which is quite besides the drift and scope, which is out of *Moses* to commend the righteousness of faith, as is very plaine in the text.

*T I M.* But the Apostle doth not repeat *Moses* words.

*S I L.* True, not in so many letters and syllables, for something is altered, also added and taken away; but in sense and meaning hee doth alledge them, and that is sufficient.

*T I M.* What is meant by [saying in thy heart?]

Interpret.

*S I L A S.* Thus much: thinke not doubtfully within thy selfe, or let not thy minde bee perplexed with waunings, thoughts, and reasonings.

*T I M.* What is meant by this question [who shall ascend into heauen?]

*S I L.* Thus much, as if it were sayd, Who shall go thither for vs, to bring vs word, whether God be pacified with vs, and meaneth to giue vs saluation there?

*T I M.* What is meant by the other question [who shall descend to the deepe?]

*S I L.* By the [deepe] is meant Hell, as *Reuel. 9. 1, 11.* and *20. 1.* To descend to the deepe signifies to go downe into the place of torment: the meaning is, who shall go downe thither to tell and assure vs that we are free from the malediction and damnation of hell, and

shall neuer be throwne downe into that deepe burning lake?

*T I M.* What are wee to learne from these questions?

*S I L.* First, that they which sticke to their owne workes, and thinke to be saued by their owne deseruings, they haue wauering and vnquiet consciences, troubled with doubtings, tremblings, and feare; for that which the righteousness of faith speaketh not, that the legal iustice doth speake. The reason of this doctrine is, because the Law which promisseth life to perfect obedience, giues no power to obey; it threatneth death against euery transgression, but giues no remedy against any such euill and misery. Therefore it must needs be, that such as follow the righteousness of the law, must still bee filled with anguish of soule, because their conscience witnesseth vnto them, that they haue not done all which the Law commands, but are transgressors manifold wayes in many things, and so remaine perplexed and without rest.

*T I M.* What is the use of this point?

*S I L.* This sets forth the miserable condition of all such as seek righteousness and life, by their owne deeds; for such can neuer haue any sound tranquillity; well may they haue benumbed dead consciences, but pacified consciences they cannot haue; because they alwayes lacke what is required by the Law, which condemneth to death euery fault, euen the least.

*T I M.* What other thing is to be learned out of these questions?

*S I L A S.* That there are two maine doubtings which vse to perplex and trouble men, that are without faith in Christ. The one is how to be saued and to attaine heauen; the other how to escape hell and damnation. And these two doubtings are continuall and necessary effects of legall righteousness: for a man that hath not wholly kept the Law, must needs doubt whether hee shall haue eternall life. For it is promised vpon no other condition but of exact and strict performance, and hee who knoweth that hee hath done things against

Doctrine.

Reason.

Use.

Doctrine.

againſt the Law, muſt needs be in feare of damnation, becauſe it is threatned vnto euery ſinne.

**TIM.** *Hane ye yet any other inſtructions out of theſe queſtions?*

*Doctrins.*

**SIL.** Yea, namely this, that theſe doubtings are contrary and repugnant to the nature and property of faith, whoſe property is to expell doubting, as heate expels coldneſſe; as appeareth by *James*, which tels vs that faith forbids vs to wauer, *James 6. 1.* and by the words of *Paul* the Apoſtle, *Rom. 4. 20, 21.*

*Doubt.*

**TIM.** *But how then comes it to paſſe, that beleeuers are often troubled with doubtings.*

*Solution.*

**SIL.** This happens through the infirmity of their fleſh and naturall weakneſſe, which wreſtles and ſtrines with the aſſurance of faith, which though it be certaine and firme, yet it is not perfect and full. And from the imperfection of faith, there comes doubting, as *Chriſt* faith to his Apoſtles, *Why doubt ye, O ye of little faith?* For the hand ſhaketh through palſie, or ſome other weakneſſe, though the property of the hand be to hold faſt: ſo of the weakneſſe of faith ariſeth doubting; but the property of faith is to breed aſſurance and confidence, and to driue away doubtings and feares, euen as the Sunne ſcatters miſts, *Ephes. 3. 12. Heb. 10. 2. Col. 2. 2.*

**TIM.** *What uſe is to be made of this point?*

**SIL.** It teacheth a maine difference betweene the righteousnes of the Law, and of faith: for of this ſprings tranquillity through the aſſurance of Gods loue; and of the other trepidation and trembling through conſcience of ſinne. Secondly, it confutes the Papiſts, who doth deny infallible aſſurance and certainty to bee the office of faith, and deſtroy the very nature of faith which is, to aſſure men. Thirdly, it warnes vs to deteſt doubting as a thing contrary to faith, and out of an hatred of it, to fight againſt it. Fourthly, it exhorts all men to ſecke after faith, by which alone they are able to get victory ouer doubtings; which may well aſſault faith, but muſt

be ouercome by faith, *1 Iohn. 5. 4.*

**TIM.** *But from whence fetcheth faith a remedy againſt doubtings and feares?*

**SIL.** From the aſcenſion of *Chriſt* into heauen, againſt the doubting of ſaluation; for if *Chriſt* be aſcended and poſſeſſe heauen in our names, and there make requeſt for vs, then wee muſt needs deny his aſcenſion, and fetch him backe from heauen againe, if we make queſtion how to be ſaued.

**TIM.** *Whence haue we the remedy againſt the feare of condemnation?*

**SIL.** From the faith of *Chriſt* his death and reſurrection. For if *Chriſt* be dead and raiſed from the graue, then hath he gotten victory ouer ſin, death, and hell, and *Sathan*. Therefore what is it elſe but to deny his death, & to bring him backe againe to the Croſſe and graue, if wee ſhould greedily teare the tormenſ of Hell? Conſider this well.

**TIM.** *What are wee to learne from hence?*

**SIL.** That an vnbeleuer denies the death, reſurrection, and aſcenſion of *Chriſt*, whatſoeuer profeſſion he make. Secondly, that the articles of *Chriſt*s death and reſurrection and aſcenſion, be as a fortrefſe againſt infidelity, doubtings and feares; and ſerue as notable meanes and helpes to confirme & eſtabliſh a *Chriſtian* heart in faith: therefore they ought to be well knowne, and often with good ſtudy meditated on.

To him who hath not the fruit of theſe, to him *Chriſt* is not dead, riſen, and aſcended.

## DIALOGVE VII.

Verſes 8,9.

*But what ſeeth it? The word is neere thee, euen in thy mouth and in thine heart. And this is the word of faith which we preach. For if thou confeſſe with thy mouth, and beleue with thy heart, that God rayſed vp Ieſus from the dead, thou ſhalt be ſaued.*

**TIMOTHVS.**

**W**hat is the ſcope of this Text?

**SIL.** To commend vnto vs the

*Scope.*

the righteousness which is by faith in Iesus Christ, without all respect vnto workes, by the certainty, facility and fruit that followe's it; and now affirmatiuely, *Paul* sheweth what it is that faith speaketh.

**TIM.** *How is the certainty of this righteousness gathered?*

**SILAS.** From the nature of the object, which is the word of God, not euery word, but the word of faith (euen the promise of Christ apprehended by faith) verse 8. The summe whereof is this, that Christ Iesus is dead, and rose againe to iustifie all that beleue in him, verse 9.

**TIM.** *How gather ye the facility of the righteousness of faith, that it is easie and possible?*

**SILAS.** By this, that vnto our iustification there is no more required then this; that the heart beleue, and the mouth make confession of the death and resurrection of Christ.

**TIM.** *What is the summe of this whole Text?*

Summe.

**SILAS.** Thus much, he that truly beleue, and accordingly doth professe the promise of God made vnto mankinde, concerning blessednesse by the incarnation, life, death, resurrection, and intercession of Christ, hath a ready and certaine way to attaine righteousness and eternall saluation, without all consideration of merit of workes, either done before or after grace.

**TIM.** *Come we to the eighth verse, and tell vs what parts it hath?*

Parts.

**SILAS.** These three: First, a question which is imperfect, and must bee thus supplied: But what faith the righteousness of Faith? This question serueth to stirre and quicken vp attention. Secondly, an answer; This it sayth, that the word is neere thee, &c. Thirdly, a declaration what word he meaneth, not of the Law, but of the Gospell.

**TIM.** *Come we to the Interpretation, and tell vs in what sense it is said, [That this word is neere vs?]*

Interpretation.

**SILAS.** That is to say, it is propounded and offered vnto vs plainly to bee vnderstood by the ministry of the

Gospell, so as we neede not crosse the Sea, nor climbe vp the Mountaines, or take any long painefull journeyes to seeke it out.

**TIM.** *How is it said to be [neere in our hearts, and in our mouthes?]*

**SILAS.** It is neere in our hearts, by being ingrafted or planted in our hearts by faith; and it is neere in our mouthes when we make profession of it before men, when can'e requireth so to do for Gods glory, or the benefit of others.

**TIM.** *Why is the Gospell called the word of Faith?*

**SILAS.** First, effectiuely, because it begetteth faith through the Spirit, as verse 17. Secondly, obiectiuely, because it is receiued by faith, as the proper and especiall object thereof. Also, because it teacheth and requireth not workes, but faith onely vnto righteousness before God. The Papists do erre, which say, that the doctrine of faith and life, is meant by the word of faith. Here *Paul* medleth not with good life, elswhere he dealeth about it.

**TIM.** *Let vs now know what Doctrines we haue out of this eight verse?*

Doctrine.

**SILAS.** These three: First, that a lively faith, hath the word of God for the foundation and ground of it, to build and stay vpon: where, by [Word] wee may vnderstand either generally that word which is reuealed vnto vs in the Scripture of the old and new Testament. For faith doth beleue and assent to all that which God speaks in the Scriptures; because they proceede and come from him who is the God of truth; all whose words are most true and faithfull: howbeit our Christian Faith doth more specially respect the word of the Gospell, the promise of Grace touching the remission of sinnes, and life eternall by Iesus Christ; as it is said here by way of exposition [This is the word of Faith which we preach.] And wherefoeuer we finde Faith, and Christ his blood and death coupled together, we are giuen to wit, that the Doctrine teaching Christ his person and office, is the proper object of our iustifying faith, which is therefore by Diuines defined

to

to bee an affiance in the promise of Grace.

**T I M.** *What may be the reason that Faith looketh in the matter of iustifying onely to the word of promise?*

Reason.

**S I L.** Because that word onely doth offer vnto sinners the merits of Iesus Christ to bee freely enioyed of them vnto remission of sinnes and saluation, so as they bee embraced and receiued; and therefore they bee called the word of his grace, and the Gospell of Christ, and the word of saluation and reconciliation: because both the free loue of God, and Christ, and all his benefites bee propounded to the elect in the word of promise.

**T I M.** *What vse are wee to make of this first doctrine?*

Vse.

**S I L.** It confuteth the Papiſts, which make not the word alone, but their Apocrypha writings, and humane Traditions, to be the Anchor and stay of faith; which is with the foolish Builders, to lay our Foundation vpon the sand, not vpon the rocke.

**T I M.** *What is the second Instruction?*

**S I L.** That Faith is no wouering vncertaine opinion, fleeting through ignorance and feare, but is a firme vnmoueable and sure knowledge, because it resteth vpon Gods word and promise, then the which nothing is more sure and certaine. For it is written, *The word of God is true*, 2 Sam. 7. 28. *His testimonies are sure and endure for euer*, Psal. 119. 7. 1 Iohn 2. 28. Also, *Heauen and earth shall perish, but one tittle of Gods word shall not perish*, and Rom. 9. 6. 2 Cor. 1. 20. 1 Cor. 1. 9. Now then, Faith it selfe must needs be a thing vnmoueable, and bring with it an infallable certainty, sithence it leaneth on such a firme rocke, *Matth. 7. 25.* as the sure words of the faithfull promises of God, who neither is deceiued, nor can deceiue vs, seeing he cannot lye, *Ti. 1. 2.* but is onely truth, yea truth it selfe, *Rom. 3. 2.* Hence it is, that (*Plerop horie*) or full assurance is attributed to Faith in Scripture, *Col. 2. 2.* Hence also it is, that godly Christians, rather then they will deny

the doctrine of Christ, or any part of it so ascertained vnto their vnderstanding, and with such firme assent of their mindes receiued, they choose to loose their liberties, liuing, yea, and liues also, if the will of God be: examples hereof, we haue in many thousand martyrs of Christ in all ages.

**T I M.** *Can yee giue vs examples of any, whose faith haue remained stable and vnbaken, by reason of Gods Word and promise?*

**S I L.** Yea, of *Iacob*, Gen. 32. 9. of *Abraham*, Rom. 4. 21. Gods power and promises, being the two props of *Abrahams* faith, *Heb. 11. 17, 19.* Of *Dauid*, *Psal. 119.* *In thy word is my trust.*

**T I M.** *By what comparison may this be illustrated and set forth?*

**S I L.** Of a good man whose word deserues credit, and chasech away doubting from such to whom it is giuen: so, or much more then so, ought the word of God to be rested in, and that without wauering and anxiety of mind perplexed with feare: forasmuch as God is the authour of all that truth and fidelity that is in all good men, and being himselfe the fountaine of all truth, without mixture of fallhood, therefore his word may bee taken without stammering or doubting: and that Faith which leaneth vpon it, must needs be very firme and strong against all assaults of Sathan, whole fiery darts of doubts & despaire are quenched by the Faith of Gods word. If in marriage for wedlocke duties and comforts, wee stay vpon our mutuall promises, how much more may the spouse of Christ, euen euery faithfull soule, quietly and firmly rest vpon the promise of her husband Christ, for all good things present and future, both now and in Heauen?

**T I M.** *What profit is to bee made of this second instruction?*

**S I L.** First, hereby is ouerthrowne the Popish doctrine, which alloweth vnto iustifying Faith no more but probable or coniecturall knowledge, leauing mens consciences full of feare and doubting of their owne blessednesse: wherein vpon the matter they disabie

Simili-  
tudes.

Vse.

the word of Gods promise, and make his word false. For to teach that men ought still to stick in doubts of their owne saluation, though God hath promised it by Christ to such as beleue in him: what is this else, but to play the Butchers of mens Consciences, which are euen kept vpon the racke by Romish Diuinity; and also to charge the word of God with forgery and falsehood, as if he did not meane in good earnest? Secondly, hereby we see, how slanderous they are, which accuse the assurance and confidence of faith to bee a wicked and damnable presuming, sithence it is duty and Christian submission, to relye vndoubtedly vpon the word of God, and not godlesse presumption; which rather they are to bee charged with, who haue all or most of their trust in their owne innocency and good workes, and not alone in the truth and mercy of God. Thirdly, here is matter of great comfort vnto all faithfull soules, who in all temptations stirring them to doubt of their owne happinesse, they may enfree themselves from all terror, by hauing recourse to the word and promise of God, as *Dauid* did, *I had perished in my trouble* (saith he) *but for thy promise, thy word hath comforted me.* For as the palse man in the Gospell, hauing Christs word (*Be of good comfort thy sinnes are forgiven thee*) was thereby cheered, and made both quiet and ioyfull: So the promise of the Gospell being applyed to a trembling soule, will fortifie and stablish it in tranquility and peace. This Sathan knoweth, and therefore his practise is to hide the promises of grace from troubled consciences, or else to suggest vnto them this, as though that such promises were not made to them, or did not belong vnto them.

**TIM.** *What is the third doctrine out of this eight verse?*

3. Doct.

**SIL.** That the preaching of the Apostles, was all one with the Gospell which was written: for that word of faith first written by *Moses*, and afterwards by *Paul* to the *Romans*, is y<sup>e</sup> selfesame word which *Paul* & other Apostles preached. Therefore it is false which the

Manichees and Papiſts auouch, that the Apostles taught other things then that they then wrote; that hence they may haue power to ioine thereunto their Apostolicall traditions vnwritten: which error of theirs must be reiected as Apocriphall and false. If they be no consentant to the Scriptures, they came not from the Apostles, but are counterfeit.

**TIM.** *Let vs proceede vnto the 9. verse, and tell vs what is meant by confession?*

Interpret.

**SILAS.** An open and plaine profession, that Iesus who is Lord of all, is our Lord also; for that he is Lord, the Devils know, and acknowledge. Therefore Christians must go further, and beleue it with assurance.

**TIM.** *In what respects is Iesus [our Lord?]*

**SILAS.** Both by right of Creation and power ouer vs, and also by grace of Redemption, hauing as well ransomed vs to be his owne peculiar people, as created and governed vs.

**TIM.** *What is it to [beleue in thine heart?]*

**SIL.** It is not onely in our mindes to see and assent vnto the truth of the history of Christ, (which euen wicked men and hypocrites, yea, vnclane spirits do,) but to embrace in our hearts, will, and affections, with holy confidence, the benefits of Christ his death and resurrection, euen reconciliation with God, remission of sinnes, righteousness and life eternall.

**TIM.** *Why is confession set before faith, which is the cause and roote of confession? Psal. 116. 10. I beleemed, therefore did I speake.*

Doubt.

**SILAS.** First, because *Moses* did in this order propound them, as in the 8. verse is cited. Secondly, we cannot discern other mens faith, or other men our faith, but by our outward profession of it before men; it is declared by our confession and action.

Solution.

**TIM.** *Why doth hee onely name Christs resurrection, seeing faith respects his birth, life, death, and all which Christ did and suffered?*

Doubt.

**SILAS.** First, because the faith of the

Solution.

the

the resurrection of Christ, doth distinguish Christians from Pagans and Infidels, who do easily accord to beleue that the man Christ was borne, liued, and died. but they deny his resurrection, as a thing which exceedeth compasse & reach of reason; the Philosophers discerned it not, but derided it rather, saying, What new doctrine is this? *Airs* 18. Secondly, because all that Christ did and suffered, had profited vs little, vnlesse hee had risen againe, wherein he obtained a perfect victory ouer sinne, death, hell, and damnation, for all the elect. Lastly, the article of the resurrection presupposeth all the rest, and kniteth together as a linke, both antecedents and consequents: his incarnation, life, and death which went before; and his ascension, sitting at his Fathers right hand, and his intercession which followes after his risings: Vnder which then by a *Synecdoche*, all the other passions and actions of Christ, be contained.

**TIM.** *What doctrine ariseth out of this 9. verse?*

*Doctrine.*

**SILAS.** Onely this one; to wit, the facility and easinesse of that righteousness, which is by faith in Christ; for vnto our righteousness before God, and saluation in heauen there is no more difficult and hard thing exacted of vs, but with the heart to beleue, and with the mouth to confesse Christ: and by this meanes, Christ will be neere to vs both in possibility and efficacy: in possibility, because it is a thing possible which may bee, that elect sinners shall haue grace to beleue, especially God hauing ordained them vnto Faith, *Airs* 13. 48. but it is vtterly vnpossible, that they should keepe the whole Law perfectly, Gods decree and mans corruption being against it. And secondly, he is neere and easie to vs in efficacy, because through the holy Spirit, he is made to dwell in a faithfull heart, really and actually; and his righteousness as a robe or garment, is put vpon them, to couer their sinnes and vnrighteousnesse.

*A doubt.*

**TIM.** *Yea, but to beleue in Christ, is no lesse impossible and hard, then to fulfill*

*the Law: for we haue no more power to do the one, then the other.*

**SILAS.** It is true: but this facility is to be vnderstood, not in regard of the beginning and efficient cause of Faith, which is meere Gods gift without our felues, he working in vs both will and deed, *Ephes.* 2. 10. *Phil.* 2. 13. but this righteousness of Faith is easier in regard of the manner of the worke, because the Law requireth the full obedience thereof to be performed by our felues, which cannot be in this infirmity, *Rom.* 8. 3. But Faith referreth and sendeth vs to Christ for the performing of the Law; and in regard of the manner of the worke, it is farre easier to beleue the Law to be done by another, who was able to fulfill it, and was sent for that end, then to do it our felues. Also much easier it is, to beleue and giue assent to a true promise, then to keepe strictly, without failing, all Gods commandements. If a King should say to a Subiect, Conquer me such a kingdom, and I will giue thee my daughter with large dignities and liuings; were it not harder then if he should say, do but trust my word, and I will do all this for thee. In these considerations one faith, that saluation hath but a short cut, it requireth no externall labour, but inward beleefe: and *Caluin* saith, that by the operation of the Spirit, thou maiest easily beleue with thy heart, and confesse with thy mouth. And *Lyrannus* saith, here is shewed the facility of the righteousness of faith. And *Faines* thinketh this saying, of being neere in the heart and mouth, to be a Prouerbiall speech, commending the readinesse of that which is in the heart and mouth.

**TIM.** *What use hereof?*

**SILAS.** It administreth comfort to Christians, to consider that the meanes of passage to heauen be not vnconquerable and vnable to be attained. Secondly, it declares how vncomfortable Popish doctrine is, which excludes and shuts out all hope of being saued, by tying saluation vnto an impossible condition of fulfilling of the Law. Thirdly, it

*Solution.*

*Vse.*

stirreth vs vp to the loue and praise of Gods goodnesse, in appointing so easie a condition, and giuing vs power to keepe it, *For faith is the gift of God.*

### DIALOGVE VIII.

Verſes 10, 11, 12.

*For with the heart man beleueth vnto righteousnesſe: and with the mouth man confeſſeth vnto ſaluation. For the Scripture ſaith, &c.*

TIMOTHEVS.

Coherence.

**W**hat doth this Text containe?

S I L. Firſt, a repetition and confirmation alſo of that which was ſaid touching ſaluation, the effect of righteousneſſe by faith; together with an explication of the perſons to whom righteousneſſe and ſaluation belongeth. The thing here repeated, is, that a Chriſtian that beleueth in Chriſt dead and raiſed to life, and confeſſeth this his faith before men, ſhall certainly and without doubt be ſaued. Wherefore let vs obſerue theſe things, that faith and confeſſion are coupled together, as the tree and her fruit, and as the mother and the daughter. Alſo they be ſet forth by their proper ſubieſt of ſeats whereto they cleaue, and wherein they ſticke and reſt: Faith in the heart, and confeſſion in the mouth. Laſtly, not the parts, but the degrees of ſaluation be pointed at. The firſt degree or beginning of it, is righteousneſſe, to wit, abſolution from ſinne, by free pardon, through the merit of Chriſt his death, and being accounted iuſt before God, by the worthineſſe of his obedience to the morall Law. The ſecond degree is, perfection of ſaluation in heauen, & all the proceedings thereunto, from iuſtification till glorification in heauen, here called ſaluation.

Method or diſpoſition of the Text.

2. Degree of ſaluation.

T I M. *Whence is the confirmation of this propoſition fetched?*

S I L A S. From authority of Scripture, as of *Eſay 28. 16.* verſe 11. and *Iſa. 2.* verſes 13, 32.

T I M. *What doth Paul in the expli-*

*cation of the perſons, which ſhall be partakers of this ſaluation?*

S I L. Firſt, hee noſeth them by an vniuerſall particle [*Whoſoever,*] without difference of Nation, or ſex, or age, or condition. Secondly, he particularly nameth both Jew and Gentile, which in reſpect 1. of ſaluation, 2. and the neede thereof by ſinne, 3. with the meanes thereof by faith, are equal, as he proueth by two reaſons: one from the vniy of Gods eſſence, who is the ſame Creator and Sauour of all the elect, Jew and Gentile. Secondly, from the immenſiue- neſſe of Gods mercy, which is ſo large, as that it can ſuffice all ſorts of people which truſt in his Sonne, and call vpon him, verſes 12, 13. Therefore by calling of the Gentiles, nought was taken from the Jewes; theſe were no whit endamaged by ſauing them; God is ſufficient for both.

Jewes and Gentiles be equal, where in and why

T I M. *Come we now to the Interpretation, and tell vs what is meant by [*Dian,*] As alſo what is meant [*by beleuing?*]*

Interpres.

S I L. By man is meant euery true Chriſtian, man or woman. And by beleuing is meant, not onely to aſſent vnto the Doctrine of Chriſt, but with confidence and ſure aſſiance to embrace it.

T I M. *What is meant by the [*Heart?*]*

S I L A S. The ſoule, with all the faculties thereof, but eſpecially the will and affections; which are therefore in phraſe of Scripture termed the heart, becauſe the ſoule keepeth her chiefeſt reſidence in that fleſhie part of man called the heart, ſitting and ſhewing her ſelfe there, as it were in her chaire of eſtate.

T I M. *What is it [*With the heart to beleue to Righteousneſſe?*]*

S I L. It is the ſame with that phraſe, *Rom. 4. 5.* to haue faith imputed for righteousneſſe; or with that, *Rom. 9. 30.* to attaine to the righteousneſſe of faith: or *Gal. 3. 14, 24.* to receiue righteousneſſe, or to be made righteous by faith.

T I M. *What Leſſons are we to learne from the firſt part of the tenth verſe?*

Doctrime.

S I L. Firſt, that vnto righteousneſſe before God, that is, to remiſſion of ſins, and perfect iuſtice by Chriſts death and reſur-

Reason.

resurrection) there needes no mans part, nothing but a true and liuely faith. In-  
deede good workes are witnesses to  
testifie the truth of this faith before  
men, and vnto our selues; but when the  
speech is of getting and receiuing righte-  
ousnesse (euen pardon of our sinnes  
and eternall life by Chriſt,) workes are  
cleane to be shut out and excluded, as  
hauing no power to enable vs to em-  
brace Chriſt: and this is the controuer-  
ſie betweene vs & the Church of Rome,  
that whereas they doe part the instru-  
mentall cause of our righteousnesse be-  
tweene faith and workes, we attribute  
it vnto Faith onely, according to the  
doctrine of the Scripture, *Rom. 3. 27,*  
*28, 29, 30. Gal. 2. 16.* and of the Fathers  
agreable thereunto. The beleeuing  
man shall bee iustified in Faith onely.  
*Ambrose* on *1 Cor. 1.* Whoſoeuer tru-  
steth in Faith onely is blessed, *Hierom.*  
Chap. 3. to the *Galat.* By Faith onely  
shall Chriſt ſaue the offenders of the  
Law. *Chryſoſtome* on the *Ephesians.* To  
theſe might be ioyned *Baſil, Theophy-  
laſt, Hilarie, Cyprian,* and many more,  
which teach the ſame truth as wee now  
doe.

TIM. What use of this Doctrine?

SILAS. Firſt, it inſtruſteth vs to  
know how neceſſarie Faith is: for  
where this is, there righteousnesse is;  
and there is no righteousnesse where  
Faith is wanting. Secondly, it conuicteth  
the Papiſts of greuous ſlanders, in that  
they charge *Luther* to bee the firſt in-  
uenter of this Doctrine touching righte-  
ousnesse by faith alone. Whereſſ before  
him, the learned Doctors of the Church,  
yea, Apoſtles, Prophets, and Chriſt him-  
ſelfe, had deliuered this truth to the  
Church, euen from the beginning. How  
then can it bee an hereſie in *Luther* to  
teach thus, but it muſt be an hereſie alſo  
in the Pen-men of the holy Ghoſt to  
write thus?

TIM. What is the next Doctrine?

SIL. That the ſeate and ſubieſt of  
faith is not the minde alone, but the will  
alſo, which is more ſpecially ſignified by  
heart, *Acts 8. 37. Ephes. 3. 17.* For this  
confidence is at leaſt a neceſſary com-

panion of faith, but confidence hath  
place in the heart, therefore faith lod-  
geth there alſo.

TIM. What use are wee to make of  
this Doctrine?

SILAS. It ſerueth to teach, that  
vnto a liuely faith, there is required a  
double worke of the Spirit: Firſt, to en-  
lighten the minde, that it may certainly  
ſee and aſſent to the things written in  
the Goſpell. Of this firſt worke it is,  
that faith is often in Scripture termed  
vnderſtanding, & knowledge, and ſee-  
ing. The other worke is to bow the af-  
fections that they embrace, and fully  
reſt in that which the minde hath fully  
aſſented vnto. From this worke, Faith  
in Scripture is termed truſt, confidence,  
and affiance. Secondly, this doctrine  
ſerueth to confute the Romanists, which  
place Faith in the ſupernall part of the  
ſoule onely, and will haue it to be no-  
thing elſe but the aſſent of the minde to  
the will of God: whereas it is not writ-  
ten here, that with the vnderſtanding,  
but with the heart man beleueth to  
righteousnesse. There may indeede be  
worthy knowledge and notable aſſent  
in the vnderſtanding part, but it is the  
heart which beleueth to iuſtification.  
Thirdly, here is an exhortation to all  
Chriſtians (as they will be aſſured of this  
iuſtifying faith,) not to reſt content  
with a naked knowledge of the Goſ-  
pell, or that in their minds they haue  
yeilded agreement and conſent to the  
truth of it; but neerely to looke vnto  
this, whether faith haue taken hold of  
their will and affections, to make  
them obedient to their illuminated vn-  
derſtanding, with ſome meaſure of  
peace and ioy; and to reſiſt all contrary  
thoughts and motions, with a loathing  
of them, being ready to make confeſſi-  
on of Chriſt in our mouthes.

TIM. What is ſignified here by [con-  
feſſion of the mouth?]

SIL. Not onely a plaine and cleare  
acknowledgement of Chriſt, to be the  
onely Lord and Sauour of mankind;  
and of all that doctrine which concernes  
his office, natures, perſon, and benefits:  
but the calling vpon his name with truſt  
in

All that be  
iuſtified by  
faith onely,  
are freely iu-  
ſtified.  
*Ambroſe 3.*  
*ad Rom.*

God hath iu-  
ſtified vs,  
yiſing there-  
to no workes  
but faith  
onely.  
*Chryſ. in 3.*  
*Rom.*

Onely Faith  
in Chriſt  
doth make  
vs cleane.  
*Auguſt.*

Quod pri-  
mum, id ve-  
rum: fal-  
ſum quod  
poſterius.

2. Doct.

Reason.

Use.

*Col 2. 3.*  
*Iohn 17. 3.*  
*Iohn 6. 40.*  
*Ephes 3. 12.*

in him, as in our owne Lord and Saviour, as it is expounded in the 13. verse following, wherein vocation is put for confession.

TIM. *Wherefore is this worke of confession added unto faith?*

SIL. To distinguish and put difference betweene a dead and a liuely faith, by a peculiar fruit of it.

Doubt.

TIM. *But why is this worke named as the witness of faith, rather than any other worke?*

Solition.

SILAS. First, because it is easily gathered out of the words of Moses before alledged in verse 8. where Moses spake of the mouth, and ioyned it with the heart. Secondly, because it is a principall token of a true faith, when occasion ferueth, sincerely to confesse the doctrine of Christ, and to call vpon his name faithfully; which no hypocrites can do, for they draw neere with their lippes onely, *Math. 15. 8.* But this confession which is a sure marke of faith, comes from faith as from the root of it. Thirdly, because great promises are made to this duty of confession, *Math. 10. 32.* And here saluation is promised to such as confesse Christ out of a liuely faith.

Doubt.

TIM. *But in what sort and sence is saluation annexed to confession?*

Solution.  
Confessio est  
via ad salutem  
perueniendi  
Rom. 10.  
Bez.

SIL. Not as the effect to his cause, but as the way to the end; for confession is but the way onely by which iustified persons doe come to their perfect blessednesse in heauen, which is here signified by saluation, as the highest degree of our happinesse. Seeing righteousness is attributed to faith, and saluation necessarily follows righteousness; therefore faith is the onely instrumentall cause, whereby we be iustified and saved; and not confession, which is but the path onely wherein the godly are to walke to heauen, and a fruit of a saving faith: so as vaine is that Popish note, vpon these words, that faith without workes iustifieth not: it iustifieth without workes, but it is not in a Christian without workes.

Note.

TIM. *What doctrines are taught from this latter part?*

SIL. That a liuely faith bringeth forth good workes, and namely the confession and inuocation of Christ; which where they are, there is true faith; and there is no true faith where they be not; as there is no fire where there is no light nor heat, for it is the nature of faith to witness it selfe vpon occasion, as fire sendeth forth heat. Therefore are we wronged by the Papists, who accuse vs to teach a weake and a dead faith voyd of workes: and Christians are to bee warned to get such a faith as can shew it selfe by workes, and such workes as proceede from faith; for we teach that true faith workes by loue, and all workes which come not of faith, to be sinnes. Secondly, we learne, that confession is a worke necessary to saluation, and is to be done of all those that will be saved; necessarily, as a duty and a thing commanded vs of God, but not as a meritorious cause.

Doctrine.

TIM. *But what things belong unto Christian confession?*

SIL. First, knowledge, to see the truth concerning Christ. Secondly, wisdom, to espy the due occasion of confession; to wit, when God may be glorified, and our neighbour edified. Thirdly, boldnesse, to do it freely without feare of man. Fourthly, sincerity, without dissimulation and guile. Fifthly, reuerence, as in Gods quarrel and presence. Sixthly, meekenesse, *1 Pet. 3. 15.* Such as be drowned in ignorance of the Gospel and vnbeliefe; also rash, presumptuous, and vaine-glorious persons, timorous and fearefull ones, hypocrites and false-hearted men and women, proud and malicefull people, be not fit and meeke to performe this dutie of confessing Christ.

#### DIALOGVE IX.

Verses 11, 12, 13.

*For the Scripture saith, whosoever belieueth in him shall not be ashamed. For there is no difference betweene the Jew and the Grecian, for he that is Lord ouer all is rich vnto all that call vpon*

upon him. For whosoever shall call vpon the name of the Lord shall be saved.

TIMOTHEVS.

What is the drift of this Text?

Scope.

SIL. To proue by authority of Scripture, what he had said before in verse 10. where he ascribed righteousness vnto faith, as to a cause; and saluation to confession, as to a way which leadeth vnto saluation. The argument standeth thus: It is not possible that the Scripture should be broken and vntrue; but the Scripture promiseth righteousness and saluation vnto such as truly beleue and call vpon Christ. This is proued by these three verses of our Text; touching faith, verse 11. touching confession, in verse 13. Therefore men do beleue with the heart to righteousness, and saluation pertaineth to such as confesse him.

TIM. What may we learne hereby, that Paul proueth his doctrine by testimony of Scripture?

Doctrine.

SIL. These lessons: First, that the Scripture is sufficient not onely to teach all needfull truths of godlinesse, but to confirme and proue it also. Secondly, that the word written, is the infallible rule of all doctrines, which are to be deliuered vnto the Church, for direction of faith or manners: for in that Paul doth proue and stablish all doctrines of Christianity by the Scripture alone (not vsing any other testimony for that end.) Thence it followes, that Scripture onely is the most certaine and vndeceivable rule of all doctrines. The reasons hereof be: First, because God the authour of all Scripture, is most perfect in knowledge, and of infinite wisdom; therefore his word must needs containe a perfect rule and direction whereby to iudge of doctrines. Secondly, our faith springs from Scripture alone, Rom. 10. 17. Therefore we must beleue that onely for sound doctrine, which can be drawne from the word of God written.

Reason.

TIM. What use of this doctrine?

Vse.

SIL. First, it serues to admonish vs

to try all things which is taught of any Ministers, by the touchstone of the Scriptures, as the Christians of Berea did, Acts 17. 11. receiuing willingly what we finde grounded vpon and consonant vnto the Scriptures, but refusing all that is diuerse from it. The ancient Fathers and Doctors of the Church, say the Apostles submitted their Sermons and writings to this tryall, 1 Thes. 5. 21. 1 John 4. 1, 2. As we like that gold onely that will abide the touchstone, so we must hold onely such doctrines as agree with the word of God. Secondly, it confuteth the Papists which make vnwritten traditions to be a rule equall to holy Scriptures; being indeed a Leaden rule of deceit, vncertaine and subiect to change, and to falshood and error; yet they will haue them embraced with like reuerence and affection as the holy Bible.

TIM. From whence is this first authority fetched?

SILAS. Out of Esay, Chapter 28, verse 16.

TIM. Tell vs first what ye do obserue in the manner of alledging this authority, and what ye note in the matter?

SILAS. Touching the manner, the Apostle doth so alledge the place of Esay, as withall he doth interpret and expound it, which is the best manner of alledging Scriptures, so to cite them as to giue some light to them. For whereas Esay said [He] indefinitely, Paul writeth [whosoever:] vniuersally to shew vs, that an indefinite proposition is equipollent to an vniuersall. Secondly, Paul mentioneth the object of our faith [in him,] (that is Christ, whereas Esay said onely he which beleueth. Thirdly, in Esay it is written [shall not make haste,] in Paul, [shall not be ashamed,] (that is, frustrate of his successe, being deceiued of that they looked for,) which is a fruite and consequent of haste: for such as are hasty and precipitant, do their businesse vntowardly, and naughtily; as Saul did when he made haste to offer sacrifice before Samuel came, wherein he did greatly sinne, and was thereby brought to shame. As also Peter his precipitation, caused

caused shame to him; whereas the true beleeuers without such shame, shall obtaine forgiveness of sinne by Christ.

**T I M.** *What note ye in the matter of this sentence cited out of Esay?*

**S I L.** First, that as the high cause, to wit, predestination or election, is not restrained to the Iewes onely, but powred out vpon all sorts of men, 'as well as Iewes, *Rom. 9. 29.* so is faith (the next cause) equally giuen to all people, without difference of nation whatsoever. Secondly, that the reason why many Iewes and others be ashamed and confounded is, for that they beleeue not, because whosoever beleeueth, shall not be ashamed. Thirdly, that the true iustifying faith hath no other proper object but Christ Iesus, and him as he is both dead and quickned; this is that brazen Serpent towards which our faith looketh. Fourthly, that Christ is very true God, because we are bound to beleeue in him, see *Iohn 14. 1.* This confuteth the *Arrians* denying Christs eternall & naturall diuinity. Fiftly, that the vniuersality of the promises of the Gospell, are restrained and limited to beleeuers, and to them also they be extended, and to euery one of them, & to none other; there is an vniuersality of beleeuers, as there is of vnbeleeuers.

*Doubt.*

**T I M.** *But the Iewes did appropriate the promises of God to themselves alone, as the true and sole heires thereof.*

**S I L.** They did so, but vniustly; for now vnder the Gospell (howsoever before there was manifolde and great difference, see *Rom. 3. 2.* Also *9. 4, 5.*) there is no distinction, but Iew and Gentile are all one. For first, they haue all neede of saluatiō, all being sinners, destitute of Gods grace, & of the gift of true righteousness, *Esay 53. 6. Rom. 3. 23.* Or if we looke vnto the meritorious cause which is Christ, in whom all haue like interest by Gods mercy, *Rom. 11. 2. 3.* or the meanes whereby to be made partakers of Christ (which is faith) a gift bestowed by God indifferently vpon the Iewes and Gentiles, *Gal. 3. 8. Ephes. 2. 17, 18.*

**T I M.** *In what sence is God said*

*to be Lord of all?*

**S I L.** Because hee is the common Creator of all, who made both Iew and Gentile. Secondly, because he is the iustifier of all, without respect of country, euery one which beleeueth in Christ, shall haue righteousness before God, who is one which doth iustifie the circumcision by faith, and the vncircumcision through faith, *Rom. 3. 30.* From whence it doth follow, that God accepteth not persons, *Acts 10. 30.* so as to loue one the more because he is a Iew, or the lesse because he is a Gentile, but is of like affections to all the faithfull, of what people or language soeuer: as a Father is well affected vnto all his children which do well, and a workeman to all his worke made by him: so is God good to all his people without distinction of place. Therefore a Gentile though not circumcised, yet if he haue faith, hee shall become righteous and liue for euer: whereas an vnbeleeuing Iew shall bee sent away vniustified, though he be circumcised.

**T I M.** *What is meant by this, that God is good to all?*

**S I L.** That he is abundantly louing and kinde (not to euery particular person, without exception of any singular) but to all men of all sorts, for [*Riches*] signify plentiful goodnesse, as *Ephes. 2. 4, 7.* and by [*All*], is often meant some of all kinds, Countreies, and degrees, as *1 Tim. 2. 3. Rom. 11. 32.*

**T I M.** *What are we to learne from hence?*

**S I L.** Not that euery man and woman be elect, called, and iustified, as some falsely collect from hence, being the enemies of Gods grace, sufficiently confuted from this place, where the vniuersall particle [*All*] is limited to such as call vpon him, which none doe in truth but beleeuers onely: but that any which be iustified and saued they are beholden to the great and exceeding goodnesse of God for it, *Ephes. 2. 7, 8.* Secondly, God so loues his Children, as he is not onely good to them, but [*Rich*] to them, and heapeth his grace vpon them. See *Ephes. 2. 5.* Thirdly, we haue

*Interpret.*

*2. Doct.*

3. Doct.

haue no cause to enuy other Christians, seeing God is rich enough to suffice all, as the Sunne hath light enough for all that stand in it. Therefore, as the Jewes are to bee blamed for the grutching at the conuersion of the Gentile, whereby nothing was taken from the Iew, so they are faultie and do sinne, which fret at the prosperity of others, either spirituall or bodily. This disease springeth from hence, that they consider not that the goodnesse of God is bottomlesse, being such a fountaine as can neuer be drawne dry, his riches being far vnlike worldly riches, which are diminished by giuing.

**TIM.** Whence is the second authority fetched?

**SIL.** From *Iosel* 2. 32.

**TIM.** How may it appeare that Paul doth rightly apply this to Christ, and to faith in him?

**SILAS.** By comparing this text with *Aels* 2. 21. where *Peter* expoundeth this place of *Iosel* touching Christ and saluation by him: such harmony there is in the holy Scripture.

**TIM.** What doctrine learne we from this verse?

**SILAS.** That whosoever confesseth Christ, and calleth vpon him, is sure of saluation, because God hath so promised. Secondly, that religious prayer is to bee directed vnto God alone, because hee alone is the searcher of the heart, & is God al-sufficient, *Gen.* 17. 1. Here falleth to ground inuocation of Saints. Thirdly, that there is no true prayers but in the Church of God, (which is the *Sion* and *Ierusalem*.) where the Prophet promiseth deliuerance and saluation. Fourthly, the people of God neuer pray to him in vaine; for howsoever they are not heard in that very particular which they request, for that God seeth it not expedient for them; yet seeing they that call on him are saued, therefore he is neuer called on without great fruite and wholesome effect. This is a great encouragement to diligence, yea and vnto constancy in calling vpon God through Christ, considering that they shall bee heard vnto

saluation, though they be not alwayes heard vnto their desire.

## DIALOGUE X.

Verse 14.

*But how shall they call vpon him in whom they haue not beleened? and how shall they beleene except they heare? how shall they heare without a Preacher? and how shall he preach except he be sent?*

TIMOTHEVS.

**W**hat is the purpose and drift of this Text?

**SIL.** Sithence the righteousness of faith is the onely true righteousness, and doth in common by the promise of God belong to Iew and Gentile, (as we haue seene out of the former text:) The purpose of the Apostle is now to proue, that the Apostles must be sent of God to preach the Gospell to both people, to be as the ordinary meanes to beget faith, and to bring them to Christ, that through his righteousness imputed to them, they might be saued. And herein a secret obiection is answered; for our Apostle hauing soundly confirmed that our true righteousness before God, which bringeth peace to the soule, must be had not by working after the Law, but by beleening the Euangelicall promises of forgiveness of finnes and life eternall by Christ dead and raised, & that these promises equally belong to Iew and Gentile. The next thing to be required was this, how we might ordinarily come vnto and attaine this faith, and the righteousness which it layeth hold on? whereunto *Paul* now answereth, that this is gotten by meanes of Apostles, and other Preachers sent of God to preach the word of the Gospell. So as this text of all other Scriptures doth very plainly and worthily commend to vs, the singular excellency, the great fruite and necessity of the word preached, being the meanes ordained of God, to conuay into the

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hearts

hearts of elect Iewes and Gentiles, that most precious gift of faith, which receiveth Christ and his righteousnesse vnto saluation in heauen.

**T I M.** *What argument doth the Apostle vse to proue his purpose by?*

*Method.*

**S I L.** By a gradation, or proceeding from the effects to the causes negatively, or from the cause to the effect affirmatiuely. Thus, God by his Prophets promised saluation indifferently to Iew and Gentile, but without calling on God or prayer, there is no saluation, and none can pray without faith, and no faith without hearing, no hearing without a Preacher, no Preacher without commission or sending. Therefore it is necessary to all people for the obtaining of saluation, that God send his Apostles and other Ministers to preach the word. From the causes to the effects, the argument runneth thus affirmatiuely; it is by the free and mercifull sending of God that men do preach, such as preach ought to be heard, by hearing Gods word there cometh faith, faith bringeth prayer, prayer is a sure note of saluation: therefore God must send some to be Preachers, that others may get saluation. Or thus; Gods sending caueth Preachers, preaching bringeth hearing, hearing breeds beleeuing; faith worketh prayer, prayer obtaines saluation. This serues to stay the Iewes from grudging against the Apostles, because the Gentiles being appointed of God to faith and saluation, must not bee denied the meanes and helpes, by which God will saue his owne: therefore no cause to mislike the Apostles for preaching the doctrine of Christ to the Gentiles.

**T I M.** *After what fashion and sort is this text set downe?*

**S I L A S.** By interrogations or questions, which are negotiations in force, and must enery one of them be thus answered (they cannot:) how shall they call on him in whom they haue not beleeued? The answer is, (they cannot:) and so of the rest.

**T I M.** *How many bee the steps or parts of this gradation?*

**S I L.** They be fixe: First, saluation. Secondly, calling on God. Thirdly, faith in Christ. Fourthly, hearing. Fifthly, preaching the word. Sixthly, the sending or vocation of God, which are knit together in one chaine as causes and effects: the first being concluded of the last, and the last inferred of the first, as we haue before set downe.

**T I M.** *What doe ye call saluation? verse 13.*

**S I L.** A deliuerance from all sinne and all miseries, and the enioying of most perfect blisse in heauen. This saluation is giuen the elect in this world imperfectly by iustification, deliuering from the guilt and the whole punishment of sinne; and by sanctification, freeing them in part from the power and dominion of sinne: and perfectly by glorification in the world to come, discharging the elect of all the remainder of sinne, of all corruption and infirmities whatsoeuer, that they may bee like Christ in his celestially glory and felicity.

*Interpret.*

**T I M.** *The calling vpon God how manifold is it?*

**S I L.** Twofold: First false and counterfeit, when men draw neere with the lips onely, as the Pharisee prayed, *Luke 18. 11.* Secondly, true and sound, when without hearts we desire of God needfull and lawfull things, with sure trust to obtaine them through the intercession of Christ. Thus the Publican prayed, *Luke 18. 13.* and *Dauid, Psal. 25. 1.* This latter kinde of calling on God, is either in heart onely, as *Moses* prayed at the red sea, *Exod. 14. 15.* and *Hannah, 1 Sam. 1. 13.* or both with heart and mouth, as *Dauid* prayed, *Psal. 116. 1, 2, 3.* They are both meant here, vocall and mentall prayer, but chiefly the latter.

**T I M.** *What learne we from hence?*

**S I L.** That true prayer is a certaine vndoubted note of saluation, euen as the want of the gift of prayer is a plaine marke of a wicked man, *Psal. 119. Saue me O Lord, for I call vpon thee. Psal. 14. 4. They call not vpon the Lord.*

*Doctrine.*

**T I M.** *What vse of this point?*

**S I L.**

Use.

SILAS. It serues to moue such as would be saued, and lacke the gift of prayer, to strue to haue it; and such as haue it, to make precious account of it, and to bee heartily thankfull to God for such an vnspokeable gift: yet wee ought not to thinke that by the worke of prayer we merite saluation, the roote and cause whereof, is faith from whence it hath all efficacy and commendation.

TIM. What may it teach vs that we must beleue in him on whom we doe call?

2. Doct.

SIL. That faith in Christ is necessary vnto true prayer, yea so necessary as without it, we not onely cannot pray a-right, with hope to speede, Marke 11.

Reasons.

24. James 1. 6, 7. but our prayers are turned into sinne, Rom. 14. 23. The reasons hereof be; First, because it is written, He that commeth to God must beleue that God is, and that he is a rewarder of them that seke him, Heb. 11. 6. Secondly, because trust and confidence of the heart that God will heare, is that which begetteth prayer, whereof as of all other good giuts and good workes, liuely faith is the mother and roote whence they spring, fetchng all their praise and vigor from faith; therefore it was, that Moses cryed for deliuerance from the Egyptians, and Dauid from Saul and other enemies, and the Syrophonissian praied for her daughters safetie, and the blinde man for his sight, and the Publican for the remission of his sinnes, &c. because they beleueed that God could and would grant their petitions. As we in our necessities when we neede other men, do willingly become sutors for helpe at their hands, when we haue trust to be heard and succoured: so it is the affiance of Gods goodnesse which doth bring forth inuocation, and calling on his name, as Dauid said, We beleue and therefore we pray, Psal. 116.

TIM. What profit is to be made of this instruction?

SIL. First, it doth admonish vs that when we pray, we bring faith, hauing assurance of Gods loue in Christ, that for his sake he is our Father, and also

will faithfully keepe his promises which he hath made to them that call vpon him. Secondly, to reprove such as do offer to pray, hauing their hearts voyd of this holy confidence, without which all prayers be vaine and idle. Thirdly, to comfort such as feeble their hearts stirred vp to desire of God blessings, with a confidence to obtaine, because this is a certaine note that they haue faith, without the which they could not haue such desires and such confidence, Ephes. 3. 12. Fourthly, to conuict the Papists of error, for their calling vpon Saints departed, in whom because they may not put any trust, (for cursed is he that trusteth in man,) therefore no praier ought to be made to them, but to God alone, in whom alone it is that we may put our confidence. Therefore all religious prayers, to him are onely to be made, and to none other. Also this confuteth Bellarmine, who saith, that vnto prayer it is not needfull that hee that prayeth haue faith to assure him of being heard; directly against this Scripture, and Iam. 1. 6. 7.

TIM. Proceed and tell vs what hearing he speaks of, in saying (How can they beleue in him, of whom they haue not heard?)

SIL. Not onely the hearing which is inward of the minde and heart, but of the outward hearing by the sence of the eare; neyther is it the hearing of euery sound or voyce, but the hearing of the word, (euen the word of the Gospell,) which is meant in this place.

TIM. What is the instruction from hence?

SILAS. That vnto true beleefe in God, the hearing of the Gospell with our bodily eare, is necessarily required.

2. Doct.

TIM. But how then shall elect Infants beleue, seeing they are not capable of his hearing, through the weaknesse of their Organ?

Doubt.

SILAS. This text speaketh of the meanes how to come by actuall faith, which is ioyned with discourse, and is got by institution; and not of that habituall faith or faculty of beleueing,

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where-

whereby infants are endowed through the wonderfull secret operation of the Spirit, engraving them into Christ for saluation.

*Doubt.*

**T I M.** *What are we to thinke of them that are borne deafe, and cannot heare?*

*Solution.*

**S I L.** The holy Ghost, both by his extraordinary motion in their hearts supplies the want of outward meanes in so many deafe ones as be his chosen; whereof sundry examples both in former, and in this age. Our text speaketh of the ordinary way whereby Christians doe obtaine the gift of faith, (to wit) by externall hearing, which is as necessary to faith, as faith is to prayer, or prayer to saluation.

**T I M.** *What reasons can be giuen why externall hearing of the word, should auile vnto faith?*

*Reasons.*

**S I L.** First, Gods ordinance hath appointed it to be so, that by hearing, faith should be engendred, *1 Cor. 1. 21.* Secondly, his promise here made vnto hearing that thereby hee will worke faith. Thiedly, actuall faith cannot bee had without some good measure of actuall knowledge, which we haue put into vs by such as instruct vs in the truth, whose voyce therefore it is needfull to heare; for the thing beleued is Gods word, and that is receiued by hearing. Fourthly, as our first parents were turned from God and drowned in vnbeleefe, by hearing the Serpent, so it is but conuenient that the elect by hearing Christs voyce, should be conuerted to the faith, and so returne to God.

**T I M.** *What vse are Christians to make hereof?*

*Vse.*

**S I L.** First, it teacheth the sence of hearing to be a great and necessary blessing. The Philosopher *Aristotle* calleth this the sence of vnderstanding, (*sensus discipline*;) and *Paul* calleth it the sence of beleewing, (*sensus fidei*;) Our other senses (especially our eyes) are good helpees of many notable things; for thereby we reade in the great booke of Gods creatures, wherein we behold the glory of the Creator, his meruailous wisdom, his eternall power and God-head, *Psal. 19. 1, 2. 1 Cor. 2. 21. Rom. 1.*

*19, 20.* Ye moreouer by our eyes we reade in the word of God, and other good bookes made and penned for increase of godly knowledge; sithence the sight of the creatures and workes of God is sufficient to leaue vs without excuse, *Rom. 1. 20.* but vn sufficient and effectuall to breed faith. And because reading belongs to a few, and hearing is common to all, therefore euen by *Pauls* owne testimony, it hath the preheminence: so as better it were to loose all our senses, then to misse this alone. Secondly, it sets forth the miserable estate of Popish Recusants, which stop their cares like the Adder, & will not heare; also of Atheists, who thereby do barre themselves of the meanes of faith and saluation. Thiedly, it exhorts vs to diligent hearing, with all care and conscience, to heare with our best attention, seeing faith is dropt into vs by the eare. Fourthly, it reprooves sleepey, drowfie, and carelesse hearers, who do as it were shut out faith, that it should not enter. But let vs not looke that God will open our heart, except wee keepe open our eares. Fifthly and lastly, it is matter of great comfort for wandring lost sinners to vnderstand that there is yet a way, euen by hearing the word, to recover and saue themselves, and therefore they ought to liue in those Countries and places where they may be partakers of hearing, and that they hearken vnto the sauing doctrine of the Gospell, with desire to vnderstand and obey it.

**T I M.** *Come we now to the first step, and tell vs what is heere meant by Preacher?*

**S I L A S.** It signifieth one that is the Embassadour of God, to spread abroad his word, and with a loude voyce to declare it.

**T I M.** *What is the office of a Preacher?*

**S I L A S.** To interpret the word of God, by the word of God, *Neh. 8. 18.* and to make application of the word to the vses of Gods people, by doctrine, exhortation, and comfort, *1 Cor. 14. 3.* Also by a reproofe and confutation, *2 Tim. 3. 16.*

**T I M.**

*Doctrin.* TIM. *What is our lesson from this word [Preacher?]*

*Reason.* SILAS. That the Office of a Minister is of great dignity, because it principally consisteth in publishing and declaring the word of God, which is a farre more high and excellent function (in spiritwall account and respect,) then to be the Ambassador of the greatest man in the world, by how much heauen is higher then the earth, and the counsell of God higher then the will and pleasure of men, and saluation passeth all humane and worldly affaires.

*Use.* TIM. *What use is to bee made hereof?*

SIL. It must stay men from rash entering into so high and holy a vocation, before they haue fitness thereunto; which were a fearefull presumption. Secondly, it admonisheth such as be Ministers, to do the worke whereto they are called, that is, the worke of Gods Ambassadors, to preach the word with an holy importunity, 2 Tim. 4.2. Thirdly, it conuicts the Popish Church of error, in that they wil haue the greatest worke of a Minister, to be to minister the Sacrament of the Altar, to sacrifice Christ againe. Fourthly, it reprocues such as will continue Ministers, and yet are vnmeet for this dutie of proclaiming Gods word. Lastly, it warneth to lay hands hastily on no man, 1 Tim. 5.22.

TIM. *What meanes this question, [How can they heare without a Preacher?]*

SILAS. It cannot be that one can heare vnlesse the word be preached and made to sound in the eare by liuely voyce: for there is a relation betweene hearing and speaking.

TIM. *What Doctrin ariseth from hence?*

*Doctrin.* SIL. That vnto the hearing of the word, the preaching of it is necessarie; euen as hearing is necessary to faith, and faith to prayer, and prayer to saluation, so it is necessarie that there bee preaching that men may heare. The reason hereof is, because there is a relation or mutuall respect betweene the sence of hearing, and the object thereof, which is

a sound or voice. We can heare nothing but a sound, and therefore there must be some to preach and teach that others may heare. Thus oftentimes are preaching and hearing in Scripture set downe for Correlatiues. Secondly, it is the good pleasure of God, now no otherwise to call his people to his kingdome, then by Preachers: therefore Preachers of the word are needfull, for we cannot be saued, vnlesse we be called to the Faith of Christ; and there is no way to call vs, but either by God himselfe immediately, or by his Ministers mediately: but hee hath ceased now to speake to vs immediately from himselfe. Therefore, if we will be saued, we must heare Gods Ministers speake to vs out of his word; and thus much wee may gather from such Texts of Scripture, wherein the holy Ghost doth often ioyne preaching and beleeuing together, as in *Iohn 17.20, Acts 8.12. and 14.1.* And moreouer, it serueth to teach vs, that if we desire to beleeue and be saued, we must attend preaching and hearing of Sermons: and this is the reason, why God would neuer suffer his people in any age, to want outward vocation by his Ministers. *Noah* was a Preacher of righteousness, *Abraham* a Prophet. God gaue vnto the Iewes *Moses* his Prophet, and after him the Priests and Leuites, to teach *Israel* his Law, and extraordinarily raised vp many Prophets; and at last hee sent his Sonne, to declare his will for the saluation of the world. He gaue moreouer some to be Apostles, Prophets, Euangelistes, and others, to be Pastors and Teachers to the end of the world, for the gathering of the Saints, *Ephes. 4.*

TIM. *But cannot God giue Faith and saluation, without preaching and hearing?* *Doubt.*

SIL. Yes, he both can and doth it to elect Infants so dying, and to many Christian exiles which liue in continuall banishment from his Church; but we are to consider not what hee is able to do, but what his will and appointment is, namely, to saue vs by the word preached, 1 Cor. 1.18. 1 Tim. 4.16. How ad-

admirable and gracious is God, who can wrap such power in the voyce and words of men, as shall kindle fauing faith in the hearts of the hearers? Stoope to this holy ordinance.

*T I M. What profit is to be made of this doctrine?*

*Vse.*

*S I L A S.* This teacheth how miserable that people is which want the ordinary preaching of the word, they must needs fall into the ditches, which haue none but blinde or carelesse guides to leade them: they cannot but decay which haue no vision, *Prou. 29. 18.* As the Lampe is extinguished without oyle, so religion and knowledge will decay without preaching, which is as the oyle to the lampe: as grasse withers without raine, and our bodies starue without foode, so do our soules without sound doctrine seasonably giuen, which is as raine and food to the soule. Secondly, here is an admonition to all Magistrates, namely, Patrons of benefices, whom it concernes to provide the people of Preachers, of whom they may heare instructions of life, as they will answer to God for their soules. And thirdly, to the people, that they do earnestly desire and seeke to liue vnder the preaching of the Gospell; where they may heare the doctrine of saluation; for where preaching may ordinarily be had, God neuer workes an inward calling, without an outward vocation, nor is known to giue faith without hearing. Therefore as men be caretull to dwell in places where there is good ayre, water, &c. because these things are healthfull for the body: so, as they couet the health of their soules, let them much more seate themselves where the preaching of the word is to be had, in constant course from Sabbath to Sabbath. If God would not giue nor encrease faith in the Eunuch, and the Samaritanes but by the hearing of *Philip*, to *Paul* at his conuersion, but by the hearing of *Ananias*, nor to *Cornelius* but by the hearing of *Peter*, *Acts 9.* and *10.* Let not any man then presume that he can be a beleuer, if he neglect to be a constant and attentive hearer of the word

Preaching of the word is as oyle, faith as the Lampe. As the lampe without oyle goeth out, so faith without preaching.

preached. Oh that men would beleue and consider this truth, and doe accordingly.

*T I M. What is meant by [sending?]*

*S I L.* The vocation of God, calling some forth from others, and furnishing them with gifts to preach his word, *Acts 10. 38.* as he sent *Beraleel* to build the Tabernacle, *Moses*, *Samuel*, *Esay*, and the rest to be Prophets, *Iohn* to be a Cryer, *Christ* to be a Mediator, *Paul* to be an Apostle, *Titus* to be an Euangelist, *Epaphras* to be a Pastor.

*T I M. How manifold is this vocation or sending?*

*S I L.* Twofold: First, immediate from God himselfe, appointing Prophets in the old Testament, or from *Christ* the Sonne of God, calling Apostles of himselfe, not by men, *Gal. 1. 1.* The other is mediate by the Church, according to such order as God hath set in it, that is (as *Paul* saith) by the hands of the elderhip, by prayer and fasting, ordaining such as be duely elected and examined.

*Interpret.*

*T I M. What be the marks and tokens of a true vocation or sending?*

*S I L.* Of ordinary and mediate sending the tokens are sound doctrine, godly life, aptnesse to teach, patience in afflictions, *2 Cor. 6. 4, 5, 6.* *2 Tim. 3. 2, 3.* *Titus 1. 8, 9.* *Math. 7. 16.* *Ier. 23. 22.*

*T I M. What doctrines are we to learne from these words?*

*S I L A S.* That none must take vpon them the office of a Preacher, wlesse he be sent of God. The reasons hereof be: first, because such as preach without authority and sending, God refuseth them as imposters and deceiuers, *Ier. 23. 21.* also their whole message is void and nothing worth. For as they which vsurpe the place of Embassadors without the Princes command or instructions, declare not their Princes minde but their owne fantasies, and so loose their labour and endanger themselves. Likewise, it is with all such as vnder take the preaching of the word: without the calling of the Church of *Christ*, God will be present to assist and protect such as him-

*Doctrine.*

*Reasons.*

himſelfe ſendeth and appointeth, *Iſhma*  
1.5.

**TIM.** *In what caſe are we then here  
in England, which haue no Calling at all,  
if wee may beleue either the malicious  
Papists, or our Browniſtes, and cenſorious  
Separatiſtes?*

**SIL.** This is ſooner ſaide by them  
then proued: we are able to proue our  
vocation touching numbers of vs, by  
the integrity both of our doctrine and  
liues, and by the fruites of our labours, in  
conuerſion of many ſoules to God, 1  
Cor. 3. 12. Also for that wee are called  
and choſen by ſuch Gouvernors as the  
Church hath appointed for that end,  
and to ſuch offices as be proper to the  
true Miniſters of Chriſt. Further marke  
this, that the Papiſts deny the calling of  
our Miniſters, becauſe it is not after the  
order of their Romiſh Synagogue: yet  
the Browniſts hereupon challenge the  
calling of our Miniſters to be corrupt,  
in regard they were caſt in that Popiſh  
mould, as they ſay. Laſtly, though I will  
not defend perſonall defects, yet the  
conſtitution of our Church for the cal-  
ling of Miniſters cannot be diſproued;  
for it requireth that they be examined,  
and not to bee admitted to ſerue the  
Church, vnleſſe they bee found fit for  
life and doctrine: and that hands bee  
laid on the ordained by ſuch as be El-  
ders, with prayer, and faſting, and ex-  
hortation vnto the execution of their  
duties, many of vs being deſired of our  
ſtockes before hand, or approued after-  
wards. Where theſe ſubſtantiall things  
are, the want of circumſtances, will not  
make an nuli ty.

DIALOGVE XI.

Verſes 15, 16.

*How beautifull are the feete of them  
which bring glad tydings of peace, and  
glad tydings of good things! But they  
haue not all obeyed the Goſpell, &c.*

**TIMOTHEVS.**

**W**hat doth this Text containe?  
**SIL.** It proueth two things

very needfull: Firſt, that the Apoſtles  
were ſent of God to preach the Goſpel  
vnto the Iewes and Gentiles, verſe 15.  
Secondly, that it is not to be meruailed  
at, although the moſt Iewes remained  
vnbeleuers, verſe 16. Which is knit to  
the former by a preoccupation; for it  
might be objected, if Chriſt ſent his A-  
poſtles to preach Chriſt, and offer peace  
by him, how comes it to paſſe that no  
more of the Iewes did beleue and were  
ſaued? Let not that offend any man  
(ſaith *Paul*) to make him thinke the  
worſe of the Goſpell or of the Prea-  
chers of it; for it was foretold by *Eſay*  
the Prophet, that few would obey the  
word. Others giue the reaſon of the  
connexion otherwiſe, as that he ſhould  
now ſhew, that howſoeuer hearing was  
neceſſary to faith, yet that faith did not  
alwaies follow hearing. Some thinke  
that whereas it might bee objected, If  
the Apoſtles did declare peace, why did  
not all the Iewes enioy peace and ſalu-  
tion? The anſwer is, becauſe vnto the  
enioying of peace and ſaluation, it is re-  
quired not onely to haue the meſſage of  
peace brought, but to beleue alſo;  
which ſeeing numbers did not, as *Eſay*  
propheſied, therefore they obtained not  
ſaluation.

**TIM.** *How doth Paul proue the A-  
poſtles to bee ſent of God to preach the  
word?*

**SIL.** By the teſtimony of *Eſay* the  
Prophet in his Chap. 52. verſe 7. Here  
we may obſerue that the Apoſtle doth  
not in all points cite this place as *Eſay*  
hath it, for he leaueth out ſome words,  
as [*upon the mountains,*] which had re-  
ſpect to the ſituation of *Ieruſalem*: alſo  
he changeth the number, turning the  
ſingular into the plurall, becauſe God  
there ſpeaketh of many that ſhould be  
meſſengers of peace.

**TIM.** *But that place of Eſay is meant  
of meſſengers ſent to publiſh the deliue-  
rance of the people, from the bondage of  
the Aſſyrians?*

**SILAS.** It is ſo, yet in this place it  
is fitly applyed vnto the preaching of  
ſaluation by Chriſt, becauſe it was the  
foundation of all temporall deliueran-  
ces

*Coherence.*

*Doubt.*

*Solution.*

Called to  
preach not  
to ſeruiſce.

ces whatsoever: for seeing all the oppressions and miseries of Gods people, were effects and fruites of their sinnes, it followes that their oppressions being taken away, their sinnes also did cease through forgiveness and reconciliation with God by Christ. Therefore all particular deliverances, had ever their rootes and ground-worke, in the redemption purchased by the blood of Christ.

Doubt.

TIM. *But this place might be meant by the Prophets, which did also preach of the sufferings of Christ, and the peace which was made with God thereby.*

SIL. Yet it is not onely meant of the Prophets, because Paul here applieth it to the Apostles which published the Gospel: also the Prophets in their preaching, with glad some things did mingle very heavy things and terrible threatenings, but the preaching of the Apostles was most glad some and whole some. *We beseech you be reconciled, &c.* 2 Cor. 5.

Interpret.

TIM. *What is here meant by [feet]?*

SILAS. One member is put for the whole man, so as by feet is meant the Apostles themselves, and their coming with the Gospel. The reason why he onely mentioned the [feet] is, because they travelled upon their feet, to spread the Gospel both naked and weary, being poore and needy, see Math. 10. Secondly, to shew thereby that the Gospel should not be spread abroad by force and strength, but by a humble lowly kinde of teaching.

TIM. *Why are the Apostles here called [beautifull]?*

SILAS. To signifie that their coming was beautifull and desirable, preaching most sweet and comfortable matters. Their coming was thus beautifull: first, in respect of the manner of their teaching, which was with great alluring and delighting, their words being sweete as hony, and very gracious. Secondly, in respect of their sweet exhortations and holy life. Thirdly, because of their powerful miracles, where-with they confirmed their doctrine. Lastly, in respect of the message which

they brought, which was glad tidings of peace and good things.

TIM. *What signifies [peace]?*

SILAS. Attenuement with God by Christ, who of enemies are made friends to God by iustifying them, Rom. 5.1. Whereof followes a double peace, first of the conscience, in that sinne being now forgiven, it can no more vex or torment the conscience, which cannot now accuse and furiously raile against vs as it was wont to doe; neither can our wicked affections so disquiet vs being renewed and led by the Spirit. Secondly, a most loving peace with our brethren, having all one heart in the Lord, and one soule.

TIM. *What are the good things here spoken of?*

SIL. Not earthly and perishing, but celestiall and eternall good things, as remission of sinnes, righteousness, the holy Ghost, regeneration, and eternall life; the least of them greater than a world.

TIM. *What doctrine doth arise from the words thus opened.*

SILAS. First, that the substance of the Gospel is to declare the enmity of God with man in regard of sinne, and that reconciliation is to be attained onely in Christ through faith. Secondly, that the Gospel ought to be much loved and respected of vs above all other things, because it brings vs tidings sure and sweete of the chiefeest good things, as that our sinnes are forgiven vs, &c. Thirdly, that all outward blessings and deliverances are tokens of God reconciled to true beleivers. Fourthly, that all afflictions whatsoever, have not now the nature of punishments, but are for chastisement unto amendment, and remembrances, &c. O how ioyfull tidings are these, especially to contrite and troubled soules, which are seared with their sinnes, and Gods iudgements? How should wee esteeme of that Gospel which declareth such desirable and glad some matters, how dull and heauie be those soules which be not affected? which leape not for ioy?

Doctrine.

2. Doct.

TIM. *What use of this point?*

SIL.

Vſe.

**SIL.** To reprove ſuch as neglect the Goſpell, or preferre ought before it, or contemne it, or do not duly conſider the excellency of it. Secondly, to exhort all men to bee much more abundantly thankfull for the Goſpell, which offers and opens a treaſure of moſt worthy and rare good things, living well and godlily, that God may long grant vs the poſſeſſions of it; leaſt for vnbeliefe and vnthankfulneſſe, we deſerue to looſe it, as the ſeuē Churches of *Aſia* did, *Reue. 2. & 3.*

**TIM.** *What other doctrine gather you hence?*

5. Doct.

Reason.

**SIL.** That the true and diligent Miniſter of the Goſpell ought greatly to be had in reuerence. The reaſon is, becauſe they are the meſſengers that bring vnto vs theſe excellent and needfull things; and God hath here commanded vs to admire their very [*ſecte*] which are their beſt members. For if ſuch as bring vs good newes though but of temporall things, are welcome to vs, and wee gladly reſpect them: then how much more are the meſſengers of eternall ſaluation to be had in honour: againe, if we thinke them worthy to be eſteemed that offer vnto vs but a worldly treaſure, how much more are they to be accounted off, which bring vs a ſpirituall and heauenly treaſure? Laſtly, if in euery profeſſion, the Miniſters thereof vſe to be honoured, as the idolatrous Pagans honour their ſacrificing Priests, the Papiſts their maſſing Priests, the Turkes their praying Priests: therefore aſhame were it to Chriſtians, if they ſhould not honour their Preachers, which preach peace to them, being meſſengers of reconcilement to the King of heauen.

**TIM.** *What vſe of this point?*

**SIL.** It exhorts all godly Chriſtians, to haue their Miniſters in ſingular loue, and to acknowledge them thankfully, to provide for them not grudgingly, to exchange their temporall for ſpirituall good things, their earthly for celeftiall, *1 Cor. 9. Galat. 6. 1 Theſ. 5. 12. 13.* Secondly, a ſharpe reprehension of ſuch as vſe their well deſeruing Mi-

niſters vnkindly, or vancuerantly, falſly accusing them, wilfully reſiſting them, cowardly forſaking them; theſe ſhew themſelues vnworthy of the Goſpell, which ſo badly entreate the Miniſters of it.

**TIM.** *What other doctrine?*

**SIL.** That it is the duty of Gods Miniſters to preach good things to the people, which reproues the vnſufficient, or vnwilling, which will not, or cannot; there is an heauy and eternall weight of vengeance due to ſuch, *Ezek. 3. 18. 1 Cor. 9. 16, 17.* Alſo it bewraies the Pope to be no true Miniſter of Chriſt, becauſe he doth nothing leſſe then bring peace and the meſſage of ſaluation; nay hee is a maine enemy to the doctrine of the Goſpell, and diſturbes the peace of kingdomes and common-wealths by his ambition and tyranny: and yet hee dareth to appropriate this text to himſelfe, offering his ſecte couered with Buſkins of gold to bee kiſſed of Kings and Princes, becauſe it is written, *How beautifull are the feet that bringeth glad tydings?* applying that vnto his proud pompous ſhooes, which the holy Ghoſt vnderſtood of ſound and painefull preaching, which the Pope flies from as the Owle abhorres the light.

## DIALOGVE XII.

Verſes 16, 17.

*But they haue not all obeyed the Goſpell: for Eſay ſaith, Lord, who haue believed our report? Then faith is by hearing, and hearing by the word of God.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SIL.** A cauſe why we ſhould not meruaile that the Iewes did not beleeue the Goſpell, though the Apoſtles were ſent of God to preach ſuch a worthy and welcome meſſage; for *Eſay* had foretold that it ſhould come to paſſe. Secondly, a conſequence of the former gradation, in verſe 14. ſhewing whence faith in Chriſt doth proceede,

Parts.

as touching the neereſt and externall cauſe, namely by the Organ of hearing, verſe 17.

**TIM.** *What is meant by the Gofpel?*

**SILAS.** Generally any gladſome newes, but eſpecially the glad tydings of remiſſion of finnes by Chriſt, as *Luke 2. 10, 11. I bring you tydings of great joy, &c.*

**TIM.** *What ſignifies [to obey the Gofpell?]*

**SILAS.** To beleue the doctrine of ſaluation by Chriſt, and thus the word is vſed in *Acts 6. 7. & Rom. 1. 5.* whereupon it is termed the Law of Faith, *Rom 3. 27.* becauſe it requirerh obedience.

**TIM.** *For what reaſon is Faith called [Obedience,] and to Obey, put for Beleue?*

**SILAS.** Becauſe to beleue is the chiefeſt obedience, and it is commanded vs to beleue in Chriſt, *1 Iohn 3. 23.* and our reaſon and iudgement is naturally repugnant to the doctrine of the word: for they are darkeneſſe, *Ephes. 5. 8.* Therefore to aſſent to the word, and willingly to beleue the truth without reaſoning and gaineſaying, it is a very great obedience. Secondly, this obedience of Faith, bringeth forth obedience in praſtiſe; for faith purifieth the heart, *Acts 15. 9.* and workes by loue, *Galat. 5. 6.* No Chriſtian ſhall obey God by louing him and our neighbour, by ſlaying ſinne and doing righteousneſſe, vneſſe hee firſt beleue that the word is from God, and ſubmit to it by Faith.

**TIM.** *What will follow hereof?*

**SIL.** Firſt, that all vnbeleeuers are obſtinate and rebellious finners againſt God, though they thinke otherwiſe, and be held for honeſt men. Secondly, that ſuch as lacke Faith, cannot performe any obedience vnto God: it is ſinne if it be not of Faith.

**TIM.** *What doctrine ariſeth from hence [That all which heard the Apoſtles, did not beleue them?]*

**SIL.** That the Faith of the Gofpell is not common to all which heard the Gofpell, as it is written, *All men haue not Faith, 2 Theſ. 3. 2.* Alſo experience

prooueth the truth hereof, for the Prophets complaine that few beleue their preaching, *Eſay 53. 1.* Alſo Chriſt, when hee preached the doctrine of the Gofpell moſt clearly, and mightily confirmed it by miracles, yet but one here and there did receiue it, ſcarſe one man of a thouſand: ſuch alſo was the ſucceſſe of the Apoſtles preaching, as this place proueth, and ſuch it is continually.

**TIM.** *But Paul had ſaid, that hearing bringeth forth Faith.*

**SILAS.** It is true, that hearing of the word is neceſſary to faith, but not on the contrary doth faith neceſſarily follow of hearing. If any man do beleue, it is through hearing as an outward meanes, but not euery one that heareth, proueth a beleuer. Juſtification preſuppoſeth vocation, but vocation is not alwayes accompanied with Juſtification.

**TIM.** *What is the reaſon why all which heare, do not proue beleuers?*

**SIL.** Becauſe all are not elect, and it is a certaine thing, that onely ſuch as are ordained to life, do beleue, *Acts 13. 48.* Thence it is called the Faith of the elect, *Tit. 1. 1.* and they are ſaid to be called which are predeſtinate, *Rom. 8. 31.* Secondly, becauſe outward hearing is not enough to engender faith, there muſt bee alſo an opening of the eyes and heart, by the Spirit, *Acts 26. 18.* and *16. 14.* But this Spirit the world cannot receiue, *Iohn 14. 17.* Such onely receiue it to whom it is giuen, *Mat. 13. 11.* And *Eſay 53. 1.* hauing ſaid, few beleued their report, addeth this as a reaſon, becauſe *The arme of the Lord was not reuealed*, that is, Gods powerfull ſpirit did not touch their hearts effectually. Thirdly, in ſome their pride and overweening, by conceiuing too highly of their owne wit and vnderſtanding, leaning vnto their own naturall wiſedome, is a very great hinderance to faith, *Mat. 11. 25. 1 Cor. 1. 26.* Fourthly, many ſtumble at the pouerty of Chriſt and his followers, *Mat. 11. 6.* To which may be added the wicked examples of Preachers and profeſſors of the Faith, as a great obſtacle.

**TIM.**

**T I M.** *What use is to be made hereof?*

**S I L.** That we now do not the lesse esteeme the Gospell, though wee see it generally vnfruitfull, because this hath beene the portion of other times and ages; and herewith Christians must arme themselves that they bee not offended to see the multitude of vnbelieuers: and there is no place so full of vnrighteous men, as where the word is most preached; which is a great occasion of stumbling, to cause men to thinke ill of the doctrine, as if it were the proper cause of wickednesse, or at the leastwise vnable to conuert sinners: whereas the fault is not in the word, nor alwaies in the teachers, but in the indispotion and naughtinesse of the hearers, the seed being good, but the ground barren and euill. Secondly, it confutes such as thinke the faith of the Gospell to proceede (in part at the least) from the naturall strength of mans free will: whereas this being equall and of the like force in all men, then should all men haue faith, and equally obey the Gospell. If free will were the cause of beleeuing, that is, if men did therefore beleue and receiue Grace offered, because they are willing to receiue it, and might refuse it if they would: if faith might come after this fashion, who is it but he would be content to be a beleeuer? But the Scripture teacheth vs, that faith is the gift of God.

**T I M.** *From whence doth the Apostle fetch this testimony of Esay, to proue the faithnesse of beleeuers: and what is the drift of that Oracle?*

**S I L A S.** He doth fetch it from *Esay* 53.1. The drift both of the Prophet there, and the Apostle here, is all one, euen to complaine of the Iewes infidelity, namely, that the ioyfull message of the Gospell had to hard successe and unhappy end among them, as that the greatest number should still abide in their vnbeliefe: wherewith seeing men were not moued, therefore *Paul* turneth his complaint to God, and mourneth for it before him.

**T I M.** *What are wee to vnderstand by this question [Who hath?]*

**S I L.** This question signifies some-

times [None at all,] as *Rom.* 10.6. and it is sometimes put for few, as *Psal.* 14.1. and here likewise.

**T I M.** *What signifies [Report?]*

**S I L.** The word in the Hebrew signifies hearing, or the doctrine which was heard, not which the Apostles themselves heard of God, but which the Iewes heard from the Apostles: therefore it is said [*Our report,*] in which word, the thing which is the object of hearing, is put for hearing it selfe.

**T I M.** *What Doctrine is from hence?*

**S I L.** That the Prophets by the Spirit of prophesie, did foresee what effects would follow the Gospell preached to the Iewes. God foreseeeth all things of himselfe primarily: men do it secondarily by the helpe of his Spirit. Secondly, we learne, that it is a cause of great griefe to the Ministers of God, to see none or little fruite to come of their teaching, *Heb.* 13.17. wherein they must shew patience, considering it was the portion of Christ, his Prophets, and Apostles. Thirdly, we learne, that when the Gospell was first deliuered to the Iewes, the smallest number did receiue it, euen an handfull in respect of the rest which resisted it; like to the gleanings in haruest, or Grapes after the vintage. The cause hereof, was not the prophesie of *Esay* because he foretold it, but the contrary rather being true, that because they were not to beleue, therefore the Prophet so foretold it: but the true causes were two: First, secret, viz. that God did not giue with his Gospell his inward effectuell illumination of his Spirit, to reueale Christ in them. The second was open and outward, namely, the person of Christ being poore and meane, and his passion reproachfull; which bred in the Iewes, a contempt of him, and of his teaching, *Esay* 53.3.4.

**T I M.** *What use of this point?*

**S I L.** It teacheth God to be no acceptor of persons, in that hee denieth faith euen to his owne people the Iewes. Secondly, that no dignity of place or people, can priuledge any against infidelity and sinne. For *Adam* in Paradise, and the Iewes in *Palestina*

*Doctrines.*

*Vse.*

the Holy Land, yee disobeyed God. Thirdly, what the Scriptures foretell, must certainly come to passe: the prophesies of the old, so of the new Testament, must certainly be fulfilled. Lastly, seeing faith is not common vnto all hearers, let such then as haue faith, see that there is great cause to bee thankfull to God for such an vnspokeable gift.

**T I M.** *What are wee to learne out of the next verse?*

**S I L A S.** That our hearing is the accustomed occasion of faith by Gods ordination, through the working of the Spirit. Secondly, that nothing (but the word of God) must be the substance of our words and sermons, because they alone containe a perfect instruction both of faith and manners: and nothing but it can satisfie the conscience in the cause of religion and saluation; for the conscience hath no rest till it heare God speak in his word. Howbeit if by [word,] we vnderstand the commandement of God enioyning Teachers to preach, and Christians to heare it, will well agree with [sending,] spoken of in Scriptures, *Math. 4. 4.*

#### DIALOGVE XIII.

Verſes 18, 19.

*But I ſay, haue they not heard? Yes verily their ſound went out into all the earth, and their words into the ends of the world. But I demand, did not Iſrael know Ged? Firſt Moſes ſaith, I will prouoke you to enuy by a nation that is not my nation, and by a fooliſh nation I will anger you.*

**T I M O T H E V S.**

**V V** *What is the drift of this Text, vnto the end of this Chapter?*

**S I L A S.** It containeth a sharpe reproofe of the affected ignorance of the Iewes, or of their ignorance ioyned with obstinacy. After that *Paul* had proued the Gentiles to belong to the election of God, by the effects, (because they had beene by the preaching

of the Apostles effectually called to Christ,) and had accused the Iewes of infidelity, in that they refused to beleue the Apostles being sent of God with such a welcome message: Hee doth now make it plaine by testimonies out of the Psalmes and Prophets, that they could not pleade ignorance, and had no excuse thereof leit vnto them.

**T I M.** *What bee the parts of this Text?*

**S I L A S.** Two: First, a double objection, the one in verse 18. the other in verse 19. Secondly, a double answer to the each objection.

**T I M.** *What is the first objection, and how is it answered?*

**S I L.** Haue they (that is the Iewes, or as some thinke both Iew and Gentiles,) heard? It is an objection made by some Iew in behalfe of the Iewes to excuse them, that they could not beleue, because they heard not, and faith cometh by hearing. Seeing then they had no faith, it was a signe they had not heard. Vnto which the Apostle answereth, that the Gospell was then published to the whole world, therefore the Iewes must needs haue heard; for how could the Israelites bee without hearing, seeing the Gentiles (euen all the whole world besides) had heard? as it is heere proued by the Apostle out of the 19. Psal. verse 4

**T I M.** *But David speaks of the creatures, and the naturall knowledge got by beholding the beaues, as in verse 1.*

**S I L A S.** It is true, he speaks of the voyce or preaching of the creature historically, yet by the way he prophesies of the voyce and preaching of the Apostles; for of one and the same sence, there may be sundry applications: or it is but an allusion to that place, thus and in this manner: as once God taught the whole world to know him by the line and voyce of the heauens, which was a loude sound to proclaime his eternall God-head and power; so now he hath vniuersally made himselfe knowne by the Apostles doctrine. Or he argueth either (*a pari*) of the like, thus: As God would

*Doubt.*

*Solution.*

would haue himſelfe publickly ſet forth by the dumbe preaching heauens, ſo by the liuely ſounding voyce of the Goſpell: or (*a minori*) of the leſſe, thus: If the naturall knowledge of God being leſſe precious and profitable, be publiſhed abroad, then much more that knowledge which is by the Goſpell, ought to be ſo, being farre more cleere and health-full: this may be receiued as fitteſt, yet all good.

**T I M.** But how ſhould this be, ſeeing as yet there be ſundry people to which the Goſpell was neuer preached, as *Iaponica*, *Brasilia*, and other barbarous people not a few, as appeares by their captiues which were of them, and bewray an utter ignorance of Chriſt.

**S I L.** Theſe Countries in the Apoſtles time, might either be vndiſcouered or not inhabited; But it is certaine that euen afore the Apoſtles death, Chriſt was preached to all nations knowne, and Countries which were dwelt in, either by the perſon of Preachers, or by fame of their doctrine: as the fame of deliuerance of *Iſrael*, and deſtruction of the *Egyptians* came to *Iericho*, for *Rahab* heard of it. This point may be proued: firſt, by Chriſts commandement, which was not in vaine, *Matth.* 28. 19. *Go teach all Nations, &c.* alſo *Marke* 16. 15. *Acts* 1. 18. Secondly, *Paul*, witneſſeth that in his time this commandement was fulfilled, as *Col.* 1. 6. 23. Thirdly, if one Apoſtle could ſpread it from *Ieruſalem* to *Spaine*, *Rom.* 15. 19. how likely is it that all the reſt might preach the Goſpell to the knowne parts of the world. Fourthly, many, yea moſt of the Fathers are of this opinion, *Hilary* vpon *Matth.* 24. 14. affirmeth that the Goſpell was preached in the vniuerſall world, before the ouerthrow of *Ieruſalem*: *Chryſoſtome* ſaith, that in ſpace of thirty yeeres, the Goſpell was preached to all. *Eufebius*, *Ierome*, *Theophylact*, and *Ambroſe*, teach the ſame truth; of his time *Ierome* ſaith, that no nation was ignorant of Chriſt.

**T I M.** What profit is to be made of this point?

**S I L.** It confutes the Ieſuites, *Pere-*

*rins*, *Bellarmino*, and *Rhemists* in *Matth.* 24. who yet ſay the Goſpell is not generally preached, but ſhall be before the end of the world: this is to croſſe authority of Scripture, and opinion of the learned; as *Auguſtine* read, ſhall be preached, for had beene preached. Secondly, it reproues the Popiſh Hiſtorians of falſchood in writing, that the Brittaines receiued not the faith till *Auſtine* the Monkes time; whereas they were euen in the Apoſtles times conuerted to the faith by *Symon Zelotes*, as *Nicephorus* writeth: and in King *Lucius* time (which was two hundred yeeres afore *Auſtine*) preachers were ſent from *Elen-therius* the Biſhop of *Rome*, to inſtruct the Brittaines in the Chriſtian faith; alſo by good ſto-ries it will appeare, that *Auſtine* brought in Romiſh tyranny and ſuperſtition, rather then the faith of the Goſpell, peruertering the people rather then conuerting them. Thirdly, it commendeth diligence in the Miniſters by the example of the Apoſtles: ſhall we not attend our flocke, when the Apoſtles trauailed ſo farre? And the great power and efficacy of the word, by the proſperous power of God; alſo the goodneſſe of God illuſtrating this world, with this new light from heauen.

**T I M.** What is the next obiection?

**S I L.** Did not *Iſrael* know? Where ſome word is to be ſupplied to make vp the ſence, as [God] after maſter *Bez-za*, or the generall preaching of the Goſpell, or the conuerſion of the Gentiles depending thereon; which laſt, *Piſcator* likes beſt, becauſe the following Prophecies do ſpeake of their vocation.

**T I M.** What is the meaning of the obiection?

**S I L.** That though *Iſrael* heard, yet it may bee they vnderſtood not the doctrine nor counſell of God, touching the calling of the Gentiles; therefore they tooke offence at their conuerſion, of meere ignorance.

**T I M.** How is this obiection answered?

**S I L.** They did grudge and were angry, that the Goſpell was tranſlated

*Auguſtine* brought in rather tyrannicall ſubiection to the Pope, then pure religion *Peter Mart-*

Obiection.

Summe.

Answer.

to

Doubt.

No kingdom of ſore in the world, but within 40 yeeres after the peſſion of Chriſt, receiued the Goſpell, ſaith *Egiſippus*

Vſe.

to the Gentiles; also in their hearts they disobeyed, and with their mouthes gaine-sayed the doctrine of Christ, (as is proued here by testimonies out of *Moses* and *Esay*;) and therefore the Iewes could not chuse but know the Gospell, and that it was preached to the Gentiles, for this was the occasion of their ennie and anger.

**T I M.** *Whence is the first testimony fetched?*

**S I L.** From *Deuteron. 32. 22.* where God threatneth the Iewes, that he will punish them with ieaousie and anger, by preferring the Gentiles before them, at the sight whereof their hearts should be vexed to behold all their priuiledges taken from them, and giuen to a people whom they accounted most vile and despicable.

**T I M.** *What is meant by Ieaousie?*

*Interpret.*

**S I L.** It is borrowed from married estate, where a man is grieved to see his beloued wife either wholly taken away, or to see another admitted to the fellowship of his loue. It signifieth then the great griefe of the Iewes, to see the Gentiles admitted into that dignitie which they once had, to wit, to be the people and worshippers of the true God, from whom they had so long bene strangers.

*Doubt.*

**T I M.** *If ieaousie be a sinne, how is God said to prouoke to it?*

*Solution.*

**S I L.** Either by occasion, bestowing benefits to the Gentiles, to the angring of the Iewes, *Acts 13. 44.* or accidentally, as the light of the Sunne offends weake eyes, though it be in it selfe comfortable, or in respect of the end, that by such anger the Iewes might be stirred vp to beleue in Christ; as a mother to bridle the wantonneffe of her owne childe, will cast it off, and call vnto her the childe of a stranger, to moue it to haue the more grace: but God doth that in earnest, which mothers doe in iest, or as ieaousie is a punishment of former sinne, so it is of God, as is to be scene by the former place of *Deut. 32. 21.* The Iewes had chosen to themselves such as were no Gods, therefore God to vexe them, would take to him

such as were no people; they had chosen to themselves another husband, and he had chosen another wife to be euen with them. Now sinne as it hath the nature of punishment is a good thing, and comes of God; for it is the execution of his iustice.

**T I M.** *What is the doctrine from hence?* *Doctrine.*

**S I L.** That God in his iustice doth punish sinne by sinne, yea, in such sort as he doth proportionate the paine to the fault; example hereof in *Pharaoh*, whose heart was hardened of God for his former sinne: see *Romanes 1. 26, 28.* and *11. 8, 9.*

**T I M.** *What profit of this doctrine?*

*Use.*

**S I L.** It teacheth how fearefull a thing the iustice of God is, in that for sinne he can strike not the body of men alone; but the very soules of men with new finnes, filling them with more sins, which greedily follow their own lusts; to shew himselfe the Lord and Gouer-nour of the soules, as well as of the flesh of men, and is able to worke in them either good things according to his mercies, or euill things according to mens merits. Secondly, it warneth all men aboue all things to beware, as of all sinne so especially of sinning wittingly and willingly, after many instructions, and benefits, and admonitions to amendment, for God will plague such spiritu-ally, by giuing them ouer vnto the power of sinne, which is the most grieuous iudgement vnder heauen, and it is so much the more greater, because it is insensible: for whereas all other iudgements, be without sinne, this alone is with increase of guilt and sinne.

**T I M.** *Why doth he call the Gentiles (no people) being so great a people?* *Doubt.*

**S I L.** Because first they were such in the account of the Iewes, *Mat. 15. 28.* Secondly, they were such in the account of God himselfe, who reckoned them for no people, as they esteemed him for no God. Thirdly, because they were not Gods people, they might as well be no people, as not his people; for as wicked men are said to be dead in finnes while they liue. so the Gentiles while

while they were ſtrangers from God, were not worthy to be eſteemed his people, or any people at all.

*Doubt.*

**TIM.** But wherefore tearmeth hee them a fooliſh people, ſeeing there were amongſt them Philoſophers and many learned men, *Acts 17, 18. Rom. 1, 22. 1 Cor. 1, 20?*

*Solution.*

**SIL.** They were indeed wiſe in the wiſedome of the world, which is fooliſhneſſe with God, all true wiſedome ſtands in the knowledge of God, *Ier. 17.* They haue caſt away thy words, what wiſedome is therefore in them?

**TIM.** But Paul doth witneſſe in *Rom. 1, 20, 21.* that Gentiles had the knowledge of God.

*Solution.*

**SIL.** They had ſome litterall and ſuperficiall knowledge by the light of nature, through the view of the creatures, but no true and ſauing knowledge by the light of the Spirit, through the vnderſtanding of the Scriptures.

**TIM.** What is the doctrine from hence?

*Doctrine.*

**SIL.** That wretched is the eſtate of all people and perſons which liue without the ſound knowledge of Chriſt, becauſe they are without God, ſtrangers from him, void of his life, full of fooliſhneſſe and ſinne, and ſubiect to eternall deſtruction.

**TIM.** What uſe thereof?

**SIL.** It ſerues to moue vs to thankfulneſſe for the light of the Goſpell, and to walke in it while wee haue it, ſeeing thereby we are deliuered from our former condition of ignorance and vnbeleefe, and reſtored to ſuch a maruellous wiſedome which makes wiſe to ſaluation: ſee *Chap. 9. verſe 26.*

#### DIALOGVE XIII.

Verſes 20, 21.

*And Eſay is bold and ſaith, I was found of them that ſought me not, and manifeſt to them that asked not after mee: and vnto Iſrael he ſaith, All the daylong haue I ſtretched forth my hand vnto a diſobedient and gaine-ſaying people.*

**TIMOTHEVS.**

**W**Hence are theſe two teſtimonies fetched?

**SIL.** Out of the Prophet *Eſay, Chapter 65. verſes 1, 2.* where in the firſt verſe which is here by Paul ſet latter, is the former in *Eſay*, and the former here, is latter there: the laſt words of the firſt verſe of *Eſay*, being quite left out, and ſome words in the ſecond changed, but the meaning kept entire.

**TIM.** What is the ſumme of theſe two Texts?

*Summe.*

**SIL.** The one is a conſolatory Propheſie, foretelling the vocation of the prophane Gentiles, how they ſhould be accepted of God vnto mercy: the other is a menacing propheſie, threatening reiection and caſting off to the rebellious and ſtubborne *Iewes*, or the reſuſing of the *Iewes* for their obſtinacy.

**TIM.** What meaneth Paul when he ſaith that *Eſay* is [bold?]

*Interpretation.*

**SIL.** The meaning is, that though he well knew that the *Iewes* would hate and perſecute him, for his foretelling ſo plainly the abiection of themſelues, and the adopting of the *Gentiles* to be Gods people in their ſtead; yet he did not couertly and fearefully, but openly and confidently ſpeake of it without feare of their cruelty, or reſpect of danger. This grace is commended in *Paul, Acts 18. 31.* and in *Peter and Iohn, Acts 4 13.* for where there is no perill propoſed, there is no cauſe of boldneſſe; but boldneſſe and libertie of ſpeech argueth that it could not be ſaid without hazard.

**TIM.** What inſtructions may we learne from hence?

**SIL.** Firſt, the condition of the Miniſters of Chriſt, that they ſhall fall into dangers, if they be faithfull and ready to ſpeake the truth freely; as the *Galatians* became enemies to *Paul*, *Achab* to *Elias*, *Herod* to *Iohn Baptiſt*, the *Phariſies* to Chriſt, and all becauſe they ſpake the truth: this lewd vnthankfull world can afford no better wages to the ſeruants of God. Secondly, that Miniſters of the word may not for feare of danger conceale the truth, be-  
cauſe

cause that God who commanded them to declare his will without feare, can and will recompence them with good things, if they doe their duty, and with euill things if they faint because of men: see *Jeremy 1.17, 18.*

**TIM.** *What learne ye thereby, that God was found of them that sought him not?*

*Doctrine.  
Reason.*

**SIL.** The woefull estate of the *Gentiles*, euen of vs all by nature, as we are corrupt in *Adam*. The reason hercof is, because we are naturally ignorant of God, and carelesse of him, or his fauour and worship: we neither of our selues seeke him, or so much as aske after him. Such are all men by nature without the Spirit of Christ, as is to be seene in the example of *Paul*, *Acts 9.* and *Zachary*, *Luke 19.* and the Theefe on the Crosse, and by testimonies of Scripture, *Psa. 14. 1, 2, 3. Rom. 5. 7, 8. Gal. 4. 8. Eph. 4. 18. Tit. 3. 3.* We do more think of God before our conuersion, then the lost groat on her which lost it, or the lost sheepe mindes his shepheard from whom he strayed.

**TIM.** *What vse of this point?*

*Vse.*

**SIL.** It serueth to humble vs in our owne eyes, when we shall meditate vpon our old estate, and to cause vs to extoll the loue and mercie of Christ, freely of his owne goodnesse, calling vs to him, and seeking vs when not so much as once minded him, no more then a dead man mindeth the things of this world.

*Doubt.*

**TIM.** *It is elsewhere written, that such as seeke God shall finde, as *Esay 55. 6.* I am found of them that seeke me, and *Matth. 7. 7.* Seeke and ye shall find; how then is it said here, that he is found of them who sought him not?*

*Solution.*

**SIL.** This is vnderstood of the time going before their first conuersion, and calling of the elect which seeke not God, till he first seeke and finde them; but the other places and Texts speake of such as being once conuerted and moued by the Spirit of Christ, do henceforth seeke him, and by seeking finde him. When God inwardly stirreth the elect, then they seeke him, *Iohn 6. 44.*

and by seeking finde, but before they be first found of God, they no more seeke him, then a dead man seekes life, or a sleeping man food.

**TIM.** *What doth the 21 verse containe?*

**SIL.** It doth describe Gods exceeding great mercy towards the Iewes, and their wicked ingratitude in despising it, being louingly and constantly offered: but more particularly it doth set forth two excellent vertues in God, and two notorious vices in the *Israelites*.

**TIM.** *What be the two vertues in God?*

**SIL.** First, Gods kindnesse, signified in stretching forth the hand, which is a speech borrowed from mothers, who allure their wanton children to them by casting abroad their hands, therein shewing how ready they are to embrace them when they come: in like manner God by benefits, threatnings, exhortations, promises yea by all meanes, faire or foule, inuiceth and calleth to faith and repentance, the obstinate Iewes, that he might reclaime them. The second vertue in God, is his patience and perseuerance, noted hereby that he stretched out his hands all the day, with great continuance; euen all the time of the Law of *Moses*, euer since they first came out of Egypt, God tooke spciall care of that people, and neuer ceased one way or other to prouoke them to come to him, as appeareth in *2 Chron. 36. 15, 16.*

**TIM.** *What is the profit to be made hereof?*

**SIL.** First, it teacheth that wicked sinners perish through their owne demerite, and the cause of their destruction can at no hand be imputed to God, *O Israel thy destruction is of thy selfe, Hos. 13. 9.* Secondly, it admonisheth all Christians, but Ministers especially, how to proceede in their rebukes and exhortations, namely with all manner of kindnesse, loue, and continuance, leaving nothing vndone which may turne to the amendment of others, doing it constantly without wearinesse, euen so long as there

*Doctrine.*

there is any hope, 2 Tim. 2. 25, 26. also 2 Tim. 4. 2. and while Miniſters doe thus, men are to conſider, that now God doth ſpread abroad his hands to receiue them; the contempt of which kindneſſe will draw on remedieſſe and moſt grieuous plagues vpon whole Churches, as the ſeuē Churches of *Aſia*, *Ren.* 2 and 3 Chapters; and on whole Countries, as *Iuda* and *Iſrael*, and innumerable other Kingdomes, which for contempt of this kindneſſe, tendreth in the miniſtery of the word, lie vnder Paganisme or Papiſme; by whoſe example let vs be admoniſhed to beware and learne to come when God calls, to anſwer when he ſpeakes, to repent when he inuiteth vs thereunto. Thirdly, we are here admoniſhed, that if we loſe our paines and patience, yet not to be diſcontent, ſeeing God himſelfe had no better ſpeed; and it is well, if the ſeruant be as the Lord.

**T I M.** But what be the two vices in the Iewes?

**S I L.** Firſt, rebellion or diſobedi-  
ence in the heart, in reſuſing to beleue  
the promiſes, and to doe the comman-  
dements of God. Secondly, their con-  
tumacy in gain-ſaying the Prophets, rai-  
ling at them, and ſpeaking againſt their  
doctrinē with their tongues, whereof  
we haue an example in *Acts* 13. 45. and  
19. 9.

**T I M.** What followes hereupon?

**S I L.** That the Iewes for trampling  
Gods mercy vnder foot, and ſpurning  
at his Word, did deſerue to be reſected,

and without wrong were reſuſed of  
God; and ſecondly, that they had no  
cauſe at all to be angry, that the Gentiles  
were adopted, and taken in to be Gods  
people in their roome, ſeeing they well  
deſerued to be quite cut off.

**T I M.** What inſtruction ariſeth from  
hence?

**S I L.** Firſt, that vnbeleife of heart  
when the word of God cannot per-  
ſwade vs, is like the ſinne of Rebellion.  
For ſuch doe in their hearts riſe vp and  
reſiſt God, as Rebels their Prince. Se-  
condly, that infidelitie doth bring forth  
and breed contradiction; therefore men  
are bold with their mouthes, to ſpeake  
againſt the doctrine of the Scriptures,  
becauſe they doe not vnderſtand nor  
beleue it: as faith engendreth reue-  
rence of the Word, and cauſeth vs to  
glorifie it, ſo incredulity procureth  
prophane men to ſpeake ill of the word  
of God, and to raiſe at the true Mi-  
niſters thereof; which how grieuous  
and hynotis a ſinne it is, may appeare  
by the puniſhment God tooke on the  
Iewes whom he caſt off for it. Third-  
ly, we learne that both Miniſters and  
other godly Chriſtians, are to take it pa-  
tiently when men reſiſt the truth which  
they vtter, ſeeing the vngodly Iewes  
did gaine-ſay euen God himſelfe, ſea-  
king to them by his Prophets: And  
are men better or greater then God?  
Shall God be gaine-ſaid, and doſt  
thou ſo take on and vexe, becauſe thy  
word or counſell is croſſed? Learne hu-  
mility, & be content to be contradicted.

Doctrinē.

Kkk

CHAP.

## CHAP. XI.

## DIALOGUE I.

Verse 1, 2.

*I demand then, hath God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he knew before.*

TIMOTHEVS.

Scope.



*What is the drift of this whole Chapter?*

SII. To proue that the Iewes (howsoever a rebellious people) yet are reiected from being Gods people, either vniuersally nor for euer? but that still some of them were conuerted to Christ, and many more should be towards the end of the world; by which discourse he purposeth to comfort the Iewes against despaire, and to confirme the stableness of Gods promises, which failed not towards any Iew which was elected of God. And secondly to exhort the Gentiles (which were admitted into the voide roome of the refused Iewes) to be modest and lowly minded, to take heed of the contempt of the Iewes which were false, and of security; considering Gods mercies towards them in their free adoption, and Gods seueritie vnto the obstinate Iewes, who yet he had not so abandoned, but that he could and would gather them againe into the fold of his Church. So as the drift of this Chapter is twofold: one to keepe the Iewes from despaire, and the other to preserue the Gentiles from presumption and pride.

TIM. *What are the parts of this Chapter?*

PARTS.

SII. They be foure: First, Doctrinall, wherein he doth three things. First, he teacheth to the comfort of the Iewes that a remainder of them were Gods elect, to verse 7. and thence vnto the

II verse, *Paul* confirmeth by a double testimony, one out of *Esay*, and another out of *Dauid*, that the most part of the Iewes were reiected. Lastly he opneth the finall cause or end of Gods counsels, in casting of the vnbeleeuing Iewes (to wit) that thereby an occasion of calling the Gentiles might be giuen, vnto verse 17. The second part is exhortatory vnto the Gentiles, to verse 25. The third part is Prophetically, fore-telling the vocation of the Iewes, vnto verse 33. And fourthly, a conclusion consisting of an exclamation, and of a prayer vnto the end of the Chapter.

TIM. *What be the parts of this Text?*

SII. Two: First, an Obiection. Secondly, an answer thereunto.

TIM. *What is the Obiection?*

SII. This: O *Paul*, if the Iewes be cast off (as thou seemest to affirme out of *Esay*, that for their vnthankfulnesse and contempt of God, they are of him worthily shut out) then are Gods people cast off. For the Iewes were Gods people, and if they be cast off, then what becomes of Gods promises made to that people, and what hope doth there remaine of their saluation? Thus might weake ones reason against that which he wrote in the end of the Chapter: but cauilers will be ready to alledge the adoption of *Abraham* and his seed, whom God tooke of especiall fauour to be his owne people, so as he should be vnconstant if he brake his owne covenant. All this is contained in the first words [*I say then, hath God cast away his people,*] that is, I see what you will say vpon my former speeches, that Gods people are drawne away from grace and saluation.

Obiection.

TIM. *How is this Obiection answered?*

SII. Two wayes: First, by denyall [*God forbid,*] that is, I am farre from thinking any such thing, that all the Iewes

Solution.

Iewes are generally caſt out from grace. Secondly, hee proueth this his denyall by ſufficient and ſtrong arguments: As firſt, from his owne example. Secondly, from the efficient cauſe. Thirdly, from the example of *Elias* his time, applied to the preſent time wherein *Paul* wrote.

**T I M.** *How doſt he reaſon from his owne example?*

**S I L.** Thus: I *Paul* am a Iew, (not a Proſelite conuerted to the Faith) but a Iew by Nation; not of a baſe, but of a Noble Tribe, euen of *Beniamin*, who was borne not of the hand-maides of *Iacob*, but of *Rachell* his wife: but though I be a Iew, I am not caſt out of Gods fauour and couenant; therefore all the Iewes are not reiected from Chriſt, for then ſhould I be reiectd too ſeeing I am an Iſraelite?

**T I M.** *What doctrine is to be gathered from the firſt reaſon?*

**S I L.** That an elect perſon which is conuerted, may be ſure of his owne election vnto life. *Paul* was an elect man, no caſt-out, but a choſen veſſell: and *Paul* did know himſelfe to be ſo, as this place ſheweth with *Rom.* 8. 35. Therefore the elect may bee ſure that they are of the elect, and conſequently that they ſhall be ſaued: for all the elect are to be ſaued, and all which are to be ſaued, be elect, theſe be *Termini conuerſibiles*.

**T I M.** *But Paul knew this by ſome ſingular and ſpeciall reuelation.*

**S I L.** He knew it rather by the certainty and aſſurance of Faith, which whereſoeuer it is, it is knowne to be there (as *Auguſtine* ſaith :) and they who know themſelues to be beleeuers, doe withall aſſure their hearts of their owne election and ſaluation, becauſe the promiſe of ſaluation is made to them which are endowed with Faith, and all ſuch are ordained to life, *Iohn* 13. 16, 18, 36. *Acts* 13. 48.

**T I M.** *What uſe of this doctrine?*

**S I L.** Firſt, to confute the Papists who teach, that mē ought ſtill to doubt, and to haue onely a probable aſſurance of their owne ſaluation, and cannot bee ſure of it, by an ordinary and infallible

certainty. Secondly, to exhort all Chriſtians to endeuour the making ſure of their owne election to themſelues, according to the counſell, *2 Pet.* 1. 10. and it is made ſure by the fruits of Sanctification, *2 Pet.* 1. 5, 6, 7.

**T I M.** *What is the ſecond argument to proue the Iewes to be not reiectd from ſaluation by Chriſt?*

**S I L.** It is taken from the efficient cauſe, to wit, Gods eternall and vnchangeable loue, the reaſon ſtandeth thus: whom God from euerlaſting loues as his owne, and electeth them, theſe he neuer caſteth off; (this propoſition is in the beginning of the ſecond verſe,) but there are ſome of the Iewes whom God did loue and chuſe from euerlaſting: this propoſition is not expreſſed, but intolded in theſe words, [his people] therefore all the Iewes are not reiectd; this muſt be vnderſtood as a conſequent neceſſarily ariſing of the premiſes.

**T I M.** *What is meant by [caſting away] in the ſecond verſe?*

**S I L.** To repell or driue from God and Chriſt Ieſus, and from eternall life in heauen: God hath not done this to euery Iew.

**T I M.** *What ſignifies [foreknowledge?]*

**S I L.** Predeſtinating, (ſo *Ambrōſe* expounds it) or whom he loued or embraced, being elected from the beginning (ſo *Beza* expounds it,) and Maſter *Caluin* puts fore-knowledge for Gods good pleaſure. There is in God a two-fold preſcience or fore-knowledge; the one is a bare ſpeculative fore-ſight, whereby he vnderſtandeth all things which be and are done in the world. This belongeth not ſo much to his will as to his knowledge, and is no cauſe of things, for things are therefore done, not becauſe they are fore-ſeene, but for that they bee decreed. Secondly, fore-knowledge is a knowledge in God, with loue and approbation, *2 Timothy* 2. 19. *Romanes* 8. 29 this kinde of preſcience in God, is the cauſe of things, and it is all one with election or predeſtination, which is a knowing of ſome perſons, from

Kkk 2 euer-

A Argument  
to proue that  
all Iewes  
were not Re-  
probates.

Doubt.

Solution.

euermasting, and embracing them in his loue, as his owne, whom he will saue by Christ.

**TIM.** What doctrine ariseth from these words?

**SIL.** These two: First, wee are to learne that the first and highest cause of mans election and saluation, is the eternall loue, will, or good pleasure of God, as may appeare out of *Mat. 11. 26. Rom. 11. 8. Ephes. 1. 5. Rom. 27. 28. Rom. 9. 15, 18.* For, what can God haue out of himselfe, to goe and be before himselfe? and who hath giuen God first? *Rom. 11. 35.*

**TIM.** What use of this point?

**SIL.** First, it confutes the error of such as will haue the bare prescience of God to be the cause of election and saluation: this was *Chrysostomes* error, who held that as God foresaw men would beleue and liue well, so he chose them; also *Ambrose* was of this minde, so expounding *Romanes 9. 15* and *Augustine* attributed election to foreseene faith, which error hee retracted after *Pelagius*, and his followers did erre in this matter grossly.

**TIM.** How is this error confuted?

**SIL.** First, because the bare foresight of God is not the cause of the existence of any thing; for he knew before those things, which shall not be, as those which shall be. Secondly, *Iacob* was loued and chosen of God, ere euer he had done any good thing, from Gods purpose, not from his bare prescience, *Rom. 9. 11.* Thirdly, seeing all men were to be alike corrupt through sinne, there was no good thing he could foresee in any; therefore all men should haue been reprobate, if his bare foresight had bene the ground and cause. Lastly, the Scripture exprestly denyeth that mans worthinesse is any cause of mans election, *Deut. 7. 7.* See the place.

**TIM.** What other thing learne wee from the former doctrine?

**SIL.** That we doe owe all thanks and praise to Gods free loue, for electing, calling, and sauing vs. Thirdly, here is matter of comfort, by assuring

vs that now we are, God will not refuse nor destroy vs, since he loued so long before we were. And lastly, here is an exhortation to loue all the children of God, since they are euermastingly beloued of God; this is cause sufficient to make vs take heed how we hate any vpon whom God eternally hath set his loue, and to repent of our vkindnesses towards them.

**TIM.** What other doctrine ariseth from the beginning of this second verse?

**SIL.** That such as God foresaw, and elected before all worlds, cannot possibly perish. The words of our Text doe fully aouch this truth, God casts not off his people whom he knew before; againe it is written, *Matth. 24. 24.* that it is not possible the elect should perish, and *Rom. 8. 30.* The predestinate shall be glorified: and lastly, Christ hath prayed for all the elect, that they may haue his glory in heauen, *John 17. 24.* Reason also confirmeth this truth, for the loue of God is immutable, therefore they cannot perish whom he loues; for then should God alter and be changeable, if the elect could fall from Gods loue and be Reprobates; but because God changes not, he that is once loued of God, is euermastingly loued, and therefore cannot be condemned in hell. Hence is the election and fore-knowledge of God, compared vnto a seale and foundation, which beares things of great stablenesse, *1 Timothee 1. 17.* Mountaines of brasle are not so strong, as Gods louing purpose and decree is. *I am not as men that I should repent, nor as sonnes of men that I should lie: againe, I am Iehonab, I charge not.*

**TIM.** What profit of this Doctrine?

**SIL.** It confuteth the error of such as say the elect may lose Gods loue by their owne fault; this is to make God vnstable, variable, and the Scriptures false. Secondly, it teacheth the estate of the elect, to be most stable and permanent, not in respect of their owne strength but of Gods loue and counsell. Thirdly, it comforteth the poore afflicted

Gods loue is  
unchangeable,  
and his  
election constant.  
Prooves  
from  
Scripture.

And consciences of Gods children, against the feare of damnation: such as once haue perceiued their owne election, may be assured of it for euer. Fourthly, it is a preferuatiue against despaire, and a motiue to continuall thankfulness, that God hath set them in such an vnmoveable condition. If we blesse God for his temporall perishing benefites, what praise doe we owe for the lasting fruits of his eternall loue and mercy?

## DIALOGUE II.

Verkes 2,3.

*Know ye not what the Scripture saith of Elias, how he makes request vnto God against Israel? saying, Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life.*

TIMOTHEVS.

**W**Hat doth this Text containe?

SIL. A third reason of his deniall, taken from the like example of *Elias* dayes, or from the like estate of the old Church in the time of the Prophet *Elias*. The summe hereof is thus much: That as it was in the time of *Elias*, so it is in the times of *Paul* the Apostle: then very many Iewes were preserved in Israel from Idolatry, though *Elias* knew not of them, so now though *Paul* were ignorant of it, yet God by his Election kept a great company of Iewes from Infidelitie. In this third Argument the Apostle meeteth with and answereth a secret obiection. For some few hearing *Paul* affirme of himselfe, that he being a Iew was elect, and not cast away, might easily say, and what art thou alone? where then is that seed which God promiseth to *Abraham*, to be as the Starres of heauen, or as the Sand on the Sea Shore? To which he seasonably replyeth, that

there might be and were many more elect and beleeuing Iewes which were hid from him, as Israel had innumerable true worshippers, vnknewne to *Elias*. *Argumentum à pari.*

TIM. Vpon what parts doth this comparison consist?

SIL. Vpon two: First, a proposition or antecedent, in verses 2, 3, 4. Secondly, the reddition or consequent, verse 5. and in the proposition we are to consider other two things; first the complaint of the Prophet, verse 3. and secondly, the answer of God thereunto, verse 4.

TIM. What are we to note in this, that *Paul* brings in the example of *Elias* time rather than any other?

TIM. The great discretion of *Paul*, because *Elias* was highly esteemed among the Iewes, so that his authoritie could not be gainsaid, they would not contradict his witness; it teacheth Ministers to study for choice and apt proofes and examples.

TIM. But with what cautions or conditions, are examples of Scripture to be alledged in Sermons, or made use of in common life?

SIL. Especially with these three conditions: First, that the example alledged be but few, *Paul* contents himselfe with one. Secondly, that they be well fitted and sorted, so as the comparison by examples be made as touching like parties, as it was here betwene the Iewes of *Elias* and *Paul* his time; for their blindness in both dayes was great, yet God still kept his promises vnto his elect, amongst them which were still the least number. Thirdly, examples must not be repugnant against the common Law of charitie to God and man, for good men are to be imitated in good things onely; and we are to follow not euery particular act of the Fathers, but to liue according to the Law of God. The Apostles thinking to call for fire on the Samaritans, *Luke 9. 54.* after the example of *Elias*, offended against the second caution, for they were not like to *Elias* in spirit & zeale: and such breake the third condition,

PARTS.

S. 11.

as will defend lying by the example of *Abraham*, and the *Midwives*, and *Rahab*; or temporizing by the example of *Naaman*, or *Nicodemus*: the infirmities of the Saints are not written to bee patternes to follow, but as cautions to make vs heedfull.

Interpre-  
tation.

**T I M.** Come to the words and tell vs what we learne here by this, that *Paul* speaks of this example as of a famous story well knowne (wote, or know ye not,) as who should say ye may know it, ye ought not to be ignorant of it?

Doctrine.

**S I L.** It commends to vs the diligent knowledge of sacred story, that with all care and endeavour, we seeke to haue it familiar vnto vs; because it is a shame for a Christian to be ignorant of Gods word, **1 Cor. 13. 34.** to bee a member of the Church, and not to know the strength of Gods Church, (both as it was before and since Christ) it is as if an Englishman should be ignorant of the fashions and customes of England. Also our knowledge serueth much to direct our mindes in doubtful cases, and helpe others which are perplexed; therefore in any wise be studious learners, and wise obseruers, and carefull remembrers of holy Scriptures.

Reason.

**T I M.** What meaneth this [of *Elias* as?]

**S I L.** That is [touching *Elias*] or in the story of *Elias*.

**T I M.** What doth this teach vs, that the Scripture [sayeth or speaketh?]

Doctrine.

**S I L.** That the Scripture is not mute or dumbe, because it is the Word, Voyce, and Speech of God; who were he to speake in his owne person, hee would vse no other words or voyce, than that wee finde in the Scriptures. Wherefore the Iesuites haue small reason to refuse the Scriptures to be a Iudge of Controuersies, vpon pretence that it cannot speake and giue sentence like a Iudge; for the Scripture doth speake, it is no dumbe letter, for God speaks by it, therefore it is a fit Iudge.

Reason.

**T I M.** What is meant by *Elias* his making intercession or request against *Israel*?

**S I L.** The same word is here which is vsed, **Rom. 8. 24. 26.** but it hath not the same signification: for being spoken of the Spirit, *verse 26.* it signifies to stirre vp, or cause vs to make request, but being affirmed of Christ, it signifies the perpetuall merit and vertue of his Passion, entreating and pleading with God for fauour towards the elect when they sinne of infirmity. But now it noteth out the complaint which *Elias* made to God, to whom he accused the malice and obstinacy of the Iewes, as being sorry for it, and grieving at it: nor praying for reuenge against them: for it was the office of the Prophet to make request for, and not against the people, as did *Moses*, **Exodus 32. and Sam. 12. 23.** God forbid that I should cease to pray for you, vlesse in certaine cases, where the people were desperate, so as there is left no hope of remedy, and the Prophets were stirred vp of God to with their destruction, whereof we haue many examples in the Psalmes of *Dauid*.

**T I M.** What instructions arise from this complaint of *Elias*?

Doctrine.  
Reason.

**S I L.** That the people ought to take heed how they ouer-greue the Pastors with their stubbornnesse in errorrs or sinnes; for this will cause them with sorrow to powre out their complaints to God, who will regard the sighes of his seruants: he who heares the cries of the poore, will heare his Ministers cries. Againe, the Apostle giueth an especiall warning touching this matter **Heb. 13. 17.** to make the Ministers doe their office with heauinesse, is vnprofitable, nay, pernicious and hurtfull to the people.

**T I M.** What was it that gaue *Elias* occasion of this complaint?

**S I L.** The killing of the Priests of *Baal*, at the direction of *Elias*, so kindled *Iezabels* rage, as shee threatned to slay *Elias*, who therefore fled and hid himselfe in a denne in the Mountaine *Horeb*; where God finding him, and expostulating with him, hee burst out into this most grievous complaint, **1 Kings 19. 14.**

**T I M.**

**T I M.** *Of how many finnes doth Elias accuse Israel in this complaint?*

**S I L.** Offoure; First, of cruelty towards the Prophets [*They have killed thy Prophets.*] Secondly, of impiety towards God, [*They digged downe his Altars,*] that is, they corrupted his true worship, and set vp Idolatry instead of it. Thirdly, of the paucity or fewnesse of some worshippers, which he thought to haue rested in himselfe alone, [*And I am left alone.*] Lastly of tyranny towards himselfe, whole life they sought to take away, *1 Kings 19.2.* That there might be no more a Prophet in Israel, to teach Gods truth, or to maintaine his glory, or to feed his Church, with instructions of the word.

**T I M.** *What things are we to gather for our instruction out of these parts of his complaint?*

*Doctrin.*

**S I L.** Sundry things: First, the fury and extreme rage of Idolaters, who being vnable to defend their cause by Arguments, they will seeke to doe it by the sword, putting to death the seruants of God, vnder pretence that they be seditious and hereticall: with this weapon, did the Israelites dispute against the Prophets, and the Pharisees against Christ, whom they would ouercome with stones, when they could not possibly ouercome with Scripture. Thus they dealt with the Apostles, and now at this day, Antichristian Prelates deale thus with Protestants, whose neckes they get vnder their girdles. The reason of this their sauge proceeding is, because they will doe the workes of their father the diuell; for he is a murderer, and so be his children giuen to blood, *Iohn 8.44.*

**T I M.** *What profit serueth this instruction vnto?*

*Reason.*

**S I L.** First, to looke for the like bloody measure of our enemies, if they might get the vpper hand. Secondly, not to be offended with such fury when it happens, as it were some new and strange thing. Lastly, to powre out our complaints in Gods lap, who can and will right such wrongs: for he is the reuenger of the helpelesse and oppressed.

*Vse.*

**T I M.** *What other instructions learne we from his complaint?*

**S I L.** That God suffereth his Church and seruants to fall into very great afflictions for triall of their faith and patience. Thirdly, in the example of *Elias*, we see the infirmities of Gods Saints, how weake they are, and subiect to error, euen the best of them. For *Elias* was deceiued, in thinking himselfe onely to remaine: for *Obediah* had hid a hundred Prophets in a Cauer, and *Paul* tels vs, that a great many (euen seuen thousand) were reserved by God. Fourthly, that the actions of wicked Princes are imputed to the people oftentimes, when they applaud and consent vnto them, as the Israelites did: therefore *Paul* saith, *They killed the Prophets*, whereas *Iezabel* acted the murder, the people onely liked of it, and so made it their owne: as *Achab* is said to haue killed *Naboth*, because he agreed to it. All finnes which we giue allowance to, being committed or not hindred by vs if we may, are ours, as if we committed them. 1 Commanders. 2 Abettors. 3 Consenter. 4 Concealer. 5 Counsellor. 6 Not hinderer, 7 and commender, each one of these seuen will proue an offender.

### DIALOGVE III.

Verse 4.

*But what saith the answer of God to him, I haue reserved to my selfe seuen thousand men, that haue not bowed their knees to Baall.*

**T I M O T H E V S.**

**V V** *What doth this Text containe?*

**S I L.** The answer of God vnto the accusation and complaint of *Elias* his Prophet.

**T I M.** *What signifies this word [answer?]*

**S I L.** It hath two significations, one proper and strickt, to wit, the Oracle or answer of God, giuen in the Tabernacle from the Mercy-seat. The other

other generall and more large for any diuine answer, oracle, or direction received from God, either in dream, as *Matth. 2. 11.* or by any other reuelation; as *Noah* is said to be warned of God, *Heb. 11. 7.* Thus it is taken here.

**TIM.** Doth Paul rehearse the whole answer of God to *Elias*?

**SIL.** No, for the answer had foure parts, as his complaint was foure-fold: for first he complaineth of cruelty, and secondly of impiety; to which God gaue this remedy, that *Hazaël* being anointed King of *Syria*, and *Iehu* King of *Samarita*, they should be reuenged on the Idolatrous and cruell *Israelites*, *1 Kings 19. 16. 17.* Then he accuseth them of tyranny to himselfe, whom they meant to kill, that God might haue neuer a Prophet; to which God appointed this remedy, that *Elisha* should be made Prophet in his place, to maintaine Gods worship and glory. Now the last part was touching the finall number of true worshippers in *Israel*: to this part God answereth, that he had reserved many thousands besides *Elias*; which were not defiled with Idols. This part of the answer because it serueth to *Pauls* purpose, he setteth it downe alone, passing by the rest, as unpertinent to his matter.

**TIM.** But Paul hath left out some words (as euery mouth that hath not kissed *Baal*.)

**SIL.** It is true: the reason is because he citeth the Scripture as an Interpreter, and therefore may vse more or fewer words as he shall see it meete to expresse the sense and drift of the Spirit, from which *Paul* neuer taketh any thing or addeth, or altereth; howsoeuer he vse his liberty in alledging the words of the Text, to teach that Scriptures be in sense, and not in syllables.

**TIM.** Come now to the words, and tell vs what is meant by reseruing?

**SIL.** To cause to remaine and abide free from and vntouched by Idols.

**TIM.** What is meant by seven thousand?

**SIL.** It is a certaine number put for an vncertaine, and signifieth a multitude

or a great number, as five foolish, and five wise Virgins: see the like, *Matth. 18. 22. Prou. 24. 16. &c.*

**TIM.** What is meant by men?

**SIL.** Women also, as well as men, euen all that continued the true worshippers of God, the more worthy Sexe being vsed for the lesse worthy, a thing very vsuall in Scripture.

**TIM.** What signifieth *Baal*?

**SIL.** A Lord or a husband, to shew that image worshippers, make their Idols their Lords by submission to them, and espouse themselves by loue vnto them. Hence Idolators are plainly termed in Scriptures fornicators, and Idolatry called Whoredome, because they forsooke their faith plighted to God, and turne after strange gods. Also they make their Idols their Patrons and Defenders, as is to be seene in the Papacie, where euery Countrey and City hath some Saint for their Lord and Defender, as *Saint Andrew* for *Scotland*, *Saint George* for *England*, *Saint Iames* for *Spain*, *Saint Patrick* for *Ireland*, &c.

**TIM.** What signifies it [to bow to *Baal*?

**SIL.** Thereby is signified all the adoration and worship which is giuen to that Image, by a Synecdoche of the part for the whole: alio it teacheth the behaviour of Idolators toward their Images whom they bow vnto, in token of subiection, and did kisse them in signe of dilection and loue; which superstitious gesture, is vnto this day obserued in Popery, where the Images of the Virgin *Mary* and Apostles, are honoured with the bending of the knee, and the kisses of the mouth.

**TIM.** Now what doctrines doe wee learne from these words: so declared and made plaine?

**SIL.** That when the eye men cannot, yet God knowes and sees many thousand his seruants and children which belong to his Church. The reason is; because God knoweth who be his, and nothing can be hid from his eyes. Thus howsoeuer *Elias* then, and *Paul* afterwards, and after them Master *Luther Wiciffe*, and *Caluyn* seemed to

Doctrine.

Reason.

Deus est totus Oculus.

be

be alone, yet as in *Israel* & amongst the *Jewes*, so in *England*, *Bohemia*, *France*, and *Germany*, there were euen amidst the Papists very many, which misliked the superstition of *Rome*, and receiued the true Doctrine of Christ, though they were not for a time knowne and apparant to the world. Though *Elias* see much being a Prophet, yet hee is blinde where God doth clearely see, for Gods knowledge is infinite. If any shall aske how this may be, seeing either in those times they lacked the publike Ministry, or had it corrupt: the answer is, that they had so much the Doctrine of GOD priuately, as was sufficient to instruct them, and saue through them Gods blessing, who can saue by weake and fewmeanes, as well as by strong and many. God needs no meanes, it is man for whose weaknesse sake meanes be provided.

*T I M. What profit is to be made of this Doctrine?*

*S I L.* It stops the Papists mouthes, who aske where was our Church some eighty or a hundred yeares agoe. Vnto whom we say, it was hid amongst themselves, as a little wheat is hid in a great heap of chaffe, and a little gold amongst a great deale of drosse: and howsoeuer men did not, or could not marke them, yet vnto God they were all times seen, and in due time stood vp to reprove the great Whore, and to maintaine the Gospell.

*T I M. What other instruction haue we to marke?*

*S I L.* That not mens merits, nor their owne free will, but Gods onely grace is the cause why some are sound, when most are corrupt. Therefore, it is not said they are reserued, or they haue reserued themselves: but (I haue reserued) to exclude all power of will and of merit, and to attribute all wholly vnto the grace and free election of God, as *verse 6*. This confutes the Papists, which say we bring one part, and God another: parting stakes between Nature and Grace; for what haue wee that we haue not receiued? It is God worketh in vs both to will and to doe,

and both according to his good pleasure, *Phil. 2. 13*.

*T I M. What learnes wee hence, that [ to himselfe ] hee reserueth them?*

*S I L.* That Gods children must liue to his glory, and be addicted to please and honour him, who alone saueth them. Secondly, that they haue much and sound comfort that cleaue to God alone, in that hee will euer defend them, as he hath reserued them. As Masters defend their seruants, Kings their subiects, and Fathers their Children which be deare vnto them; so will GOD keepe his owne whom hee to himselfe hath reserued.

*T I M. What other Doctrine may be collected from these words?*

*S I L.* That howsoeuer in the inuisible Church of the faithfull, there be multitudes perfectly and plainly seene vnto that God (who knoweth who be his, and where his be) yet the visible Church of such as are outwardly called, is oftentimes obscured and decayed, in such sort as the publike exercise of Religion faileth; the people of God by persecution being driuen into corners, as Conies by vermine are chased into their holes; and Doves by the Kite into the cleft of the rocke. The Christian Church which is alwayes glorious within or inwardly, as a Queene which sitteth in her chamber clothed with gold: yet she is not euer glorious and illustrious without to the eye of the world, but is sometime desolate, solitary, and forsaken widdow. For the Church once consisted in two persons *Adam* and *Eue*, and afterwards in the family of *Abraham*, and of *Lot*: also euen in *Juda* the visible Church was sometime driuen into strait and narrow places, as in the dayes of Idolatrous *Ahab*, *2 Kings 16. 17.* also in the raigne of *Ammon* and *Manasse*, *2 Kings 23. 4. 5. 22.* when for the most part they fell to Idolatry, and forlooke the true God, and broke his covenant. Again, how was the Church visible at the time of Christs passion, when the Virgin *Mary* onely, and a few others did appeare and

*L I I* professe

*Doubt.*

*Solution.*

*Doctrine.*

*Vfe.*

professe him openly, the rest being fled away for feare of the Iewes? Also afterward in the raigne of the beast, when Sathan was let loose, howsoever there might many be, and no doubt there were many w<sup>ch</sup> feared God, & serued him in secret, yet there was a time when to the appearance of men there seemed to be but one *Luther* in *Germanie*, one *Huss* in *Bohemia*, one *Caluine* in *Sauoy*, one *Zuinglius* in *Heluetia*, and one *Waldor* in *France*, one *Wickliffe* in *England*, and one *Patrick* in *Scotland*: as here in our Text we find, that among all the ten tribes, *Elias* did dreame or iudge himselfe to be left alone. Thus as the sea sometimes flowes and sometimes ebbes, and the Moone is sometime in the Full sometime in the Wane: so the visible Church is by the dispensation of GOD, sometimes greater and more copious; and againe, otherwise it is more lesse and more slender; euen according as the doctrine of the Word is more or lesse cleare and pure: for the Doctrine and the Church depend one vpon the other, and doe shine together, or be darkened together.

**T I M.** But the Papists writ, that the complaint of *Elias*, touching the fewnesse of true worshippers, is not well applied by vs Protestants vnto the decay of Religion, under the Pope: at the first reformation by *Luther*: and to this purpose, sundry exceptions are alledged by *Master Stapleton*, and the *Rhemists* in their readings vpon this place. The which exception I will here repeat, expecting your answer vnto them generally as I shall propound the. First, they say the Nation of the *Israelites*, was then no part of the Church of God. Secondly, that these seven thousand were at *Ierusalem*, in the kingdome of *Iuda*; wherein were many more then seven thousand that openly worshipped God. Thirdly, that the Christian Church resteth vpon better promises then the Iewish Church did. Fourthly, that not onely seven thousand; but not so many as seven, nay not scarce one could be found of *Luthers* beleefe, at the least not to consent with him in all points of the faith: These

are their maine obiections: shew vs I pray you what answer may be giuen vnto them.

**S I L.** The Papists haue beene long obserued to be as a very murderous and bloody, so a lying and very bold generation. If they speake or write any thing in defence of their errours, which seemeth but probable, they care not how little soundnesse and substance of truth there is in it, as will appeare in the sifting and scanning of these their exceptions particularly. And therefore this I say to the first, that howsoever the Nation of the Iewes were exceeding corrupt and Apostaticall, hauing broken their first faith plight vnto God: instead of whom they worshipped *Baal*, the God of the *Sidonians*, as sacred story reports: yet God had not giuen to them a bill of diuorce, it remained still a Synagogue, and part of the visible Church. Had it beene otherwise, God would not haue giuen vnto them his word, and sent them his Prophets, as *Elias*, *Elzeus*, and others to instruct them in his statutes, except there had beene in *Israel* some of that people, which hee had knowne before, and loued from euerlasting; and certaine it is that wheresoever there is a Preacher, and some to receiue the Word, there is a Church. The Church may consist in one man that receiue the word, as *Luther* writeth of himselfe, that if hee were alone, and did alone beleue, hee himselfe were the Church: yea (saith he) if the word of God were in hell, euen in hell there would bee a Church: likewise there was a Church in *Israel* so long as they receiued the word, the hauing or not hauing wherof maketh a Church or no Church. To the second, it is very sure that these seven thousand were not in *Iuda*, but in the back-sliding kingdome of *Samaria*: for there it was that knees were bowed vnto *Baal*; also there it was that *Elias* was left alone, and there did *Obediah* hide the hundred Prophets of the Lord: as for *Iuda*, *Elias* had no cause to complaine of it, for hee knew very well that there were many true worshippers of God, the very

Soul.

Souldiers amounting to ten hundred thousand, 1 Chron. 17. 14, 15, &c. Now to the third exception I say, that indeed the Christian Church if we respect the promises of saluation, had better (that is to say) more clearer and full ones, shadowes and types being now ceased, and christ being now come in flesh; but touching (continuance) the Iewish Church had no lesse the promise of God to abide till his first coming, then the Church had for her continuance, till his second comming. And concerning the outward estate of the Church, either of the Old or of the New Testament, God did neuer promise that it should be alwaies visible. To the fourth it is not true, for besides all such as consented vnto him in the Kingdomes of *Armenia, Gracia, Slecia, Morania*, where 54 Noble men wrote to the Councell in behalfe of *M. Iohn Huffle*, to iustifie his opinions and teaching to be Orthodoxe; there were innumerable in the midft of Popery, which were of *Luthers* mind, both in *France, England, Scotland, Calabria, Piemount, &c.* (See the French story) who were by nick-name called of the Popish rout, *Waldenses, Wickelenians, Lollards, Pauperes De Lugduno, Leoniste, Picardi*; and this was three hundred yeares afore *Luther*. There was two hundred yeares betweene *Wickliffe* and *Luther*, and very nere so much betweene *Huffle* and *Luther*.

Also *Hierom* of *Prage* was a professor an hundred yeare before him. One Sir *Iohn Oldcastle* Knight, and Lord, *Cobham*, suffered Martyrdome for the truth, about an hundred yeares afore *Luther* preached: So did sir *Roger Aston* knight, and *Sanamarola*. *Ioannes Picus* Earle of *Mirandula*, published in *Rome* the doctrine of the Gospell, certaine yeares ere euer *Luther* appeared. What should I speake and tell you of numbers of the Popes owne dearest friends and followers, which long before *Luther*, began to distaste Romish superstition, and to foretell by a spirit of prophesie, the reformation which *Luther* by preaching the Gospell of Christ, should bring into the world? As in England one

*Grofthead* Bishop of *Lincolne*, and one *Wesalus* to a certaine yong man which came to visit him, saide: Thou shalt liue to see the day when all Diuines in a manner, shall abhorre and hisse at the Romish doctrine. One *Tilemannus Spendeberge* spake thus on a time to his sonnes, saying, Shortly this Religion which now flourisheth, shall come into extreame contempt. Also *Ioannes Keiserbergius* a Preacher at *Argentine*. There shall (saith he) come a certaine man stirred vp of God, which shall restore Religion. *Ioannes Hilsen* being cast into prison, for freely rebuking the abuses of Monkes, did thus say to one who repaired to him, That he had done nothing against Monasticall life, but there would one arise (in the yeare one thousand fife hundred and fixetene,) who should ouerthrow the Monkes, and they should in no wise be able to withstand him; and that very same yeare *Luther* began to preach. A certaine ancient Diuine named *Andreas Proles* spake thus to some about him: O brethren, the estate of Christianity hath need of strong and great reformation, which (me thinkes) I see now to approach apace. And to one who demaunded of him, why he did not beginne to discouer and relute corruptions in doctrine and life? he answered, I am stricken in yeares, weak in strength of body and minde: but GOD shall raile vp one of an heroicall spirit, full of courage and strength, industrious and eloquent, which shall mightily oppose himselfe vnto errours, and beginne the reformation of the Church; to whom God shall giue such an heart, as he shall be bold to resist euen the Potentates of the earth; which thing was afterward fulfilled in Master *Luther*.

Finally, those two fore-named men, *Huffle* and *Hierome* of *Prage*, vttered these Propheticall words of *Luther*. *Hierome* saide to the Councell of *Constance*. I cite you all within one hundred yeares, to answer to me before the iust Iudge; thus in Latine (*Centum. reuoluis annis mihi & Deo*)

See du Pless.  
his booke of  
the mystery  
of iniquitie.

*respondetur*, and at the end of an hundred yeares, was *Luther* borne. *Iohn Hulse* said at his Martyrdome; This day you doe roste and broile a Goose, (*Hulse* in the *Bohemian* tongue signifies a Goose) out of whose ashes shall arise an Egge, which you shall not bee able to breake, but it shall breake you all in peeces. This was verified in *Luther*. Also he said, *Spero quia dixit sub testis predicabuntur super testis*. And againe he added, That the Church must be reformed, and all things made new: also, that God would send one after him, that should be more valiant, and that the power of Antichrist should be shortned. Now, whereas Papists doe say, that none were in all points of *Luthers* beleefe, that is a meere caull: for it was enough that they did agree in the chiefe matters. Amongst the Fathers, *Irenaeus* differed from *Victor*, *Anicetus* from *Polycarpus*, *Chrysostome* from *Epiphanius*, *Theophilus* from *Cyrril*, *Augustine* from *Ierome*: yet they were all counted to be of one Church. At Rome, *Thomists* and *Scotists*, *Dominicans* and *Franciscans*, Priests and Iesuites, be knowne to iarre, yet are they still reckoned of one Religion.

**TIM.** *What profit are we Christians to make to our selves this of point?*

**SIL.** First, it confuteth the Papists, which make vniuersalitie, multitudes, and visibility, to be markes of the true Church, which may be, and often is in the world without these things: nay these markes belong to Paganish, and impious prophane Popish societies. Secondly, it affords a comfort to Gods people, when they are brought to a small contemptible number and estate, hauing people, Priests, Princes, and the whole world against them: no new or strange matter, often so heretofore. Thirdly, an admonition to warne vs, that we doe not looke euer to haue such externall peace as now we enioy, and such great companies to ioyne with vs in the profession of Christ and his Gospel, and by their examples and encouragements to whet vs on. Lastly, that we do not thinke the worfe of the truth

and doctrine of God, for the few followers of it; nor any whit the better of Idolators for their huge multitudes. Neither that we rashly censure, nor hastily send all to the diuell which are not knowne to vs, nor appeare to vs to bee the seruants of Christ, *Rom. 14. 4.* *What art thou that condemnest another mans seruant: he standeth or falleth to his owne master.*

### DIALOGVE IIII.

Verse 5, 6.

*Euen so then at this present time, there is a remnant according to the election of grace: and if by grace, then it is no more by workes, &c.*

**TIMOTHEVS.**

**W**hat doth this Text containe?

**SIL.** An application of the former example vnto the time wherein *Paul* himselfe liued Secondly, a conclusion drawne out of the application, (to wit) that if election be free and come of grace, then not of workes: for merit is contrary vnto grace, which is not at all free, if it be not all and absolutely free.

**TIM.** *What is the summe of the application?*

**SIL.** This: that as *Elias* was not alone in that corrupt estate of *Israel*, but euen then when all seemed to bee gone from God, yet there were in secret left seuen thousand true worshippers: so now, when *Paul* alone amongst all the *Iewes* seemed to professe Christ (Pharisaisme reigning in *Iury*, and Paganisme in all the world besides) yet no doubt but God had of his fauour kept certaine beleeuers which were not knowne to the world.

**TIM.** *Shew vs somewhat particularly and more plainly, wherein the times of Elias the Prophet, and of Paul the Apostle were alike: for it seemed that this should be no good Reason, that it should be so in Pauls, because it was so in Elias daies. For there is no such necessitie as that which is once done by singular and*

*Gratia multo modo gratia, nisi omni modo gratuita. August.*

*Summe.*

*Doubt.*

*especiall*

*effeciall example, the ſame ought to bee done in euery time and age.*

*Solution.*

**SIL.** This example of *Elias* is very fitly applied to the times of *Paul*, whether we reſpect the thing it ſelfe, or the circumſtances, or the cauſes. Touching the thing it ſelfe, as *Elias* thought himſelfe alone in *Iſrael*, and yet was not (for there were many more :) ſo *Paul* might take himſelfe of all the *Iewes* to be the onely profeſſor of Chriſt, whereas beſides him there was a remnant. For circumſtances they doe agree: *Elias* the Prophet was raiſed vp extraordinarily, ſo was *Paul* miraculoſly called to be an Apoſtle. Again, as *Elias* alone was zealous for the worſhip of God, ſo *Paul* alone of all the *Iewes*, was an earneſt defender of the doctrine of God: and as very many reſiſted *Elias*, ſo not a few perſecuted *Paul*: and as in *Elias* time Idolatry had ouerſpred the kingdom of *Samaria*, ſo in *Pauls* time Helleniſme and Phariſaiſme preuailed in the world. For the cauſe, it is the ſame (to wit) Gods free election of grace, which ſeeing it neuer faileth nor falleth, therefore it euer calleth and keepeth a certain number vnto God in his Church viſible, and ſaueth a remnant in *Pauls* time, as it reſerued a company in *Elias* time: election was the cauſe of reſeruatiſon of ſome then, and of a remnant now. Of theſe likenesses and reſemblances there iſſueth an agreement and ſimilitude, in the very phraſe and manner of ſpeech; for in *Elias* ſtory God ſaid, I haue left; and in *Pauls* Text it is ſaid, There is a remnant, to make all things alike, both in word and matter. And as the Apoſtle ſaith, according to the election of grace, ſo there it is written (I haue reſerued to my ſelfe,) which is all one in effect, that they were not reſerued to themſelues, but becauſe God choſe them in his euerlaſting loue.

**TIM.** What leſſon is it that we learne by this comparing of the eſtate of the Church, according to ſeueral times.

*Doctrime.*

**SIL.** That it makes much for our comfort, to lay together the old and preſent ſtate of the Church, namely in time of afflictions. The reaſon is, be-

*Reason.*

cauſe Gods wont for the moſt part, to vſe like proceedings in the gouerning of his Church: therefore in the afflicted ſtate of the Church, it will be very profitable to looke backe to former times of perſecutions; that as *Paul* by conſidering *Elias* his time, armed himſelfe againſt the fewneſſe of profeſſors; ſo Gods children by ſuch conference of times, may ſtay their mindes in patience. For no croſſes now happen, but the like or worſe haue fallen in former ages of the Church. It is vſuall with the Papiſts to boaſt of multitudes, how many, and how mightie be their friends and followers, the Gentry, the Nobles, Ladies and Lords, Dukes, Archdukes, Princes, Kings, Emperours, Learned men, Cardinals, Popes, are on their ſide, and walk in their way: whereas for moſt part, a company of ſilly Tradeſmen, and ſilly perſons, take part with vs. To whom though we may truly ſay, that our number is greater by a good many, then they would haue it, and that if the truth of Religion went by number, then the Turkes and other Pagans ſhould be the true Church, rather then Papiſts; which come ſhort in multitude of the Pagans, Iewes, and Turkes: Yet let vs caſt our eye backe vpon *Elias* and *Pauls* times, concluding that as then the multitude of Idolaters & vnbeleeuers did not preiudice to the truth & worſhip of God, (which may be preſerued and profeſſed by a few as well as by many :) ſo now the faith of the Goſpell, if but one onely profeſſed it in the world, (whereas God is to be thanked, many Nations and Kings doe receiue it,) were not the leſſe wholeſome and ſound, though the whole world beſides, did goe after the great whore, as ſometime it did. But come now nearer to the words of our Text, which haue two parts, Firſt, that a remnant of beleeuers were among the Iewes when *Paul* preached. Secondly, the true cauſe hereof is the election.

*Part.*

**TIM.** Tell vs what is meant by a remnant?

**SIL.** It ſignifies the ſmalneſſe of the number of the faithfull, that they were farre fewer then ſuch as abode in

vnbeleefe and perished therein; yet the number was not so small but it made many thousands. There is the like phrase in *Rom. 9. 27, 29*. It is a Metaphor borrowed from a cloth, or a heape of wheat, whereof a remainder onely is left: so but a few in comparison of the rest, durst openly professe the faith of Christ.

*Doctrins.* TIM. *What may we learne from this word for our instruction?*

SIL. First, that that part of men which perisheth, is farre greater then that part which is saued; as the whole heape of corne, is more then that part which remaineth for seed: and the peece or web of cloth, is greater then the remnant: and thus it is written, *That many are called, few chosen, Maith. 20, 16.* and that few doe enter into that narrow way which leades to life, *Maith. 7. 14.*

*Use.*

TIM. *What use hereof.*  
SIL. First, to striue to be of this little flocke, of this poore remnant, whereof not to be, were better neuer to haue beene. Secondly, it moueth to great thankfulnessse, such as are called to be of this remnant, when such numbers were passed ouer, which were no worse then they by corruption, and as good as they euery way by creation.

TIM. *What is the second instruction?*

SIL. That the promises of God touching eternall life, are neuer voide, nor euer doe fall away. The reason is, because in the Church of God, there are euer some to whom they are effectually performed, howsoeuer the most neglect and refuse them; yet there is a remnant which receiue them still, and are saued by them.

TIM. *What profit is to be made of this point?*

SIL. That the great number of vnbeleeuers and wicked men, should neuer weaken our account and credit of the promises of the Gospell; which being vniuersally reiectcd, yet still take place in the elect, to whom they are peculiarly made.

TIM. *Tell vs what is meant by the [election of grace?]*

SIL. The gift of predestination, or the grace whereby men are elected or predestinated; or (by an Hebraisme) a gracious and free election. The meaning is, that such as are kept free from the pollution of Idolatry and other sins, they may not thanke themselves as if they were worthy of it for their works sake; but are beholding to the good pleasure of God, who hath separated them from others, according to his gracious purpose. Note that election is not here put and taken actiuelly, whereby we chuse grace, put passiuelly, whereby men were chosen of God: for hee speaketh of such as were foreknowne of God, verse 2. of Gods election of men, and not of mens election of God.

TIM. *What is the Doctrine from hence?*

SIL. That election from eternal life proceedeth from the free fauour and grace of God. This is the same with that which is written, *Rom. 9. 11, 15. Eph. 1. 4, 5. Rom. 15. 19.*

TIM. *What profit is to be made of this point?*

SIL. First, it confuteth that Pelagians, who affirme that men chuse Gods mercies, and not that his free mercies chuseth them, whereas this text plainly speaketh not of mans electing God, but of Gods electing men out of his grace, not out of their owne merits. Also it ouerthrowes the conceit of *Origen* and *Chrysostome*, which vpon this place imagine some men which beleue in Christ to be saued by grace, and others which besides faith, haue good workes, to be saued by the election of grace; diuiding things which are conioyned, to wit, election and grace, faith and workes, as if there could be a iustifying faith without workes. Secondly, it abateth the pride of all flesh, to teach that election cometh not from themselves, but is wholly of grace. Lastly, it stirreth vs vp to great loue and thankfulnessse towards God, to praise him for his free loue.

TIM. *What other doctrines will flow from these words?*

SIL. That if election be of grace, then our iustification, sanctification, and glori-

*Use.*

glorification, all be from grace too, as it is written, 2 Tim 1.9. Rom.3. 24, 28. The reason hereof is, *Quicquid est causa causa, est causa causari, & quicquid est causa antecedentis, est causa consequentis.*

TIM. But be grace and workes at such variance, as that these blessings and things cannot proceed from both?

SIL. Yes verily, they are as contrary as can be: when the cause of election and saluation is to be searched out, there is no coniunction of grace and workes, no more then of light and darknesse, as the Text speaketh. If it be of faith, then not of workes. The reason hereof is, because merit of workes being once put and granted, grace is destroyed, as it is here written, then were grace no grace.

TIM. What is the cause of this consequence, that therefore grace is destroyed if workes be admitted as a partner in the cause of election and saluation?

SIL. The reason is, because grace giueth eternall life and whatſoeuer belongs to it, as a thing not due, but merite of workes craues them all as a debt: therefore if election, calling, iustification, &c. should not bee wholly from grace, but in part also from workes, then grace should not remaine free, and and therefore should not be grace: see Rom. 4.4. 22. Gal. 3. 18.

TIM. What profit of this point?

SIL. It refuteth such as in the mystery of election, iustification, &c. doe mingle grace and merit of workes together, ascribing somewhat to grace, somewhat to workes fore-seene, in matter of election past, or present in matter of iustification; whereas these things by God himselfe, are pronounced, *asynkrata*, which haue no agreement at all together. Secondly, we are taught that it is impossible that the Church of God should faile vpon earth, because it doth spring out of the election and grace of God, which cannot at any time vtterly faile. Thirdly, it conuicteth them of error which here vnderstand by grace infused grace, the habite of Iustice powdered into mans heart by the Spirit;

whereas the Apostle speaketh here of grace, as it is in God (subiectiue) as in a subiect, and doth oppose it a thing contrary to the works of righteousness which be in men, as to a contrary; and tels vs what he meanes by grace, to wit, the election of God. Lastly, this must prouoke all beleeuers to ioyfull thankfulness, seeing God when he could not saue them by workes which they had not, did by his franke grace chuse and saue them; which deserues at our hands all possible praise both in word and deed, in life and death. Such as be often mindfull of such a free mercy, to glorifie God for it, it is a good signe that they be vnder his grace, and are euen the chosen children of God.

#### DIALOGVE V.

##### Verſes 6,7.

And if it be of grace it is no more of workes, or else were grace no more grace; but if it be of worke, it is no more grace, or else were workes no more workes: What then? Israel hath not obtained that he sought; but the election hath obtained it, and the rest haue bene hardened.

#### TIMOTHEVS.

What doth this Text containe?

SIL. These two things; hauing set downe grace to be the efficient cause of election and of effectual calling, now he excludeth workes, or denieth them to be any cause thereof. Secondly, he concludeth the first part of this Chapter, touching the casting away of the Iewes, in the seuenth verse; That all which were freely elect amongst them, were certainly saued, none perished but the reprobates, and that through their owne default, because they were hardened in their sinnes, and namely in their disobedience of the Gospell of Christ, which they obstinately and rebelliously refused, being graciously and first tendered to them.

TIM. What signifies grace?

SIL.

S I L. [Grace] signifies Gods free fauour, or his euertlasting gracious loue and mercy; and [workes] doe signifie merit of workes or meritorious works; for these be contrary to grace, and not workes simply considered as duties.

T I M. *By what argument doth Paul shut out workes, from being any cause of election or vocation, or how proueth hee that these come not from merit of workes?*

S I L. The argument is taken from the opposition or repugnancy of flat contraries, such as in no wise can stand and consist together, being immediate contraries. The argument may thus be framed: If election and calling bee of meritorious workes, then it is not of grace; but they both come of grace, therefore not of workes.

*Doubt.*

T I M. *But why might not the Iewes be elected and refused to God, both by grace and merit of workes?*

*Solution.*

S I L. That is not possible, for if election were both of grace and workes, then workes were no workes; because what doth proceede of grace, that cometh freely not of debt; but what cometh by merite of workes, that cometh by debt; but debt and no debt, that which is free, and by deferring, he most contrary things. Therefore to say, that men are elected and called, partly of grace, partly of the merit of foreseene workes, that were to put together things that cannot agree, to make debt no debt, merite no merite, workes no workes, grace no grace, and so to affirme and deny one and the same thing; which is a most absurd matter, and vterly not possible to make contradictories to be both true. For as a sonne that is willed to goe on an errand to Rochester on foot, his father promising him a crowne or an angell at his comming backe: if his Father aske him how he will haue his money? suppose that he answer, that hee will haue it partly by fauour, and partly by desert: the reply to him is ready, Thou canst not so haue it; for if it bee of fauour, then it cometh freely, therefore not by desert of the worke: and if it bee by desert of the worke,

then not by fauour; for it is due that cometh by merite and desert, and there is no being beholding to fauour for that.

T I M. *What is the Doctrine to be learned from hence?*

S I L. That mens workes haue no place nor stroke at all in the election and calling of sinners, neither is their iustification nor saluation. The reason is, because workes presuppose merit, and merit presupposeth debt, debt is flat against grace; but men are called and elected of grace, also iustified and glorified, as appeareth verie 5. and Rom. 3. 24. therefore election, calling, and the rest, depend not vpon workes, which destroy grace, and grace destroyeth them, when the cause of eternall life is disputed and debated.

T I M. *But good workes come of grace, how then are they such enemies?*

S I L. This is true, grace is the mother and roote of euery good worke, wee haue no power at all to thinke or will well naturally, 2 Cor. 3. 5. Iohn 15. 5. but grace and workes cannot bee ioynt causes of election and saluation. In this case they fight together, as put and admit the one, and the other is taken away and shut out; affirme the one, and deny the other. This *Antithesis* or opposition, is to be marked against all iustificaries, whose mouth is stopped and sealed vp, with this one short sentence.

T I M. *What vse is to be made of this doctrine?*

S I L. First, it confuteth such as will haue grace and workes to ioyne together, in the iustification and saluation of sinners, which they say is partly of Gods grace, partly of mens merits. We say with the Apostle, they be altogether of grace, and therefore not at all by merit.

T I M. *But how can such auoide this conclusion of Paul, if it be of workes, then not of grace?*

S I L. The enemies of Gods grace haue sundry shifts to auoide the force of this consequence: for some-times they say that the Apostle speakes onely

*Doctrine.*

*Reason.*

*Vse.*

*Popish euasions.*

of ceremoniall workes of the Law, as of Circumciſion, Sacrifices, &c. But this cannot be ſo, becauſe *Pauls* words be generall, ſhutting out all workes whatſoeuer, whether naturall, morall, or legall ceremonies. Of them all he ſaith, that if election to liſe eternall come of them, then it commeth not of grace. Alſo *Abraham* and *Dauid* had morall workes as well as ceremoniall, yet in *Chapter 4. verſes 4, 5, 6.* *Paul* denieth that *Abraham* or *Dauid* were iuſtified and ſaued by any workes which they had done, but by faith.

Secondly, they ſay that the Apoſtles ſpeakes of the workes of Nature, which (ſay the *Rhemists*) doe exclude grace, fauour, and mercy, challenging of debt, not of gift: but not of Chriſtian mens workes which come from the Spirit and grace of God; theſe workes coming from grace may evidently conſiſt with the ſame, and be ioyned with Gods grace as cauſes of ſaluation. This ſhift cannot be currant, not onely for that his words be generall, but becauſe *Paul* ſpeakes of the election by grace, by which all are ſaued. Therefore the merits of all workes are excluded, by whomſoeuer they be done, whether they bee done, whether by circumciſed Jew, or baptized beleeuing Chriſtian, or vnbeleeuing Gentile. Secondly, in *Ephes. 1. 4.* good workes are ſaid not to be the cauſe of election, but the end, and fruit, and effect thereof. Laſtly, *Ephes. 2. 8, 9.* *Paul* ſaith expreſſly, we are ſaued not of workes, but by grace through faith: where note, that grace & faith may well ſtand together, but they doe ſhut out all ſort of workes from being any mouing or meritorious cauſe of our iuſtification & ſaluation. Thirdly, they ſay that good workes are ſhut out from election to the firſt grace, but not from election to the ſecond grace; that is, they ſay that the elect are choſen of grace onely, and are freely called and illuminated of the holy Ghoſt, without all workes: but the ſecond grace, that is, Iuſtification, alſo Sanctification, & Glorification, theſe doe admit merit of workes to ioyn with grace. Vnto this ſhift of

theirs; I anſwer, that that Scripture which ſaith that the election of grace, and we are called according to grace, *2 Tim. 1. 9.* doth alſo ſay that we are iuſtified by grace, not by workes, *Rom. 3. 24.* that eternall liſe is the gift of God, *Rom. 6. 23.* alſo iuſtification and glorification, be fetcht from Gods eternall loue & fore-knowledge, as the firſt and onley efficient cauſe, as well as election & calling, *Rom. 8. 30.* Moreouer, election is not onely to the firſt grace, but to all the means, and to heavenly glory, which is the end, *Rom. 9. 11, 23.* Laſtly, the Pharise who aſcribed righteousnes and ſaluation partly to grace, and partly to his good workes, went away vniuſtified. Whatſoeuer therefore the Papiſts can alledge to ſhake and weaken the credit of this Text, yet it is ſo ſtrong to overthrow the doctrine of Popiſh merits, and iuſtification by workes, as one of themſelues *Andreas Proles* was wont to ſay in his publike readings; My brethren, ſithence holy Scripture attributeth whatſoeuer we are, or haue, all vnto grace, whence commeth that horrible darkneſſe and ſuperſtition, to aſcribe ſo much to merit of workes? Truly the eſtate of Chriſtianity, needs very great and ſpeedy reformation.

*T I M.* What other uſe of the former doctrine?

*S I L.* Here is an admonition to all Chriſtians, that albeit they are bound to doe good workes of all ſorts, and to abound in them, yet it is their duty to renounce the merit of them, and all truſt in them, and to ſticke wholly and onely in the grace of God through Ieſus Chriſt, for all things belonging to their ſaluation, leſt if wee put neuer ſo little truſt in any thing done by vs, we be found the aduerſaries of Gods grace. Further, wee are taught heereby, that the Romiſh Synagogue cannot be the true Church of Chriſt, becauſe moſt obſtinatly and impudently they perſiſt to aſcribe mans iuſtification and ſaluation partly to grace, and partly to merit of workes; and thereby doe overthrow the doctrine of grace, which is the very ſoule and liſe of a

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true

*Vſe.*

true Church: for take away the Doctrine of free Election, Iustification, and Saluation, and presently the very foundation of all Religion, is shaken to peeces; so farre it is off that they can bee the true Church, hauing cast downe the ground-woke whereon it resteth. Lastly, it conuicteth such of errour, as vnderstand this Text to be meant of grace, infused into mans heart, whereas grace being set against workes: therefore as workes do stick in men as in their proper subiect, so grace heere spoken of, hath no other subiect; but God.

*Doctrin.* TIM. What doctrine doth arise out of the seventh verse?

SIL. First, that in the Church of God there are sundry which seeke for righteousness and saluation, and neuer obtaine it, as *Rom. 9. 31.*

TIM. How comes this to passe, seeing it is promised to such as seeke that they shall finde?

*Reason.* SIL. The reason is, because they seeke amisse, and not as they ought; whereas that promise is made to such as seeke aright. Vnto which, two things are to be considered: First, the manner, that we seeke these things by faith: and secondly, that wee intend Gods glory as the end of our seeking: See *Rom. 9. 30.* Many Israelites failed in both these, for they sought righteousness and life by their owne workes, and therefore obtained it not, as it is written, *Romans 9. 31. 32. and 10. 3.* And they robbed God of the glory of his grace.

TIM. What vse is to be made of this Doctrine?

*Vse.* SIL. It warneth vs that it is not enough for vs to be iustified and saued, vnlesse wee take the right course prescribed in the Word; for many pray and neuer obtaine, because they pray amisse; and many strue to enter and neuer enter, because they strue not aright: so many seeke and neuer finde, because they seeke God not for himselfe but themselves, and for their owne benefits, and not for loue of his goodness, that they may praise his grace, and set forth his glory.

TIM. What other doctrine from this seventh verse?

SIL. That in the bosome of the Church of God, there haue alwayes liued two kinds of people, some elect and called, some Reprobate and hardened. This diuision began in Adams family, in *Caine* and *Abel*, whence did spring two Cities (as *Augustine* obserueth) one of GOD, another of the world; it was continued in the family of *Abraham*, in *Isaac*, and *Ismael*, the one of them being the childe of the flesh, and the other the childe of the promise. Also in the house of *Isaac*, in *Esau* and *Jacob*: and Christ saith, That at his comming two shall be in the field, the one taken, and the other refused, *Luke 17. 34.* And lastly, *Paul* writeth, That of the same lump of mankinde, there are made some vessels of mercie to honour, others vessels of wrath to destruction. The high and soueraigne cause hereof is the will of God, shewing mercy to whom hee will, and hardning whom he will, *Romans 9. 17.* The subordinate cause and second reason is, that there are two beginnings of mankinde, the seed of the woman Christ Iesus, the head of the Elect; and the Serpent Satan, the Prince of this world, which begetteth children of differing and contrary dispositions and qualities, *1 Iohn 3. 8, 9.* and *Iohn 15. 19.*

TIM. What vse are Christians to make of this truth?

*Vse.* SIL. It reprooues both such as beleeue all men are elect and shall bee saued, and such as liue so securely, as if none should perish, and warnes vs not to stumble though we see many wicked to be in the world.

TIM. What is the next Doctrine from this verse?

SIL. That all the elect shall certainly be saued, for they attaine what they seek for, (to wit) Christ and his saluation: as it is not possible for the Reprobate to be saued, so it is impossible that any of the Elect should perish. The reasons heereof bee; first, the election of GOD, which is vchangeable.

Secondly,

*Reason.*

*Vse.*

*Reasons.*

Secondly, the promiſes of God which are vndeceivable. Thirdly, the pray-ers of Chriſt which can neuer be deny-ed. Laſtly, the power of Chriſt, to whoſe keeping they are committed, which is vneſeizable.

TIM. *What uſe of this point?*

SIL. Firſt, they are from hence conſuted, which ſay, the elect may vt-terly and for euer fall from Gods fa-our and faith in Chriſt. Secondly, here is great comfort to ſuch as haue the true marks of their owne election, to aſſure vnto them their ſtanding in grace vnto ſaluation, in deſpight of Satan, ſinne, themſelues, and the whole world. For they are by grace of election kept from being hardened to deſtruction.

DIALOGVE VI.

Verſes 7, 8.

*Thereſt were hardened, as it is written, God hath giuen them the ſpirit of ſlumber, eyes that they ſhould not ſee, &c.*

TIMOTHEVS.

**W**Hat is the ſumme of this Text?

Summe.

SIL. That the reſt of the Iewes, whom God had not elected, were hardened by the iuſt iudgement of God, as he proueth by a teſtimony and oracle of holy Scripture.

TIM. *What be the parts of this Text?*

Parts.

SIL. Two: Firſt, a propoſition; *The reſt were hardened*; namely, ſo many as not being freely choſen of God, did not obtaine Chriſt & his righteous-neſſe vnto ſaluation, all the reſt beſides theſe were blinded. Secondly, a prooſe out of holy Scripture to confirme the hardning of the Iewes: it proueth two things, not onely that many Iewes were hardened, becauſe the Scripture had foretold it; but whence this hardneſſe came, or what was the maine and high-eſt cauſe of the blindneſſe and hardneſſe of this Iewiſh people (to wit) the

ſingular or ſpeciall iudgement of God, ſo appointing, ſo fore-telling, yea, and ſo working it in time: alſo it ſheweth what this hardneſſe is, to wit, a ſpirituall ſlumber or ſenſeleſſe ſleepe of the ſoule, or a ſhutting of eyes and cares, that ſee-ing and hearing, they ſhould neither ſee nor heare vnto their conuerſion. Laſtly, how long this hardneſſe did continue vpon the Iewes, namely, euen from *Eſay* his time, vnto the preſent time wherein the Apoſtle wrote (vnto this day) which muſt be re-ferred vnto the end of verſe 7. the reſt cited out of *Eſay*, being incloſed in a Parentheſis.

TIM. *What ſignifies the [reſt]?*

SILAS. The other Iewes which did not belong to the election of grace, but were reprobates and reiect-ed of God.

TIM. *What is meant by hard-niſg?*

SILAS. It ſignifies properly the thicke ſkinne of ones hands or feete, with trauell or worke, which is ſo bak-ed or ſtified, as if it were pierced or pinched, yet it is not felt: but by tranſlation from the body to the ſoule, it ſignifies the ſtubbornnes or obſtina-cy of mans heart, reſiſting in his wit and will the Word of GOD. This ſtubbornneſſe is noted in Scripture by ſundry ſimilitudes, as of a ſtone, of an Iron ſinew, of a brazen forehead, of an heart of Adamant, *Ezekiel 11. 19. Eſay 48. 4. Zachariah 7. 12.* Heere in *Zacharie*, as alſo in that place of *Eſay*, there is a plaine deſcription of an hard heart. See verſes 11, 12. of *Zacha-rie*.

TIM. *How many kindes of an hard heart be there?*

SILAS. Two: one Naturall, which all men bring from the wombe, called a ſtony heart by *Ezekiel in chap. 11. verſe 19.* for all men from their birth are inclined to the diſobedience of God, being ſinners and enemies, vn-godly, and the children of Gods wrath. Secondly, there is an habituall hard-neſſe which is gotten by long cuſtome of ſinne, which for a time takes away

Mmm 2 both

both the feare and feeling of sinne. This is common both to elect and reprobate, but with great difference. For hardnesse of heart in the elect, before their conuersion is totall and temporary, it wholly possesseth them, but it continueth onely vntill their calling; after that their hardnesse is partiall, mixt with tendernes and softnesse of heart; as in *Dauid* and *Peter*: but in the reprobate it is totall and perpetuall, so as they remaine wholly obdurate and obstinate till their death, as did *Cain*, *Eſau*, *Pharaoh*, *Iudas*, and theſe refused Iewes here ſpoken of. And this laſt hardnesse is that which is here meant in our Text, which is both of the whole heart, and ſmall, or for euer. For this onely is peculiar to ſuch as be not elected, as the neareſt and juſt cauſe of their deſtruction; which is inflicted vpon them, not ſo much for ſinne, as for being hardened in ſinne for their impenitency in ſinne, to the end of their life notwithstanding all meanes vſed to ſoften and cauſe them to relent and turne to God from their ſinne.

Doubt.

**T I M.** But it ſhould ſeeme, that few or no men are wholly hardened, becauſe *Pharaoh* yielded, and deſired *Moses* to pray for him: *Eſau* wept, *Ahab* put on ſackcloth. Alſo, of *Iudas* it is written that he repented, and that *Felix* trembled, and *Balaam* wiſhed that hee might die the death of the righteous?

Solution.

**S I L.** Theſe were but ſudden motions in the wicked, which laſted not, like vnto ſhavings or lightnings. Secondly, they proceeded not from a ſoft and broken heart, but from ſlauiſh feare and dread, or preſent ſmart of diuine iudgement. Thirdly, that being once ouer, they returne to their former wickednesse and contempt of Gods will, as *Pharaoh* did, and *Felix* and the reſt of them, &c.

**T I M.** What is the doctrine out of theſe words?

Doctrine.

**S I L.** That ſmall ſtubbornnesse in ſinne, when a ſinner obſtinately continueth till his death in one, or more knowne ſinnes, is a certaine marke of diſtinction betweene an elect child of

God which ſhall be ſaued, and him which ſhall be for euer condemned, as appeareth, *Romanes* chapter 9. verſe 17, 18. *Matth.* 13. 15. *Iohn* 17. 11. 1 *Iohn* 5. 18. The reaſons hercof be, becauſe it is neither ſinne, nor the number, nor the long continuance in them, that makes the difference. For in all theſe things, many of the elect reprobates are like; therefore that which doth it, muſt needs be this vniuerſall and ſmall hardnesse of heart, vnto which reprobates are giuen ouer, and ſo are not the elect. For whom God elects, into their hearts he puts his Spirit, which changeth their ſtony hearts into fleſhly, being made pliable by his will: but the reſt (as our Text is) they are hardened and left in their naturall corruption, to perſiſt in it to death; and this is the ſecond reaſon of the doctrine, that the elect haue their naturall ſtubbornnesse corrected by the Spirit of Sanctification, which altereth and reneweth them vnto the obedience of the word, 1 *Pet.* 1. 2. 2 *Theſſ.* 2. 13.

Reasons.

**T I M.** What profit are we to make of the knowledge of this doctrine?

Vſe.

**S I L.** It may ſerue to keepe vs from raſh iudgement, that wee neuer giue ſmall ſentence vpon any man, to brand him for a reprobate; for who can tell if a wicked man will ſo continue vnto the end of his life? Some haue been called at the ninth houre of the day, ſome changed at the eleventh, and one (to wit, the Theefe on the Croſſe) conuerſed at the twelfth and laſt houre. Secondly, here is a warning to all Chriſtians, aboue all things in the world, to ſtrive againſt hardnesse of heart, and to labour for ſoft and obedient hearts, *Ezek.* 11. 19, 20. for as this latter heart (to wit) when it is moued and bowed by God to follow his word, is the greateſt bleſſing, being the peculiar note of the childe of God, and a ſpeciall fruit of the couenant; ſo the other (to wit) a ſtiſſe and vnyielding heart is the greateſt curſe, being the marke of caſt-awayes and reiected perſons; vnto which euery man is ſo much the neerer, the nearer he is vnto hardnesse of heart, and

and so much the further off, the more soft and contrite his heart is.

This admonition will be found so much the more needfull, if wee duely consider with our selues these two things. First, that we liue in times of exceeding great ease, plenty, and prosperity; by which meanes the hearts of men are most vsually hardned and made forgetfull of God: as it is written, *Dent. 32. 15.* of the Israelites, when they were full and well fed, they forgot the strong God that made them, and prooued like the vngratefull horse, that spurneth and kickes at his master that fed him. Secondly, that this iudgement of hardnesse of heart, hath generally ouerspread most men which now professe the Gospell, all places being full of wilfull sinners, which haue hearts as hard as the Flint, or the Smithes Anuill, or the Adamant; such as no meanes, faire or foule, either benefits or afflictions, threatnings or promises, can neither breake, or so much as bend them. The very word it selfe, which should be the meanes of softning them, through their owne malice, proues a greater means to harden them. Therefore in this generall hardnesse of heart, there is the more cause for all men to take heed to themselues to prevent it in themselues by all good courses: as namely, besides the constant vse of the publike workes of Religion, Prayer, Sacraments, the word read and preached: these foure things following, are to be done of all, which desire to escape an hardned heart. First, in time of any affliction to worke their hearts earnestly to feelee Gods displeasure in it, and their owne sinnes which procured it, alwayes begging that euery affliction may be effectually blessed, to the humbling of their hearts. In time of their prosperity, daily to confesse their knowne sinnes particularly vnto God, with great grieve for the offence of God in the al & euery one of the. Then to meditate oftē & earnestly of Gods iudgements against sin in this world and in hell: also to meditate of the passion and death of Christ crucified, of their owne mortalitie and death, of the day of iudgement. Lastly,

to invre themselues to mourne as well for their sin as great sins, and to auoide diligently the occasion of all sinnes. In the third place here is an exhortation to stirre vp such to giue God thanks, as haue receiued a soft and sanctified heart, a sure testimony of their election by grace, when their hearts are so tender, as euery word of God can pierce and pricke it, and take place for framing them to the sound obedience of his will, *2 Thess. 2. 13. Acts 2. 37.*

#### DIALOGUE VII.

Verse 8.

*As it is written, God hath giuen them the Spirit of slumber, yes that they should not see, and eares that they should not heare to this day.*

TIMOTHEVS.

**VV** *Has doth the Apostle performe here, or how doth he go forwards?*

**SIL.** He now setteth vpon the second part of this Chapter, to shew that the most part of the Iewes which then liued, were repelled and cast out of God. This part is so knit to the former, as it containeth the prooofe of that which was said in the latter end of the 7 verse, touching the hardning of reprobate Iewes. The prooofe is a diuine testimony: God so appointed it, and the Scriptures long before prophesied of their hardnesse. Therefore I haue truly said that the rest were hardned. He doth not so much proue the thing, to wit, their hardnesse, as to shew whence it came, from God so punishing the contempt of his word, as a most righteous Iudge, [God hath giuen.]

**TIM.** *What be the parts of this Text?*

**SIL.** Two: first, a preface of *Paul*, (According as it is written.) Secondly, the Text or place of Scripture, which is alledged out of *Esaie*, 6. 9. and partly out of *Esaie* 29. 10. The sense and meaning is retained, though the words be not precisely the same in *Paul* as in *Esaie*; where it is, God hath couered them with

a spirit of slumber, and shut their eyes, Chap. 26. 10. and *Esay* 6. 9. Go and make their eares heavy, and shut their eyes lest they see, &c.

**T I M.** What are we to learne out of this Preface?

**S I L.** One thing generally, and two things particularly.

**T I M.** What is the generall Doctrine?

Doctrine.

**S I L.** That Gods written Word is the onely perfect rule and direction for all things necessary to be knowne to mans saluation, as appeareth, *Deut.* 12. 32. *2 Tim.* 3. 16. *Iohn* 20. 31. Whatsoever is necessary (saith a Father) is plainly set downe in Scripture. The reason of this doctrine is, because the Word is in nature like vnto God himselfe; pure as he is pure, and perfect as he is perfect: God being infinite in wisdom, his Word cannot afford other then absolute direction.

Reason.

**T I M.** What use is to be made of this Doctrine?

**S I L.** It ouerthrowes vnwritten verities, traditions of the Church, as idle and vneedfull. Secondly, it warneth all Christians to giue ouer themselves to be gouerned by this Word; in will, conscience, affections, words, manners, and conuersation.

**T I M.** What be the two particular instructions from this place?

Doctrine.

**S I L.** A two-fold vse of holy Scripture: First, that it alone is sufficient to confirme all Doctrines of godlinesse. *Paul* and other pen-men of the Word, vs no other prooffe of Doctrine; therefore this probation alone is enough, humane testimonies are too weake to proue, (though they be sound and agreeable to the word,) because the conscience, in matters of saluation is not satisfied, till it heare and haue the voyce and Word of God himselfe, whose word is *Antipistos*, worthy of credite for it self, and all other men to be beleeued for the Words sake; the witnesses of worthy men, serues to bewray their consent with vs, and ours with them in the same truth. Therefore we all-dge them when need is and cause requires, sparingly;

Reason.

placing them as seruants after their Lord, to test, not to iudge; this warnes vs to receiue no doctrine which will not admit probation from Scripture. *Quod legimus id credimus*, (saith *Hierome*) we beleue so much as wee read: we are forbid by *Paul* to be wise about that which is written.

The second vse of holy Scripture is, to serue vs not onely to proue, but to declare and interpret Doctrines. Euen as the light of the Sunne sheweth it selfe and other things, so doth holy Scripture, though the Spirit be the principall interpreter of Scripture, yet the Scriptures be the soueraigne and most certaine meane of interpretation, one place which is obscure and hard, being made more easie by some place which is plaine. As for the learned Fathers, whatsoever the Councell of *Trent* haue attributed to their vniforme consent, as if that were the surest rule of interpretation, yet they are but subordinate and secondary meanes of exposition, and not that neither, further then they speake and write the truth, and proue their interpretations by the Word. Againe, how often are the Fathers found to iare amongst themselves? Further, how shall we know what is Gods minde, but from God himselfe, declaring it in his word? for according to it, an exposition is lawfull without danger or blasphemy: as here (hardnesse) is interpreted by [spirit of slumber,] and this declared by eyes which see not, and eares that heare not, & heart which vnderstandeth not. Our senses and enarrations, saith *Irenem*, without witness of Scripture haue no credit.

Holy Scriptures are so tempered, as that is plaine in one place, which is dark in another. *Aug.*

It is lawfull for vs to rectifie something in mens writings, if they haue otherwise written then the truth will beare. *August.*

**T I M.** What things are wee now to note out of the second part of our Text, namely the place or testimony of *Esay*?

**S I L.** Three things: First, the description of hardnesse. Secondly that hardnesse is a great and heavy iudgement as any in the world. Thirdly, that God is the Author or chiefe cause of this punishment of hardnesse.

**T I M.** What is the description of hardnesse or hardning?

**S I L.** It is (not a thickenesse of skin in

in a mans hands or feet,) but a spirituall slumber possessing and ruling, and holding fast lockt yp, the eyes, the eares, and hearts of wicked men, lest they heare and see, and perceiue and be sau-  
ued.

**T I M.** *What is signified by [slumber?]*

Interpre-  
tation.

**S I L.** It signifies properly a dead and deepe sleepe, called (Lethargy,) which so bindeth the senses of men, as they cannot be awaked with pricking and much piching; such a sleepe as *Adam* was cast into, *Gen. 2.* But by a Metaphor it doth imply spirituall senselesse or drowfinesse and blockishnes in diuine matters, which pertaine to Gods worship and mans saluation; it is called in *Esay 51.22.* a cup of fury and madnesse, by a speech borrowed from such as being made drunke, behaue themselves like mad and franticke men. Such a thing is this slumber, it takes from men all sense of godlinesse, and makes them euen as furious beasts and drunken men, which feelee and feare nothing in the midst of extreame dangers. Whereas some translate that (compunction or pricking) which is here Englished (slumber,) indeed the Greeke word signifies so, as *Acts 2. 37.* Then it doth set forth the same thing by a metalepsis, of the effect for the cause; for they which are ouertaken with hardnesse, and the dead sleepe of sinne, they are both pricked with griefe, and euen vexed at the heart with anger, at the word rebuking and threatening them, *Acts 7. 54.* and yet being thus pricked and vexed, they be not awaked out of their slumber to returne to God, and forsake their euill wayes, no more then one in an heauy sleepe can be awaked by shaking and pinching, and hollowing or crying, or blowing an horne in their eare.

**T I M.** *What is meant by the [spirit of slumber?]*

**S I L.** Spirit though sometimes it signifies no more then the mind, as *Ezek. 1.1. Esay 19.3.* yet here it noteth the instrumentall cause of this slumber, to wit, the euill spirit, or Satan, which

God as a iust Iudge sendeth into wicked men in his righteous iudgement, to direct and driue their hearts to wicked things as he sendeth a good Spirit into his Children, to direct and moue their hearts and wils to good things. This is vsuall in Scripture, when the word [spirit] hath put to it epithites good or bad, then it noteth the operations and effects of Gods grace or iustice. As Spirit of truth, peace, grace, loue, wisedome, prayer, &c. signifieth these good things, and Gods Spirit to be the worker of them. On the other side, the spirit of fury, giddinesse, slumber, orination, enuy, lying, error, &c. noteth these bad effects, and Satan the euill spirit to be the worker and neereft cause of the same.

**T I M.** *What doctrines ariseth from these words thus opened?*

Doctrine.

**S I L.** First, that wicked men which are vnder hardnesse of heart, are vtterly blockish and sencelesse in respect of diuine & heauenly things: as a man which is in a great slumber, vnderstandeth nothing of earthly things. This is that which is plainly said in *Esay 6.9.* and *Matth. 13.15.* and *Acts 28.27.* that though they see his workes, and heare his words, yet they neither heare nor see, but are without vnderstanding, euen like Horse and Mule, that haue no discretion, *Psal. 32.9.* so are the wicked very brutish and stupid in the matters of heauen.

In other matters which belong to this present life, they be (for the most part of them) quick-sighted, very prouident and circumspect, one must rise exactly that would deceiue them or goe beyond them in bargaining; Nay they haue the slight to fetch ouer others, and hee must haue both his eyes in his head that shall escape them: but come to the things that belong to God and eternall life; it is a wonder how little vnderstanding and sight, feeling and sence they haue herein. An instance hereof we haue in *Nicodemus, Iohn 3.4.* the Woman of *Samarita, Iohn 4.* the Scribes and Pharisees, &c. Secondly, from hence we may see why the wicked profane not  
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by the admonitions of the word, euen because they are fast asleepe in sinne, and inwardly deafe, hauing their eares stopped, and their eyes shut vp, and their hearts hardned. When they that are lyers, back-biters, promise-breakers, vsurers, &c. read and heare that which is written, *Psal. 15. verses 3, 4, 5.* When couetous persons, railers, &c. read what is written, *1 Cor. 6. 9, 10.* When such as liue in enuy, adultery, &c. heare or reade what is written, *Galath. 5. 19, 20, 21.* When ignorant persons reade or heare that which is written, *1 Thes. 1. 8.* and proud persons that which is written, *1 Pet. 5. 5.* and worldings reade that which is written, *Ephes. 5. 3.* and yet are not reformed, nor once so much as goe about to amend themselves; the reason cannot bee, for that they thinke these things to be fables; (for they know and confesse them to be Gods word) or for that such sayings are darke (for they are so euident, cleare, and plaine, as any childe may vnderstand them,) or because they are neuer told of these things, for their eares are continually beaten with these sayings. The true reason thereof is, for that they are like the deafe Adder spoken of in the *Psalm*, that will not heare the charmer. These sinners are deafe with the worst kinde of deafenesse, for they will not heare and obey; and who is so deafe, as hee that will not heare? They are like vnto the Iewes spoken of in *Zach. 7. 11, 12, 13.* and to such spoken of, *Prou. 1. 24, 25.* and to such as God speaketh of in another Prophet, *I haue cryed, and they would not answer:* euen as it fareth with them that are in a Lethargie, though a Trumpet be sounded in their eares, yet they stirre not: so it is with these men, though Gods Ministers to awake them doe thunder out Gods iudgements, lifting vp their voyces like a trumpet, yet they are no whit moued to Godwards, because the spirit of slumber is vpon them. It is written of *Pharaoh*, that he did not hearken to the words of *Moses*; because his heart was hardned. Likewise y vngodly, while their soules be senselesse, cannot but despise all the

word, and their teachers which bring it and set it before them; which is a most dreadfull state. For the mouth of the Lord hath spoken it, that when they cry to him in their extremities, he will not heare them, *Prou. 1. 26. 27, 28. Zach. 7. 13.* These things, howsoeuer they are matter of greefe vnto Gods Ministers, yet are they still bound to do their duty with constancy and patience, because it pleaseth God to execute his iudgements vpon the wicked through their instructions, which shall be strong euidences against them to conuict their obstinacie. Gods word is a sweete smelling sauour to God, euen when it is a sauour to death.

**TIM.** *How may it be proued, that the word is still to be preached, to harden impenitent sinners, to be as a testimony vnto them, and against them?*

**SIL.** By *Esay 6. 9. Ezek. 2. 5.* The former place proues, that God vseth his Ministers by them to harden such as haue contemned his word; and the latter proueth, that euen vnto the already hardened, they are still to speake, that their condemnation may bee the more iust and dreadfull.

**TIM.** *What is the next instruction from these words?*

**SILAS.** That such as haue forsaken God, are giuen vp vnto the wicked spirit Sathan, by his working more and more to bee blinded and obdurate. This appeareth, *Ephes. 2. 2.* The spirit that workes in the children of disobedience; *2 Cor. 4. 4. 2 Thes. 2. 10, 11.* For it is very iust, that they that will not bee governed by the word of God, should be committed ouer to the gouernment of Sathan, as a Iudge deliuereth a malefactor ouer to the hangman. As God threatens his people to set Tyrants ouer them, when they had beene vnthankfull for good Princes: so hee will giue the diuell to bee their Ruler, that will not bee ruled by himselfe. And such must needs bee drauen on to all mischiefe and hell in the end, as haue Sathan to bee their Rider, to hold the reines in his hands; as it happened to *Judas, Cain, and Esau*, and immutable

*Doctrin.*

*Reason.*

*Tradidit Roboam in falsum consilium, Sicut Deus tradidit Achabum in mendacium prophetae. August.*

Vſe.

merable others heretofore, and daily.

**T I M.** *What profit is to be made hereof?*

**S I L.** It teacheth the miserable condition of such stubborn sinners as hate to be reformed; for they are vnder the power of Sathan, and held vnder his lines at his pleasure, whatſoeuer they thinke to the contrary, *2 Tim. 2. 26.* Secondly, it warnes all Christians greatly to feare God, which hath such fearefull executions of his anger. Who would not bee afraid to disobey the word of that God which for the cup of mercy, truth, and sound Doctrin being despised, can giue men to drinke a cup of fury, of error, and madnesse? Not that he powers into men any naughtinesse, but stirs vp that which before lay hidden, and which caueth sinners to drinke in more sinne greedily, and to delight in doing euill, with continuall thirst in such poysonfull and deadly cups.

**T I M.** *Proceede now to the second part of the description of an hard heart, and tell vs what it is to haue eyes where-with one cannot see, and eares where-with one cannot heare?*

**S I L.** To haue eyes and eares vnfit to see or heare, or such eyes and eares wherewith they were not able to see and heare, as in *Mat. 13. 15.* eares dull of hearing, and their eyes heavy and shur, as in *Eſay 6. 10.* and *29. 10.* Men vse to say, As good neuer a whit, as neuer the better: so as good not to see or to heare, as by hearing and seeing to be neuer the better. But this is not altogether to bee meant of bodily eares and eyes, but by a metaphor which translateth to the soule, that which is proper to the body: and then eyes and eares do signifie here, such a mind so blinded with ignorance, as it cannot know the true doctrine of saluation, and such an heart as cannot obey the Gospell. The summe then hereof is thus much, that the reprobate Iewes, though they had eares and did heare Gods word, & eyes to see Gods workes, with the ſence of the body (for they heard Christ and his Apostles, & saw their miracles,) yet not all with the assent of the soule; which was so farre from taking any profit to

amendment & saluation, by that which they saw and heard, as they became rather blinde in their vnderstandings, and in their wils more peruerſe & obſtinata.

**T I M.** *What are the parts of these latter words being thus opened?*

**S I L.** Two parts or things to be obserued. First an vnderſerued mercy. Secondly, a iust and sharpe punishment.

**T I M.** *Wherein did mercy and goodness shine forth towards the resisted Iewes?*

**S I L.** Foure waies: First, in this, that their power of hearing & seeing was not taken from them. This mercy though it be contemptible because it is common, yet it is a great mercy, as would be well perceiued and felt, were any of vs deſtroyed of those corporall faculties. Secondly, there was afforded them the best objects of sight and hearing, to wit, the word of God which the Prophets first, and after Christ declared to them, thereby calling them to repentance and faith. Also many and most excellent miracles, of healing the sicke, quickning the dead, restoring sight to the blind, &c. Besides innumerable workes of creation and gouernment, (I say) workes both of mercy and iustice, ordinary and extraordinary, which were continually before their eyes, to moue and stirre them to Godwards. Thirdly, that the things which they did heare and see, were not onely wonderfull & singular, but also that oftentimes & not seldome, they did see & heare them, which is signified by the doubling of the verbe, *Mat. 13. 14. In hearing, they shall heare.* For whenſoeuer a verbe is put before, & thereunto is added an infinitiue moode, (being turned by a gerund) thereby is signified an often & vehement action. Lastly, that besides these externall meanes offering grace to them, they had inwardly ingrafted into them, some iudgement of conscience, & there was giuen the some light of vnderstanding, which none can deny but they are the good gift of God.

**T I M.** *But alas they had no profit by all these but hurt rather?*

**S I L.** It is true, that they had no profit by them, but it was through their own default: but as the Sunne is no lesse

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glorious and bright, because weak eies are offended therewith, or a plaister or oyntment lesse precious, because it preuailes not to health. So Gods good gifts, his good word and works are not the worste to be esteemed, because they did not benefit such as had them. For as the incurablennesse of the wound or disease, may make the Phisitian or medicine frustrate without vertue, which yet loose not their value: so obstinate maliciousnesse of the heart in wicked men, make voyde Gods mercies, which yet in themselves be such as deserue to be loued and praised.

**T I M.** *What is the doctrine from hence?*

**S I L.** That there bee no castawaies so wretched which do not in some sort taste of Gods mercies, as may appeare by *Psal. 145. 9.* also by *Rom. 2. 4. 5.* and by *Heb. 6. 4. 5. 6.* Euen such as blaspheme the Spirit by malicious hating & reproaching the knowne truth of the Gospell, yet haue plentifully & diuersly felt Gods goodnesse: yea the diuels are not without some sence of it, in that they are spared from their full torments, till the time of finall iudgement. *Art thou* (say they to Iesus) *come to torment vs before the time?* *Mat. 8. 29.* see *Ephes. 2. 2.* Also the bodies of the wicked lye in the graue vntill the day of iudgement, without any paine, which is Gods great mercy. The reason of this doctrine is to take from the wicked which shal perish all excuse; this reason is laide downe in *Rom. 1. 20.* The heathens had some knowledge of God by his creatures, to leaue them without defence and apologie, least they should say; We know nothing of God, had we not beene ignorant, wee would haue liued better. And secondly, it serues to commend the very great kindnes of God to vs for our imitation, as in *Luk. 6. 35. 36.* *Mat. 5. 45.*

**T I M.** *What is the vse of this doctrine?*

**S I L.** It doth reprove such as doe euill entreate Gods children, vsing them without mercy. How farre vnlike be these to God, who hath mercy euen towards such as be not his owne, but are vngodly, sinners, yea enemies, and strangers from him?

**T I M.** *What was the sharpe punishment obserued in these last words?*

**S I L.** To take no fruite at all; but harme rather, by that which these men heard and saw, euen a faire greater blindnesse and obstinacy both of minde and heart, which are more besotted, dilled, and indurate or hardened by the doctrine and actions of God. And it is so much the greater, because wicked men feele it not, it being such a greuous curse and iudgement, as there is none to be matched with it for horror, no not sicknesse, plague, nor deafenesse, nor lamenesse, nor imprisonment, nor banishment, nor dearth, nor languishing death, nor cruell bodily torment, nor any other iudgement whatsoeuer, can be compared with a deafe and blinde soule, (that is to say,) with an hardened heart, when it is the punishment of former disobedience and finnes. My reasons hereof be: First, because this punishment is spirituall, and hath in it the death of the soule by punishing sinne with sinne. Secondly, other punishments haue with them desire of release, so hath not this. Thirdly, it is an high ready way to that vnpardonable sinne, *Marke 3. 29.* Fourthly, all other punishments may bee and are inflicted though not without paine, yet without sinne: but in this, there is alwayes an addition of sinne, both of greater corruption and guilt, and withall a greater desert of punishment. Fifthly, it is the peculiar marke and note of the childe of perdition, as a broken and contrite spirit, is a sure note of the childe of God, *Rom. 11. 5.* *Psalme 51. 19.* Sixthly, it doth in the end most certainly bring men, not onely to temporall destruction, but to eternall dearth, *Dent. 2. 30.* *Rom. 2. 5.* *1 Sam. 2. 25.* *Rom. 9. 17.* Lastly, both some of the heathens haue acknowledged the truth of this, as *Sophocles* in *Ajax*, and some of the Iewish Rabbins, as *Rabbi Kimchi*, for so much Maister *Peter Martyr* testifieth in his Commentary vpon this Text.

**T I M.** *What profit is to be made by the knowledge of this truth?*

**S I L.**

*Doctrine.*

What a feare full heavy punishment it is to haue an heart hardened.

*Reasons.*

*Reason.*

*Vse.*

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**S I L.** First, it teacheth, that all good things turne to the hurt and damnation of the wicked. Secondly, it sheweth the strange blockishnesse of those wicked men, which are vnder such a sharpe and bitter scourge, without all sence and dread of it, like drunken men which are asleepe in the top of the Mast, when the shippe is ready to bee drowned with a great tempest. Moreouer, it must moue the godly to compassion towards such as they may suspect or see to bee stricken with this iudgement of blindness and hardnesse. Men pittie such malefactors as they see drawne vpon hurdles to Tyburne: but to see so many men to be hardened in vnbeleefe and sin, deserues much more commiseration. Thirdly, it admonisheth all Christians to beware of this punishment, to feare it long before it come, and to shunne all such meanes and wayes, by which men vse to fall into it: as first, ignorance of Gods will reuealed in his word, *Ephes. 4. 18, 19.* especially where it is ioynd with carelesse contempt of knowledge, *Pron. 1.* Secondly, ordinary and daily disobedience to the word in such things as are knowne to men, especially if it grow to a hatred of the Ministers and admonitions by them giuen, as in *Ahab* and *Herod*, toward *Elias* and *Iohn Baptist.* Thirdly, vnbeleefe or distrust of Gods promises, *Heb. 3. 12, 13.* Fourthly couetousnesse and immoderate desire of riches, *Math. 13. 22. Luke 6. 14.* Lastly, pride of heart, which where it reigneth, it euer causeth the sinner to resist God; as is to be seene in the example of *Pharaoh*, and *Nabuchadnezzar*, who would not obey the commandment of God, because they were high-minded.

**T I M.** What profit is to be made of these things?

**S I L.** First, it must serue to warne vs all, that as we tremble at the iudgement of a hard heart, so especially wee labour against these forenamed finnes, euen against the very first motion of them. being greatly humbled that wee haue so farre proceeded in them.

**T I M.** Let me heare some of those

signes by which men may know whether they be neere vnto, or within this iudgement of an hardened and slumbering minde?

**S I L A S.** They are principally these foure: First, to bee vterly without feeling or feare of this punishment: such as neuer thought of it to feare and shun it, are vndoubtedly caught by it, their consciences are benumbed and blinded. Secondly, to heare the word without sound affections, as of feare, griefe, ioy, hope, loue, according to the matter. Thirdly, when after plaine and often warnings by the word, there folowes no amendment, *Pron. 1. 21, 25. Zach. 7. 9, 10, 11. Psal. 50. 16, 17. 2 Chron. 36. 15, 16.* Lastly, when neither Gods seuerity can terrifie, nor his kindnesse mollifie the heart, being like the foole spoken of by *Salomon*, which though he should bee brayed in a Mortar, yet will learne no wisedome; or like restiue wel-fed iades which spurne against their feeder, *Deut. 32. 15.*

**T I M.** How may we apply this to our profit?

**S I L.** If wee be stirred vp by it to enter into a serious examination of our owne hearts, whether these tokens belong to vs, that we may heartily thanke God if wee finde our selues free, and speedily repent if they haue taken any hold of vs.

**T I M.** You haue told vs what hardnesse of heart is, and also what manner of iudgement it is, but now declare from whence it comes, that the wicked are blinded in vnbeleefe and sinne?

**S I L.** There be three maine causes of hardnesse of heart: First, the wicked themselves. Secondly, *Sathan*. Thirdly, God. The wicked harden themselves as authors by wilfull resistance. *Sathan* hardeneth as a tempter, by inspiring vn-cleane thoughts; and God as Iudge, by punishing. God when he hardens is author of the punishment or iudgement, but not of the sinne. The Diuell when hee hardens is author of the sinne, but not of the punishment, but man is author of his owne punishment through his sinne and contempt of the word.

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T I M.

**T I M.** How proueye that the wicked are causes of their owne spirituall blindnesse and obstinacy?

**S I L.** First, it is expressly said, that Pharaoh hardened his heart, *Exod. 7. 15.* When Pharaoh saw that he had rest, hee hardened his heart, or made it heauy. Againe, it is written in the Prophet *Hosea, Chap. 13. verse 9.* O Israel, thy destruction is of thy selfe; which proueth plainly men to be the proper causes of all the euill that cometh to them, eyther in this world, or in the next. Lastly, in *Math. 13. 15* and *Acts 28. 27.* The blame of hardening is laide vpon the vngodly themselves, who winked with their eyes, least they should see: hereby giuing vs to vnderstand, that those things which they saw against their wils, they made as though they did not know them, they saw and would not see, they were wilfully blinded, their owne peruerseness and corruption is the cause of their blindnesse in soule, and of hardnesse of heart, *Mat 23. 37.* Hereunto accordeth learned *Augustin, Pharaoh* (saith he) hardned himselfe by his owne free will. And againe in his booke *de predest. & gratia, Chap. 4.* he saith, mans heart being infected from his birth, whatsoeuer more hardnesse falleth out after that first corruption, he suffereth it righteously and deseruedly. And againe, whensoever we reade that men were hardened, or had their eyes shut, or eares made heauy, let vs not doubt (saith he) but that their sinfull deseruings were such before, as made them worthy of that punishment which followed in his booke *de lib. & gratia*; This sheweth this ancient Father to haue beene of this iudgement, that euill men were themselves the principall and proper cause and procurers of hardening their owne hearts. As an hot burning coale or fiery Ouen and Furnace sendeth forth sparkles, so the corrupt heart of man sendeth out those wicked effects in sinfull thoughts and actions, which causeth and makes his heart more obstinate and repugnant vnto God.

**T I M.** What profit is to bee made of

this point?

**S I L.** First, it cleares Gods iustice against such as fasten the blame of their destruction vpon Gods seuerity, because he hardeneth and destroyeth none but such as by their owne malice haue deserued it. Secondly, it proueth the Papists, slanderers and false accusers; for they are not ashamed to write of the Ministers of the Gospell, that wee teach God to be the chiefe author and proper cause of hardnesse, euen as it is a sinne; whereas with one consent, we all do teach the proper cause of vnablee and sinne (as it is a sinne) to lurke in our owne nature, and do wholly discharge God of this. God neither willet, approueth, nor worketh sinne, saith *Philip Melancton*, vpon the first Chapter to the *Romanes*. Euery one sinneth willingly (saith *Peter Martyr*), and no man is compelled of God to sinne; vpon the 9. Chapter of *Iudges*. The originall of sinne is not in God, saith *Caluine* vpon *James 1. 13.* Wee hold him for impious and blasphemous (saith *Beza contra Castil.*) which saith there is iniquity with God; yet both *Durem* the Iesuite, and the Rhemish Priests, do charge vs that we doe make God the proper author and worker of hardnesse of heart, and the actiue cause of sinne. Yea, hereupon *Stapleton* the Diuinity reader at *Down*, inferreth, that the God of the Catholikes, and the God of the Protestants is not one. For (saith he) the Catholikes God is not the cause of sinne, but the God of the Protestants is so; which is a wicked calumination, and may bee iustly retorted, thus; The true God allowes no Masse, Transubstantiation, Purgatory, Praier for the dead, merits, &c.

**T I M.** But you said that spirituall blindnesse and hardnesse proceedeth from Sathan, how prone you that?

**S I L A S.** First, from the text which maketh the slumber or sencelesnesse of the soule in heauenly matters, to bee an effect of the euill spirit sent by God into the wicked, to make them more blinde and obstinate then they were afore. Also it is written, *2 Cor. 4. 4.* that

that Sathan doth blinde the mindes of the wicked; and *1 Kings 22.22.* Sathan is sent of God with authority, to leade into error and blindness that wicked King *Abab.*

**T I M.** *But how is Sathan the cause of hardnesse of heart?*

**S I L.** As a tempter, and instigator, and inspirer, to breathe and droppe in vngodly and vnrightheous cogitations into wicked mens hearts, as liquor is distilled and dropped into a vessell. Hence hee is said to worke in the children of disobedience, *Ephes. 2.2.* and to be effectuell in the wicked, strongly to delude them, *2 Thes 2.9.* and to haue entred into *Iudas*, by his suggestion to encrease his malice against Christ.

**T I M.** *Is this power giuen to Sathan ouer any which are borne of God?*

**S I L A S.** No, ouer none of them, but ouer the reprobate onely; for it is written, that that wicked one toucheth them not, *1 Iohn. 5.18.* alio by watchfulness and prayer, they are kept from falling into his snares, though they bee fore and often tempted, *Matth. 6.13.* and *26.41.* His tyranny is exercised onely vpon and ouer them, which are addicted and wholly giuen to disobedience, ouer the reprobate in whom hee raigneth and worketh euen at his pleasure, *2 Thes. 2.10.* The reason hereof is, because wicked men are worthily committed to Sathan to bee gouerned by him, because they wantonly and wilfully shake off the regiment of God, and will not be led by his word and Spirit, *Psal. 2.3.* That which *Pharaoh* spake with his mouth, the same all wicked men thinke in their hearts, and say in their soules, Who is the Lord that wee should obey him? And therefore they haue an euill spirit set ouer them, as it did happen vnto *Saul*, who resisted the good Spirit of God, and had therefore an euill spirit sent to rule and vex him.

**T I M.** *What profit is to bee made hereof?*

**S I L A S.** It should teach all Christians willingly to obey God, labouring to keepe his word, and suffering it

to gouerne their wayes, lest after their deleruings, hee doe put them into the hands and power of Sathan, to bee by him carried along vnto destruction; for there is no remedy, such as cast off the yoke and gouernment of Christ, must bee put vnder Sathans rule and dominion.

**T I M.** *Why did you affirme that God was the cause of a blind and hardned heart?*

**S I L.** Because the Scriptures both in this Text, and in innumerable other places, doe attribute it to God, in *Esay 6.9.* God commands *Esay* to goe and make their hearts fat, and *Esay 29.10.* the Lord is said to couer them with the spirit of slumber, and to shut their eyes, and *Esay 19.14.* the Lord mingled amongst them the spirit of error; and often in *Exodus* it is affirmed of God, that he hardned *Pharaohs* heart: and of *Sihon* King of *Heshbon*, that the Lord God hardned his spirit, and made his heart obstinate, *Dent. 2.31.* alio *Rom. 1.24.* that God deliuered vp to vile affections, &c. and *2 Thes. 2.11.* that God sent strong delusions that they should beleue lies. and *Iohn 12.40.* God hath blinded their eyes and hardned their hearts. These and many other Texts shew, that God hath a hand and a worke in the hardning of sinners, else we should deny the word of God, and take from God more then halfe the gouernment of the world, if wee should deny him to haue an operation in the sinfull workes of the wicked, whose soules and bodies are subiect to God who made them, and are to be disposed by him.

**T I M.** *Will not this bring in God to be the author and cause of sinne, seeing hardnesse of heart and blindness of minde is a sinne; and if it be of God, then God doth worke sinne?*

**S I L.** No, not so, this will not follow; he is the author of the iudgement, but uot of the sinne. There be two things to bee considered in hardnesse of heart. The first is, *anomia*, the repugnancy or aberration from the will of God: this God neither willeth, approueth, nor wor-

Sin is of God  
as a recom-  
pence, not as  
an offence: as  
a retribut on,  
but not as a  
transgression.

worketh; but abhorreth and punisheth it, as comming from Sathan, and from the corruption of mens hearts, and being contrary to his image and word. The other is *antimistitia*, *Rom. 1. 27.* the recompence or iudgement which is executed when a sinner that was blinde and obstinate before, is further indurate and blinded, as a reward due to his contempt of God. Of this punishment and due recompence, God is the author and cause; for it is a iust thing with God, to punish sinne with sinne, lesser with greater, former with latter finnes. All punishment being an act of iustice is good. Therefore sinne as it is a punishment commeth from God, and not as it is a transgression, for so it proceeds from Sathan and the wicked. Thus *Augustine* teacheth: *Pharaoh*, (saith he) hardneth himselfe, *libero arbitrio*, and God hardened him, *iusto suo iudicio*: againe, God hardeneth not as an euill author, but as a righteous iudge, who though hee doth not instill any sin into the creature, nor make his heart hard or blinde, which before did see and was soft: yet doth he not tame and soften them; and hee is said to harden whom he doth not mollifie. Yet he doth not only forsake the sinner, which had before forsaken him, depriving him of his grace, but also deliuereth him vp to Sathan and his owne malice, to be ruled thereby; as a malefactor is put ouer by a Iudge into the hands of an executiener; besides, he both ministreth occasion of stumbling vnto them, by presenting many obiects vnto them, & disposeth their sinfull thoughts and deeds vnto the praise of his owne iustice, to their deserued confusion: for as he worketh in the hearts of the godly, to encline their thoughts to good workes, according to his mercies; so he workes in the wils of the wicked, to encline and order them vnto euil actes, according to their owne merites, either by secret or manifest, but euer by iust iudgement.

**TIM.** What use is to be made hereof?

**SIL.** It confutes such, who to excuse God, do therefore say, that he doth

permit and suffer the euill of sinne to be done, contrary to the plaine phrased of Scripture, which ascribes an ætinue power to God, as a foueraigne Iudge. Secondly, it must moue all to feare God, who can smite the heart spiritually and dreadfully, *Quis non contremiscat ad hæc horrenda Dei iudicia?* saith *Augustine*. Who would not shake and tremble at these horrible iudgements of God? at the due consideration of them, it might euen cause our flesh to quake, and rottenesse to enter into our bones, as it is said of *Habakkuk*. He must haue an heart of flint who is not moued with them.

#### DIALOGVE VIII.

Verfes 9, 10.

And *Dauid* saith, Let their table be made a snare and a net, and a stumbling blocke, euen for a recompence vnto them; Let their eyes be darkened that they see not, and bow downe their backs alwayes.

**TIMOTHEVS.**

**W**hat is the drift and end of this Scripture?

**SIL.** To proue the reiection of the Jewes, and their blindness through which they did not receiue Christ and his Gospell, but wilfully contemned it, being wholly possessed with a spirit of slumber. And this *Paul* proues by a testimony out of the *Psalmes* 69. 22, 23. wherein *Dauid* bearing the person of the Messias (of whom he was a Type) doth complaine of the extreame iniuries and oppressions wherewith the Jewes (his owne people and countrey men) should vex Christ. Amongst other things, that they should mingle his meate with gall, and vinegar with his drinke: and now in this Text, by way of imprecation or curse, he prayeth for Gods horrible wrath and punishment to come vpon them; and namely, that their mindes might bee spoiled of all iudgement and discretion, to discern or chooſe

Scope.

chooſe things; and their bodies of all ſtrength, that they might be able neuer to attaine good things deſired, nor to hurt the godly; and their life to bee void of all comforts, that all their moſt pleaſant things might be turned to their deſtruction. Now the holy King *Dauid* hauing by a propheticall ſpirit prayed for ſuch miſeries to the Iewes, they muſt be fulfilled: therefore, the generall vnbeleefe and hardning of the Iewes, is no incredible thing to be wondered at. Note, that though *Paul* changeth ſome words, yet he holdeth the ſence like an Apoſtolicall Prophet, keeping and explaining the meaning by alteration of words.

*T I M. What things are to be conſidered in this Text, cited out of the Prophet Dauid?*

*S I L.* Two things: Firſt, the parts or ſeueral kinde of puniſhment. Secondly, the equitie of the puniſhment wiſhed vnto the malicious Iewes, for reſiſting and reſuſing Chriſt the Redeemer of Mankinde.

*T I M. What is the firſt kinde of puniſhment?*

*S I L.* That their Table may be made for a ſnare.

*T I M. What ſignifie the Table?*

*S I L.* It is a figuratiue and borrowed ſpeech, ſignifying all things wherein the Iewes delighted and tooke pleaſure; becauſe men who bee rich and great, doe furniſh their Table with goodly delicacies, meates, and drinks, pleaſant to the taſte and ſight: alſo, for that men come to the table to be reſreſhed and merry. Hence it ſignifies whatſoeuer is acceptable and delightfull vnto vs, giuing vs contentment and comfort in this life; I ſay, that by a Synecdoche, the Table importeth riches, feaſts, proſperitie, peace, and publike eſtate; yea, all their ſpiritual and temporall bleſſings, as Scriptures, Sacrifices, Temple, or whatſoeuer they had which was good, proſperous, and glorious, (as *Chryſoſtome*, *Caluine*, *Peter Martyr*, and *Parau* expounds it:) hee prayeth that all this may be turned to their hurt, ruine, and downefall.

*T I M. By what compariſon is this hurt and ruine ſet forth in our Text?*

*S I L.* By three ſimilitudes: Firſt, of a ſnare wherein Birds are taken when they thinke to feed. Secondly, of a net or trap, ſuch as wilde beaſts are caught in. Thirdly, of a ſtumbling blocke, or ſtone, whereat blinde men or drunkards doe ſtumble and fall. This firſt puniſhment; how it is fulfilled in the Iewes, experience of many hundred yeares, haue made it ſo plaine to all men, as it needeth no prooſe at all. For all men know what was the name, dignity, renowne, glory, riches, priuiledges and benefits beſtowed on that Nation; and now what calamities of body and ſoule they are tormented with, being plagued with extreame infamy and indignity, being vagabonds, hatefull to God and all men: their wealth or whatſoeuer may make for their welfare, being made their ſnare to intrangle them, whiles they are baniſhed in ſundry countreyes, and cruelly ſlaine for their riches ſake.

*T I M. What is our doctrine to be learned from this firſt puniſhment?*

*S I L.* That vnto wicked men which are Gods enemies, the moſt deare and precious things are made the meanes of their owne deſtruction: howſoeuer they liſt vp their hornes, and exalt their heads on high, and flouriſh like a green Bay tree, and ſeeme to be rooted in proſperity, as though they ſhould neuer be remooued, yet it is certaine, that whatſoeuer is giuen for their benefit, ſhall be conuerted to their bane and miſery. The reaſon hereof is, becauſe they doe abuſe Gods gifts by pride, wantonneſſe, riot, and exceſſe: or elſe by couetouſneſſe and uſury, cruelty and oppreſſion. Hence it is, that God in his iudgement will at length deſtroy them, and bring them to ſudden and horrible deſolation; as it happened to theſe Iewes, and to *Balthazar* in *Daniel*, to the rich man in the Goſpell: and to *Ceſar*, Emperour of Rome, who was ſlaine in the Senate, where (his Table) his glory was: and to *Aſalon*, who was hung vp in his locks wherein he delighted, as a man doth in his

Parts.

Doctrine.

Reason.

his table and dainties.

**T I M.** *What profit is to be made of this point?*

*Vse.*

**S I L A S.** It teacheth the forcible poyson of sinne, when it is continued in, changing the nature of things, making that hurtfull which is healthfull in it selfe; as the Gospell to be a saour of death, the Sacraments a iudgement, **1. Cor II. 24.** Christ a rocke of offence, **1 Pet 2. 7.** A Table a place of safety and security, of mirth and friendship, to be a snare and trap, and an occasion of ruine. Secondly, it teacheth also the condition of such as liue in the seruice of sinne, without turning to God, to be most vnhappy: to whom all things, not sinnes and afflictions onely, but Gods gifts and blessings also, shall be turned vnto their euill both temporall and eternall. Thirdly, it serueth as a bridle to restraine the children of God from treading and repining at the great welfare of the vngodly liuers. If *Jeremy, Iob, and David*, repined and grieued at the prosperity of sinners, let others feare a fall, where such Saints so strong did stumble. See *Psal. 37. 1, 2, 3. &c.* Let God alone with them, and bee not troubled about them. Fourthly, it makes much for the consolation of the godly, to whom not onely things desirable and good, but euen hard, vnhappy, bitter, and deadly things, shall turne and become wholesome and good; as sicknesse, weaknesse, pouerty, imprisonment, banishment, infamy, and death, &c. All things shall worke together for good to such as loue God, **Rom. 8. 28.** The reason is, because Christ by his Crosse, hath sanctified the crosses of the faithfull, and pronounced them blessed which mourne and suffer, **Math. 5.** therefore Christ by death was brought to his resurrection and glory, so his Apostles and other professors by most cruell Martyrdome, haue had their faith tryed as gold in the furnace, and hath bene translated to eternall blisse and glory in heauen. Lastly, it warneth all men to pray God earnestly to blesse his benefites vnto them, that as they are good in themselves, so they may proue good to the posses-

sors of them.

**T I M.** *Come now to the second punishment, and tell vs what it is?*

**S I L.** The blindness of vnderstanding in heavenly things, [*Let their eyes be darkened.*] This is a speech borrowed from the body, and applyed vnto the minde, which is (as it were) the eye vnto the soule. The darkening of this eye, signifies the taking away of vnderstanding from the Iewes, making them witlesse and blockish, that they might see no more in the matters of God, and of saluation, then a blind man can see at noone day in worldly matters.

**T I M.** *What is the Doctrine which doth arise now out of these words thus opened?*

**S I L.** To be deprived of the vse of vnderstanding in things pertaining to God, is a dreadfull iudgement. The prooffe hercof, is from **Deuterom. 28. 28, 29.** where God threatneth the disobedient to his Law; to smite them with blindness and with astonishment of heart, that plaine and easie, and familiar matters should be as hard and obscure vnto them, as the Sunne is darke some to him that lacketh his sight. Example of this iudgement, we haue first in *Pharaoh*, who hauing disobeyed Gods warnings, bidding him let the people goe; and after many and most sharpe plagues, hauing hardned his heart against Gods knowne will, was stricken iustly of GOD with such a spirituall madnesse, as hee was not able to perceiue it to be a sinfull and hurtfull thing vnto him, to keepe the children of Israel still in his land; but after hee had let them goe, hee would needs obstinately follow them vnto the red Sea, which was the destruction of him and his people. Likewise, the Pharisees had their mindes so darkened of God, as they would not discern any sinne or danger, in putting to death Iesus, though they had often felt that hee had done them no hurt at all, but much good, and in their presence had many wayes, and manifestly witnessed (by his life, doctrine, patience, miracles) both the innocency of his manhood, and the truth

*Doctrine.*

of

of his Godhead. A certaine shadow of this iudgement, we haue set forth in the Sodomites, *Genes. 19. 11.* who being smit with blindness, did in the day light euen grope after the doore of *Lot* his house. If wee doe account it a very great euill to haue the eyes of our body put out, then to be deprived of the light of vnderstanding, must bee a more heauier iudgement and calamity by how much the soule is more excellent then the body, and the benefit of inward vnderstanding, is greater and more necessary then the profit of an outward and fleshly eye.

**T I M.** *How many Christians edifie themselves by the knowledge and meditation of this doctrine?*

**S I L.** First, in respect of themselves, it must stirre them vp vnto thankfulness, to blesse **G O D** for clearing their eye-sight by the Spirit of Wisedome. Also to pray vnto God for the continuance and increase of it, and to be deliuered from the iudgement of a blind heart. Lastly, that to this end they endeauour alwayes to glorifie God by their knowledge, by turning it into practise and actions. Now in respect of others, to take comparison to such as are vnder this iudgement. For if wee will pittie poore blinde men which cannot see their way, and Idiots or fooles which lacke the vse of naturall reason: much more we ought to greeue for such as haue lost the vie of spirituall vnderstanding, not being able to see the way vnto saluation: and take it for a surety, that he hath a very flinty heart that cannot mourne for such, or at least bee grieued, for that his heart is so hard.

**T I M.** *What was the third punishment?*

**S I L.** The bowing of their backs or loynes, wherein there is another Metaphor, translating that to the soule and the estate of the Iewes which is proper to the body, the strength whereof doth chiefly consist in the backe or loynes, the bowing whereof importeth as much as the weakning or diminishing of this bodily strength: by all which is

signified vnto vs, that the malicious Iewes for the contempt of Christ and his Gospell, should loose their whole strength, both spirituall, lacking all indeauour to doe that which is good; and temporall, hauing their ciuill authority and gouernment taken from them.

This iudgement began to be executed vpon them before the birth of Christ, when *Augustus Caesar* was Emperour of *Rome*; and afterwards was more thoroughly inflicted, when the Emperour *Titus* tooke the Citie, burnt the Temple, brake downe their walles, put the people to the sword, and laid all waste, so as there was not any more face or forme of a Common-wealth amongst them, being vtterly voyde of all Lawes and Regiment, and being made vassals and vagabonds vpon the face of the earth, and so haue remained now fiftene hundred yeares and aboue, which continuance of this iudgement is noted in this word [alwayes.] When it had lasted but 3 hundred yeares, *Chrysostome* wondered at this iudgement of **G O D**, how then ought we to be astonished at the consideration of it? Let vs learne from it generally the extreame fiercenesse of Gods wrath against vnbeleefe, for the which hee would so exceedingly and seuerely plague his owne peculiar people: More particularly let vs obserue, that it is a plaine and a sure token of Gods indignation against any Countrey, to haue the chiefe proppes or stayes thereof, either sore shaken, or wholly remoued, and to become like a tottering wall or broken hedge, for lacke of good lawes, wise gouernours, the power of the sword, &c. For prooffe hereof, see *Esa. 2. 2, 3, 4, 5, 6, &c.* which should preuaile with vs, to moue vs to be thankfull to God both in word and deed, for that little strength that is left vnto vs, lest if wee continue in our vnthankfulness and sinfull course, wee doe worthily thereby prouoke God to bow our backs and strike through our loynes, and strip vs of all our strength to become not onely feeble, stooping, and crooked, but fall  
O o o downe

downe flat till our enemies treade and trample vpon vs as on mire and dirt in the streete. If God did thus vnto Ierusalem and the Iewes which were great among the Nations, euen his beloued people, whom he had honoured with fame and renowne aboue all people; yet if he spared not them for their transgressions, but made their strength to fall, so as they are not able to rise vp, *Lamen. 1, 14, 15.* then iudge ye what cause wee haue to feare the like iudgement whose finnes are so much the more greuous then theirs, by how much the mercies that we haue abused are more and greater then were the mercies bestowed on them. Wherefore let vs speedily repent, and turne to the Lord with all our hearts, earnestly praying him to heale our Land, which is sore shaken by the losse of very many worthies in all professions and degrees of men amongst vs: let vs beware least wee giue God cause to take vp that complaint against vs, which sometimes he tooke vp against the Iewes by his Prophet *Esay 57.1. The righteous perisheth, and no man considereth, &c.*

**TIM.** *Wee haue heard hitherto of the three kindes of punishments wished or prayed for against the Iewes, let vs heare what is to bee said touching the equity of these punishments, how iust they be?*

**SIL.** That is pointed at, and noted in the word [recompence] in the end of the 9. verse, whereby is signified a retaliation and requitall to the wicked Iewes, that as they had taken pleasure to afflict the righteous and to make all things greuous vnto them, & especially had persecuted Iesus the Son of God, giuing him vinegar to drinke, and gall to eate, to vex him withall: So it was but rightfull that God mete home the Iewes with their owne measure, paying them with their owne coyne, and for a recompence to them should strike them with blindness, for sinning against their knowledge, and should make their most pleasant and prosperous thing to proue bitter and dangerous; and finally, should turne their greatest strength to weaknesse & feeblenesse, be-

cause they had abused it vnto wickednesse.

**TIM.** *What instructions are we to gather from hence?*

**SIL.** First, that it is a righteous thing with God, not onely to punish sinners, but to proportionate the paine and make it like vnto the sinne, as it were eye for eye, tooth for tooth, blood for blood, spoiling for spoiling, iudging for iudging, &c. Touching which thing looke more vpon *Rom. 1. 25, 26.* This ought to awake sinners, which haue injured either God or man, that by hearty repentance they may preuent and turne away Gods righteous recompence. Secondly, from this word [recompence] we learne an other lesson, namely, that blindness and ignorance from God, hath not the nature of sinne simply and onely, but of a recompence, when it is inflicted as a due requitall for former sinnes: and in this respect sinne is from God as author, (to wit) as sinne hath the condition of a recompence, but not as it hath the quality of a transgression; for so it proceedes from Sathans suggestion and mans corruption. In sinnes mans euill worke in offending God by breaking the Law, must be leuered in consideration and truth, both from the good worke of God, and his iudgement by punishing offences righteously: which if the Papists would confesse, (for they cannot but see it) they would cease to slander vs Protestants, by speaking and writing that we make God the proper cause of sinne (as it is sinne,) whereas we teach that in sin besides the *anomia*, which is from man himselfe, there is also *antimisia*, which is the proper worke of God.

**TIM.** *We haue seene what is to be learned from the parts of this text, is there not something to be learned from it being wholly considered?*

**SIL.** Yes, and namely thus much: that sometime, and in some causes, and from some persons, imprecations and curses be lawfull.

**TIM.** *In whom bee imprecations lawfull, and towards whom, in what causes, things, and in what manner?*

**SIL.**

Lutherans also do much wrong vs in this matter.

There be sundry predictions, which are no maledictions.

**SIL.** First, it is lawfull for GOD himselfe the Soueraigne and Righteous Author of blessings and curses *Leuit. 26. Deut. 28.* For God being himselfe most holy, can neither blesse nor curse no otherwise but holily. Also in the Prophets and Apostles which had the Spirit of Prophecie, and a warrant by a speciall calling to curse others, it was in them absolutely lawfull so to doe. Thirdly, in publike persons as Magistrates, Ministers, and Parents, it is lawfull conditionally, that the cause of their curse be not priuate, but publickly (to wit) Gods glory. Secondly, that their affections be not partiall, nor maliciously distempered with desire of reuenge. Now for the persons towards whom imprecation must be vsed, they must be such as shew themselves to bee desparate and professed enemies to GOD and godlinesse, such as was *Ananias*, *Simon Magnus*, *Elimas* the Sorcerer, the Traitor *Iudas*, the cruell persecuting Iewes. Thirdly, curses must be vsed onely in such matters as do concerne God or his Church. And fourthly, not in those things that are eternall (for no man without peculiar reuelation, may pray for the damnation of any man) but in things which are temporall, so farre forth onely as they may tend to the saluation of the parties. Finally, as touching the manner, curses are to be wished no otherwise then with this affection of the conuersion of others, exprest or vnderstood if they belong vnto God; or otherwise that they may be confounded.

**TIM.** Whereunto may the knowledge of this doctrine helpe and further Christians?

**SIL.** First, to reprove such as rashly out of spleene or choller, doe banne or curse either themselves or others, their children or neighbours; and secondly, to warne them to take care of repenting for that which is past, and hence-forward to take heed how they rush through indiscretion or impatience into such wicked imprecations, left besides the taking of the sacred Name

of God in vaine, contrary to the third commandment, they doe pull downe vpon their own heads these very curses which they haue pronounced with their owne mouthes, as it is threatned in that very precept; and as it happened vnto one *Charles Duke of Bourbon*, who was slaine with a Gun-shot in the assault of a Towne, as he had wished vnto himselfe; and vnto one *Henry* an Earle of *Schmartzbourg*, who miserably perished, being drowned in a lakes, according to his vsuall imprecations; and vnto two women in *Germany*; whereof the one to get credite vnto her words, did pray that if it were not true which she had spoken, that shee might neuer speake, and she was made dumbe. And the other out of choller praying that the diuell would take her sonne, was presently possessed. And lastly vnto the Iewes, who by imprecation cursing themselves and their children, *Mat. 27. 25.* they doe most woefully lye vnder it vnto this present houre: which should be of force to admonish all men to auoide prophane cursing; for such as loue cursing shall be cloathed with it, and blessing shall be farre from them, as it is written in one of the Psalmes.

#### DIALOGVE IX.

##### Verse 11.

*I demaund then, haue they stumbled that they should fall? God forbid; but through their fall saluation commeth vnto the Gentiles, to prouoke them to follow them.*

3 Part of the Chapter.

##### TIMOTHEVS.

**VV** Hat doth the Apostle now performe in these words, and so following?

**SIL.** Now, he prepareth himselfe a way to exhort the beleeuing Gentiles to inodesty (not to insult ouer the cast-away Iewes) and to comfort the vnbeleeuing abiect Iewes, not to despair for their fall, as if they were neuer to rise and be restored. And this hee doth vnto verse 33. So as heere

the Apostle setteth vpon the other two parts of the Chapter, the one Parenetically, containing exhortations vnto humilitie: the other, Prophetically, foretelling the reuocation of the Iewes to their great comfort.

**T I M.** *How doth Paul passe forwards to this exhortatorie part?*

**S I L.** By a double *Prolepsis*, or pre-occupation, where he meeteth with, and answereth two obiections, which a peruerse cauilling Iew might make against his former matter. The first of them is in this **II** verse, to this purpose. What, shall the reiected Iew alwaies remaine in vnbeleefe, and so perish? Or hath God cast off so many Iewes to this end, that he might vtterly destroy them? This question ariseth out of the former part of the Chapter, wherein *Paul* had taught two things: First, that some Iewes then liuing, were elect by grace, and shall be saued. Secondly, that the most part of them were left in vnbeleefe, and should perish and bee destroyed. This latter part was prooued by testimony of Scripture out of *Esa* and *Dauid*, which told before that God would giue them the spirir of slumber, and darken their eyes, and lay a stumbling blocke before them. Heere vpon one might say vnto *Paul*, Did God this to the Iewes that they might stumble and fall, that is, come to vtter ruine and destruction? Which question, doth not inquire into the intention of the wicked Iewes, what they meant by refusing of Christ, but into the ends of Gods counsell, deliuering them to be hardened, that they might be cast out from Christ and his saluation. What God did respect heerein, is now demanded.

**T I M.** *What doe we learne from this obiection?*

**S I L.** That carnall reason thinketh mans destruction to be the onely and maine end of Gods reprobation; as if a Tyrant should put out anothers eye, and then lay a block in his way to make him stumble and fall, that so hee might dash himselfe in peeces. Let vs not maruell then, if Gods counsell bee charged now with crueltie and iniustice, seeing

it was so then euen in the Apostles time.

**T I M.** *How doth the Apostle answer this obiection?*

**S I L.** Two wayes: First, negatively, denying this false end of Gods counsell, [*God forbid*,] shewing that it was not their downefall which God intended. Secondly, affirmatiuely, putting downe the true ends of the same, as first the saluation of the Gentiles; and secondly, the conuersion of the Iewes by their example [*But rather, &c.*]

**T I M.** *What learne wee from the Apostles denying of the thing obiected?*

**S I L.** That though the perdition of the vnbeleeuing Iewes, and other enemies of God be the euents which followeth vpon their eternall reprobation, (for they cannot be saued whoun God would not choose vnto saluation, and it is a thing decreed of God, otherwise it could not be) yet it is not the end which GOD propounded onely or chiefly to himselfe, or at all for it selfe. My reasons be, first it is against the nature of God, that he being a most gracious Creatour, should delight in the ouerthrow of his creature. Secondly, it is against the plaine word of GOD, which saith, *That he delighteth not in the death of a sinner, Ezek. 18. 31, 32.* God forbiddeth vnder a curse, to lay a block in the way of the blinde, to make them stumble and fall; therefore it cannot be that GOD should take pleasure in the stumbling and fall of the Iewes, and to that end should blinde and harden them.

**T I M.** *But Paul saith, that God appointeth some to wrath, 1 Thess. 5. 9. and of old ordaineth men vnto damnation, Iude 4.*

**S I L.** Destruction is no end of Gods counsell for it selfe, and as it is such, (to wit) the ruine and hurt of the creature, but with relation to some other thing, and as it hath in it respect of good (to wit) as it serueth to the manifestation of his high Iustice, & of his power, *Rom. 9. 22.* For though there be a supreme good, which is so good

Two ends of Gods counsell in reiecting the Iewes.

Doctrine.

Reasons.

good as at no hand it becommeth euill (to wit) God himselfe; yet there is no extreame euill which hath not some consideration of good, and so it is willed and ordained of God, and none otherwise.

*TIM. What vse hereof?*

*Vse.*

**SIL.** It cleares God of tyranny and vnrighteousnesse, and his Ministers from teaching him to be so, when they teach his predestination to hang vpon his owne will as the soueraigne cause, before and beyond which there is no other: therefore let iniquity stop her mouth, and let God be confessed to be holy in all his wayes.

*TIM. Come now to the ends for which God reuelled the Iew, and tell us what is meant by Gentiles?*

**SIL.** All people sauing the Iewes, the world being diuided into Iew and Gentile.

*TIM. What is meant by Saluation?*

**SILAS.** The doctrine which worketh faith and saluation, or which calleth vnto saluation.

*TIM. What is meant by fall?*

**SIL.** The losse of Christ his grace and glory: a most grieuous fall.

*TIM. What is meant by ielousie?*

**SIL.** An enuy towards the Gentiles, with an earnest desire and longing to be like them, by recouering their lost estate.

*TIM. What learne ye hereby?*

*Doctrine.*

**SILAS.** First, seeing the ends of Gods decree, touching the reprobating so many Iewes, were so holy and good (as the calling of the Gentiles, and the receiuing in of the Iewes,) therefore his decree ought not to be blamed but extolled rather, because it aimed at most worthy markes. Secondly, we learne, that out of things most euill, God can draw much good. As the vnbeleefe of the Iewes, and their fall from saluation, is a most grieuous euill; yet by Gods providence, there did spring out of it two very good things, the vocation of the Gentiles, and the conuersion of the Iewes; which were not meereley executed by Gods bare permission, as if he onely suffered these things (as a behol-

der or looker on) whereas nothing happened without his will, but are the happy effects of Gods gracious providence, so wisely ordering and disposing their contumacy, as it gaue occasion of opening a doore of grace vnto the Gentiles that they might come in, and thereby at last prouoke the Iewes to seeke their owne restitution vnto their former condition. Thus in the administration of the world, Gods providence and goodnesse draweth life out of death, and grace out of sinne, and good out of euill, as in the creation he made light spring out of darknesse.

*TIM. What profit is to bee made of this point of doctrine?*

**SILAS.** That Christians must study how to conuert their owne finnes, and the fall of others to their benefit; for seeing God purposeth good to some, by the sinne and fall of others, it behooueth vs to consider wisely, how to conuert our owne fals, and other mens ouersights to our spirituall welfare.

*TIM. What good may we take of our owne fals, and the fals of others? shew vs this more fully and distinctly?*

**SIL.** First, our owne finnes should be a meanes to humble vs. Secondly, to cause vs to be more watchfull. Thirdly, to stirre vs vp mote to prayer against them. Fourthly, to a greater strife against sinne, that it preuaile not nor soile vs. And lastly, to a greater compassion towards our neighbours which haue falne by feeling our infirmities. The finnes of others should stirre vs vp to more heedfulnesse that we do not the like; also to take occasion of exercising charity in prayer for them, and admonishing of them. We had neede to haue skill to know how to reape some good of sinne, for we haue had a great deale of harme by it, euen the offence and displeasure of a good God, the wounding and defiling of our conscience, hurt to our name and estate, danger of perishing to our persons, many miseries, and death in the end; which should cause vs to feare before sinne, and after sinne to be made wary and wise

*Vse.*

How to reape benefit by sin.

wife by our owne, and other mens faults.

**T I M.** *What other things to be learned from hence?*

*Doctrinc.*

**S I L A S.** That there is great difference betweene God and men in their manner of gouerning : his wayes and our wayes are not alike ; for hee may vse all occasions, meanes, and instruments of doing good, because he is a most free agent, and cannot be defiled by partaking with euill ; but men are bound to doe good things by good meanes, *Rom. 3. 5. We may not do euill,*

*Doctrinc.*

*that good may come of it.* Moreover, we learne, that where the Gospell is, there commeth saluation ; for it is both a message of saluation to sinners, and the power of God vnto saluation, *Luke 2. 10. Rom. 1. 16.* Therefore called Gospell, (that is) a glad some tidings, and so it is to all afflicted sinners which feeble the burthen of sinne and groane vnder it. Lastly, we learne that the prosperity of others, it is the cause of ieaousie, and enuy in our selues : the Gentiles good is the Iewes grieve ; which though it be a sin, yet God can and will make good to come of it ; but though God in his providence can dispose faults to very good ends : this must not be an encouraging to offend.

*Doctrinc.*

#### DIALOGVE X.

##### Verse 12.

*Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?*

##### T I M O T H E Y S.

**W**hat doth this Scripture containe in it?

**S I L A S.** An illustration or larger setting forth of the two ends of the fall of the Iewes, mentioned in verse 11. viz. the adoption of the Gentiles, and the repentance and conuersion of the Iewes ; this latter be beginneth within this 12. verse, and the former he illustra-

teth in the 13. and 14. verses. The reason why he first dealeth with the latter end of Gods counsell by an *hysteresis*, it is because it seemeth to be contrary to the former, and therefore he is carefull to reconcile them.

**T I M.** *How may these two ends seeme to fight one with another, as mutual enemies?*

**S I L.** Thus: as if the Iewes were cast out of the Couenant and Church, to make roome for the Gentiles to come in ; hereof the Gentiles might surmise, that the receiuing of the Iewes should bee their reiection and cutting off. For it was likely and might be feared, that as the falling away of the Iewes, was the occasion of the conuersion of the Gentiles ; so the conuersion of the Jew, should occasion the falling away of the Gentile. Vnto which obiection, the Apostle answereth negatiuely, denying the obiection ; he strengthneth his argument from the lesse to the more, thus: If the diminishing and pouerty of the Iewes, be the riches of the Gentiles, much more shall their plentifull calling be: if their fall do further the saluation of the Gentile, their restoring shal not hinder but further it more. For if God can doe that which is lesse likely, to draw good out of euill ; much more hee can turne that which is good, to the good of the Gentile. Againe, a thing which is good (as the restoring of the Jew) hath a proper inbred vertue, to bring forth that which is good ; but a thing which is euill (as the fall of the Iewes) bringeth forth good accidentally, not as a cause, but as an occasion onely.

**T I M.** *Expound the words, and tell vs what is meant by [fall?]*

**S I L.** The casting off of the Iewes from Christ in part, and not wholly ; therefore called (diminution, or minishing) by which word wee are not to vnderstand the Apostles, which were but few and abiect, yet enriched the Gentiles by their preaching : but the falling away of the Jew vnto a few and small number : for the most of them refusing Christ by vnbeleefe, the residue were but a few ; and therefore fitly called

*Interpretation.*

led

led a minishing, or a diminution, which is not an excision or cutting off the whole, but a decision or cutting a part from the whole.

**T I M.** *What is meant by [world and their riches?]*

**S I L.** [World] signifieth the Gentiles, so expounded in the words following: and the riches of the Gentiles implyeth both the great multitude of the Gentiles called to Christ by the Gospell, and the thing wherewith they were enriched, euen the plentiful knowledge of Christ, and the abundant graces of the Spirit.

**T I M.** *What signifies abundance?*

**S I L.** Two things: First, the great company of the Iewes which shall bee called, towards the end of the world. And secondly, the encrease of spirituall graces bestowed on the Iewes in their generall conversion. So as this is the summe of this whole verse: Seeing the Iewes being fallen away from God, and brought to a litle number, did occasion the plentiful and generall vocation of the Gentiles vnto grace, therefore the Iewes themselues being generally called, and abundantly blessed with the riches of Christ, there shall most certainly thereby come great good to the Gentiles.

**T I M.** *Let vs now see what doctrines doe arise out of this 12. verse thus expounded?*

**S I L.** First, we learne the exceeding great severity and most sharpe wrath of God, in the great fall and misery of the Iewes, his owne and onely people, for many thousand yeares endowed with innumerable priuiledges, as in *Rom. 9. 5, 6, 7.* yet the greatest part of the whole Nation was fallen from God into extreame desolation. The reason hereof, is the malice and infidelity of the Iewes, struing against Christ the Sonne of God, and his Gospell preached by himselfe and his Apostles, and calling them sweetly vnto saluation, see *ver. 20.*

**T I M.** *What vse is to be made of this doctrine?*

**S I L.** It warneth all men to stand in awe of God severity, and to keep from

sinne, through feare of his iustice, *Psal. 4. 5.* How will he spare thee, when he did not spare a whole Nation? how will he pittie a wilde branch, which did cut off the true Oliue? Therefore feare him all ye people, because he iudgeth without respect of persons, *1 Pet. 2. 17.* The second vse is to exhort vs to beware as of all sinne, so chiefly of vnbelleefe, which thrust *Adam* out of Paradise, the Iewer out of the Church, and out of heauen too, and tumbled them downe to hell, *Rene. 21. 3.* Vnbelleefe most dishonoureth God, most hurteth men, being the roote of all sinnes, and cause of all temporall and eternall torments: therefore we ought much dislike it, and mightily strue against it.

**T I M.** *What is the second doctrine?*

**S I L.** That the Iewes shall be restored to grace towards the end of the world, and that not by two or three, or a few, but by great companies. As the whole Nation in a manner departed from Christ, so in a manner shall the whole Nation returne to him: the prooffe hereof is in this verse, in the word [abundance,] and in *verse 26.*

**T I M.** *What profit is to be made hereof?*

**S I L.** It commends the immeasurable mercy of God in deliuering such a rebellious and forlorne people. Secondly, his incredible power, being able to call vnto Christ a people that despised & strongly resisted him, as if he should raise the dead out of the graue. Lastly, seeing God is willing to pittie them, it behoues vs so to doe, and earnestly to pray to God for their recovery, and not to dispaire either of our selues or others, being very grievous sinners before God.

**T I M.** *What is the third doctrine?*

**S I L.** That the true riches of a Christian is not in gold or siluer, &c. but in the multitude of the faithfull, and plentioufnesse of Gods graces in them, *1 Cor. 1. 5. Ephes. 3. 16. Rene. 3. 18.* The reason is, because all other riches are earthly and vanishing, but these are from heauen, and therefore euerlasting.

**T I M.**

Summe

Doctrine.

Reason.

Vse.

Doctrine.

Doctrine.

Reason.

*Use.* TIM. What is the use of this Doctrine?

SILAS. It serues to call our minds from corruptible riches, to fixe them vpon incorruptible, to labour to bee rich in Christ, not to the world, as Christ counselleth, *Math. 6. 19. Lay not up treasure, &c.* Secondly, to strengthen those in there good resolution, which for the riches of Christ haue learned to contemne the world; for they haue with *Mary* chosen the better part, which shall neuer bee taken from them.

*Doctrine.* TIM. What is the fourth doctrine?

SIL. That the conuersion of one hindreth not the conuersion of another, but rather much furthereth the same; as it is written of the Gentiles, that it should much helpe their saluation, to see the Iewes generally conuerted. In the state of this world, the preferring of one often crosseth the preferment of another; but it is contrary in the state of grace. The reason is, because the more be conuerted, and the more full the body of the Church is, they doe the more abound in mutuall helpe. As in an army amongst many Souldiours, one succoureth another; and amongst many trauailers, one encourageth another.

*Reason.* TIM. What fruite may we reape by the knowledge of this truth?

*Use.* SIL. It serues to prouoke all Christians to pray and seeke for the turning many vnto God, that they may be the stronger. Secondly, to praise God heartily for such as bee called out of darkness to light, as *Paul* often doth for the Gentiles, whereof see the prooffe in his Epistles to the *Philippians* and *Colossians*. Lastly, to take heede we enuy not the repentance of any, but rather to reioyce at it, after the Angels example, who were glad of the conuersion of a sinner, *Luke 15. 10.*

#### DIALOGUE XI.

Verses 13, 14.

For in that I speake to you Gentiles, in as

much as I am the Apostle of the Gentiles, I magnifie mine office, to try if by any meanes I might prouoke them of my flesh, to follow them, and might saue some of them.

TIMOTHEVS.

What doth *Paul* performe in this Text?

SILAS. First, he proueth the sentence which bee put forth before, touching the saluation of the Iewes, by their emulation of the beleeuing Gentiles, verses 13, 14. Secondly, he comforteth the Iewes, by giuing them hope of being restored to Christ, before the end of the world.

TIM. By what argument doth *Paul* proue, that the conuersion of the Gentiles, shall turne to the saluation of the Iewes.

SIL. By a reason taken from his owne example, or from the end of his owne Ministry among the Gentiles, which was, by conuerting the Gentiles, to prouoke many of the Israelites to follow them. The reason standeth thus: The end which God propounded to his owne counsell in reiecting the Iews, and which I set before mine eyes in my Ministry and preaching, must needs be attained vnto; but as God in his counsell, so I in my doctrine haue propounded this end, that the Iewes might be brought at last to desire grace, and be saued by meanes of that grace giuen to the Gentiles: Therefore it is certaine, that at the last many Iewes shall be saued: Otherwise the end both of Gods decree, and my doctrine, should be frustrate, which cannot be.

TIM. Vpon what grounds doth *Paul* comfort the Iewes in the 14. verse?

SIL. Vpon this ground, that seeing reconciliation came to the world of the Gentiles by their fall, therefore howsoeuer their case seemes to bee desperate, as of dead men, yet God will quicken them, that they may be partakers of the common reconciliation.

TIM. Why doth *Paul* call himselfe the [Apostle of the Gentiles?]

SIL. Because he was of God, appointed

Proposition.

Assumption.

Conclusion.

Interpre-  
tation.

pointed to be a preacher to the Gen-  
tiles, as Peter was to the Iewes, Gal. 2.  
7, 8. 1 *Tem.* 2. 7.

*T I M.* Wherefore doth Paul direct his  
speech to the Gentiles in this sort?

*S I L.* By this insinuation to creepe  
into their mindes, and the more to knit  
their heart to him, as one that was or-  
dained to set forwards their saluation.

*T I M.* What is the doctrine from  
hence?

Doctrine.

*S I L A S.* That Ministers of the word  
muſt take all occasions to witneſſe their  
loue to their flocke. And ſecondly, that  
it behooues the people to bee perſwa-  
ded of the good affection of their Tea-  
chers towards them. The reaſon here-  
of is, becauſe the doctrine of godlineſſe  
will more eaſily pierce the mindes of  
the hearers, if they bee well affected to-  
wards their teachers: which made the  
Spirit of God in the Scriptures, to  
charge both Miniſters to behaue them-  
ſelues mildly, as Paſtors, Fathers,  
and Nurſes amongſt the people; and  
their people to haue their teachers  
in ſingular loue for their workes  
ſake.

Reason.

*T I M.* What uſe of this doctrine?

Vſe.

*S I L.* It ſerues to warne Chriſtians  
to beware, leaſt by Sathans ſuggeſti-  
ons, their owne corruption, or counſell  
of the wicked, any ſiniſter bad conceit  
be either dropped into, or entertained  
in the mindes concerning their Tea-  
chers: for by this meanes their do-  
ctrine will become of none effect, and  
their ſaluation will bee greatly hindred.  
Theſe things, God, Chriſt, Goſpell,  
Teachers, Saluation, are ſo linked to-  
gether, as to deſpiſe one, is to deſpiſe all:  
Honour one, and honour all.

*T I M.* What doth this word [*magni-  
fic*] import?

Interpre-  
tation.

*S I L.* Sometimes it ſignifies to make  
knowne the greatneſſe and glory of an-  
other, *Luke* 1. 46. but here it is to ho-  
nour, or to make glorious his office, that  
is, his Miniſtry of Apoſtleſhip. The do-  
ctrine is, that is behooueth a Miniſter to  
honour his function.

Doctrine.

*T I M.* Wherein doth ſtand the honour  
and glory of the Miniſterie?

*S I L A S.* In ſundry things: Firſt, in  
faithfulneſſe when Miniſters both liue  
and teach well, 1 *Cor.* 4. 2. it is the credit  
of Stewards to bee faithfull and truſty.  
Secondly, in patient ſuffering tribulati-  
ons for the Goſpell, 2 *Cor.* 6. 4, 5. &c.  
Thirdly, by diligence in preaching the  
Miniſtry is much adorned, 1 *Cor.* 9.  
Laſtly, by the good ſucceſſe of prea-  
ching, when thereby many are conuer-  
ted vnto Chriſt. This laſt is meant here,  
as appeares by the words of the next  
verſe, that *Pauls* meaning is, that this  
would be the honour of his Miniſtry,  
that hee might ſo preach to the Gen-  
tiles, as he might win ſome of the Iewes  
alſo: as the glory and ſtrength of a  
King conſiſts in the number of wor-  
thy ſubiects, ſo the number of good  
Schollers is the honour of their Tea-  
chers: that made the holy Ghoſt to ſay  
in the *Acts*, that the word of God grew  
and was glorified, when many were  
turned to the Faith by the preaching of  
it; for to conuert ſinners to righte-  
ouſneſſe, is a greater matter then to  
worke wonders, nay then to make a  
world: therefore both the word and  
the preachers of it are not a little ho-  
noured, when by ſound preaching,  
many are brought to repentance and  
amendment of life.

How the Mi-  
niſterie is to  
be made ho-  
nourable.

*T I M.* What profit may we take to  
our ſelues by this doctrine?

Vſe.

*S I L A S.* It conſutes ſuch men as  
place the honour of the Miniſtry in  
pompe, worldly wealth, riches, and glo-  
rie, ſtately ornaments, and precious  
garments; in which things, the falſe  
Prophets moſt excell. See *Reuel.* 18.  
Alſo they be but accidentall and ſophi-  
ſticall Ornaments, they doe not apper-  
taine to the nature and ſubſtance of the  
Miniſtry, which conſiſts in preaching  
and doctrine, and conuerting ſoules  
thereby to Chriſt. Such as doe not  
this, whatſoeuer they haue or doe, they  
bring no dignitie to the Miniſtry,  
which is magnified not by titles and  
ſhewes, but by doing the worke belong-  
ing to it. Secondly, it warneth Mini-  
ſters to keepe their office from con-  
tempt, by flying licentiousneſſe, idle-  
neſſe,

nesse, couetousnesse, &c. by preaching painfully, and liuing honestly. Thirdly, it rebukes such heares as will not be reformed by preaching, for they are a blot and blemish to the word and the Ministry thereof, as much as in them is, as if it were of no might to saue. Fourthly, it exhorts all men, euen as they tender the credit and honour of Gods blessed Ministry, to submit vnto the doctrine taught them: by this meanes they shall magnifie the Gospell, and cause it to be highly esteemed of.

**TIM.** *What are we to learne from hence, that Paul being sent to the Gentiles, yet laboured to saue the Iewes too?*

**SILAS.** That Pastors and Parents, hauing first and chiefly looked to their owne charge, may lawfully endeavour the saluation of many others, by public and priuate teaching, provided it be no prejudice to them ouer whom wee are specially set.

**TIM.** *But will not this example serue to iustifie such as commonly leaue their owne charge to teach others abroad?*

**SILAS.** No, it will not; for these Iewes whom Paul taught were mixed with the Gentiles, so as in teaching them he neglected not his owne charge; and his commission was to teach all Nations.

**TIM.** *But seeing it is God onely that can saue, how doth Paul write that he will saue some?*

**SIL.** God saue other wise then Ministers do, he as efficient chiefe working cause of saluation, being both author & blefser of the ministry. Ministers saue as his voluntary instruments, whom he vseth not of need, but because he will, & to whom that is communicated which is proper to the chiefe agent: to teach all men to reuerence the ministry, & to see the great necessity of it. **1 Tim. 4. 16.**

**James 5. 20 Rom. 1. 15,**

**TIM.** *What else learne we here?*

**SIL.** That in seeking to saue, our greatest care must be for friends & kinsmen, **Luk. 22. 32 Acts 10. 24.** For charity is limited and ruled, it beginneth at our selues and those next to vs, and so stretcheth it selfe to others, both in tem-

porall matters, and in spiritual, **1 Tim. 5. 4. 8.**

## DIALOGVE XII.

### Verse 15.

*For if the casting away of them be the reconciling of the world, what shall their receiving be but life from the dead?*

### TIMOTHEVS.

**W**hat doth this 15. verse containe?

**SIL.** The second argument whereby the beleeuing Gentiles are exhorted from insulting or proud disdain of y vnbeleeuing Iewes: it is taken from the hope of the restoring of the Iewes to the Church of God, who therefore ought not to bee contemned. The first argument was from the end of Gods counsell, in the reiection of the Iewes, whereof we heard out of verses **11. 12.**

**TIM.** *Of what parts doth this text consist?*

**SIL.** Of two parts: The first is a proposition. The second is a prooffe: the proposition or matter propounded is this: The Iewes which be now as dead men by their vnbeleefe, shall be reuiued and quickned againe by grace. This proposition is illustrated and set forth by the similitude of the last and generall resurrection, when the dead which lye buried in their graues, shall arise againe: euen as possible it is for God to raise the Iewes out of the graue of their sinnes. This proposition is confirmed by an argument *a minori*, from that which is lesse likely, to that which is more likely, as thus: If the calamity of the Iewes brought forth so great a good to the world of the Gentiles, as reconciliation with God, then what shall their felicity be, but a reuiuing of the whole world, when both Iewes and Gentiles shall receiue the Gospell; then not Iew alone shall be restored to life, but the whole world shall be totally receiued to Godwards.

**TIM.** *Now expound the words of the first part of this sentence.*

**TIM.**

Interpre-  
tation.

S I L A S. [Casting away] ſignifieth the ſame with fall and diminiſhing, as before verſe 14. [World] by a Synecdoche, ſignifies ſ Gentiles which be the greateſt part of the world. And reconciliation is put for ſaluation, whereof our attonement with God by Chriſt is chiefeſt part, becauſe a ſinner entreth then into the eſtate of ſaluation, when finnes are pardoned through Chriſt.

Doubt.

T I M. But how may the caſting away of ſome, be the reconciling and ſaving of others, ſeeing euill muſt not bee done that good may come of it?

Solution.

S I L A S. Firſt, the caſting away of the Iewes, as it comes from God, had the nature not of an euill but of a good worke, becauſe it was the execution of his iuſtice vpon them for their vnbeleefe. Secondly, it was not properly the cauſe of the Gentiles ſaluation, but accidentally; inſomuch as the Iewes being caſt out, by that occaſion the Gentiles were called to Chriſt; who could not bee called till they were reieſted, by reaſon that the Iewes malice was ſuch as made them to contemne the grace of Chriſt, and to enuy that the Gentile ſhould be partakers of it. Neither would they enter, nor ſuffer others: as a Dogge in a manger, which neyther eateth the Hay, nor ſuffereth the Oxe to cate it; therefore, as by tumbling downe the Dogge, the beaſt comes vnto the foodde, ſo by caſting off the ſtubborne Iewes, the Gentiles found entrance both into the eſtate of Grace, and Reconciliation with God.

T I M. What inſtructions haue wee from the former part of this verſe?

S I L A S. Firſt, that God can turne the greateſt euill to much good for his children: the reaſon is, his moſt admirable wiſedome and goodnes; euen as Sathan by his very great malice and ſubtilty, can ſo poyſon the beſt things, as they proue hurtfull to the wicked.

T I M. What is the uſe to be made of this point?

S I L A S. Firſt, to moue vs to loue, praiſe, and admire the moſt ſingular

loue and wiſedome of God. Secondly, to labour after Gods example, to make benefit of all euils which happen to our ſelues or others, euen of our owne ſins, and of the tranſgreſſions of other men, to make vs more humble and watchfull thereby, for the time to come.

T I M. What other leſſon learne wee from the beginning of this verſe?

S I L A S. That the ſumme of the Goſpell is to preach reconciliation with God (to wit) that of ſinners, enemies, and vngodly, being without God and true life, ſubiect to wrath and death for ſinne, wee are receiued to fauour and become friends, children, and heires of life through Ieſus Chriſt beleueed in. See 2 Cor. 5. what Paul ſaith of God, in verſes 18, 19. and of the Apoſtles and other Miniſters, verſe 20.

T I M. What be the parts of reconciliation?

S I L. Two: Firſt, remiſſion of ſins, or not imputing our faults, with imputation of Chriſt his perfect iuſtice in keeping the Law vnto beleueing ſinners. Secondly, Sanctification, in killing the ſtrength of ſinne, and quickning the ſoule by workes of righteousneſſe in the Spirit, Rom. 6. 2, 3, 4. Remiſſion takes away the guilt and paine of ſin: Sanctification remoues the dominion and kingdome of ſinne that it raigne not, Rom. 6. 12. and is a neceſſary companion of remiſſion, and fruit of reconciliation with God, 1 Cor. 1. 30.

T I M. What profit is to bee made of this point?

S I L. That Preachers ought diligently to teach this doctrine of reconciliation, and the people to learne it, that they may be thoroughly acquainted with God mercies, to their comfort after heauineſſe for ſin, and their owne miſeries; and to their humbling after grace beſtowed on them. For as nothing will ſo cheare vp a troubled ſpirit, as the declaration of the ſweete and ſure mercies of Chriſt, vnto firme & full attonement with God; ſo nothing is more available to humble them then the remembrance of their vnhappy condition, in being ſtrangers from God.

Doctrine.

Vſe.

**TIM.** Come to the latter part of this verse, and tell vs what is meant by [receiving], as also, by [life?]

**SILAS.** Here the effect or consequent, is put for the cause or antecedent, which is an effectuall calling or receiving of the Jewes into the Christian Church; and by [life] is meant the quickning by grace to live to God, being before dead in trespasses. Thus *Oecumenius* expounds this place: What (saith he) shall be their assumption but this, that we may say of him that assumeth or receiveth, that he reuiueth them being dead in sinnes? This speech is borrowd from the last great resurrection of the body, whereunto the Scriptures do often resemble the restitution of the Jewes, both from their bodily and spirituall calamities. See *Esay* 26. 19. *Hosea* 13. 14. *Ezek.* 37. 11; 12. &c. *Reuel.* 20. 11, 12. to teach vs, that the restitution of the Jewes (being spiritually dead) to the faith of Christ, toward the end of the world, shall bee as certaine and sure, as that the corporally dead shall bee raised out of their graues at the last day; which is an Article of our faith.

**TIM.** What else are we taught from hence?

**SILAS.** That in all men naturally, there is no more strength to do a good worke (no not to thinke a good thought) pleasing God, then there is force in a dead man to doe any worldly worke, *Iohn* 15. 5. *2 Cor.* 3. 4. *1 Cor.* 2. 14. This confuteth the Counsell of Trent, which teacheth, that wee haue power (if we will) to receiue grace offered, to belecue and repent when wee are exhorted, Session 6. But this is false, because God must draw vs to Christ, *Iohn* 6. 44. also, worke in vs both the will and deede, *Phil.* 2. 13. and because of our will being dead, God is not onely to helpe it, but to reuiue vs by putting (as it were) a new soule of grace into vs. This must stirre vs vp to giue the whole praise of our new birth to God, as *Col.* 1. 21. *Ephes.* 1. 1, 2, 3. Againe, from hence we may learne, that wee may not dispaire of the saluation of any

either others or our owne, how hopelesse soeuer. For if God can reuiue the Jewes, now sixteene Ages rotten in the graue of sinne, then how much more others also? See *Iohn* 5. 25, 28.

**TIM.** What use of this last point?

**SIL.** This must nourish a charitable opinion of the greatest sinners, and preferue men in hope of themselves, so they doe not deferre, but betimes endeauiour to turne from sinne, and seeke to God, who is rich in mercie and power: whose example, should teach vt not to bee cruell and rigorous (as many Christians are,) being faire vnlike to God, who enclaith to pittie, pardon, and to saue euen most forlorne offenders: Whereas many (through hard heartednesse) bee so implacable, as nothing will appease them; no submission and confession after crimes; yea, sundry Parents be heerein worthy to be blamed, that as some are too indulgent, so others are too too seuer, refusing to take to fauour their relenting and repenting children, Oh, what would become of themselves, if God so deale with them? But there is much mercy with God, and plentifull compassions, so ought there also to be with men.

### DIALOGUE XIII.

Verse 16.

*For if the first fruites bee holy, so is the whole lump; and if the roote be holy, so are the branches.*

**TIMOTHEVS.**

**W**Hat do these words performe?

**SIL.** A prooffe of the former reason touching the vniuersall restoring of the Jewes vnto grace, before the end of the world, where *Paul* meant both to comfort the Jewes, and to warne the Gentiles that they doe not proudly contemne the Jewes. This prooffe is taken from force of the league, and promises made to *Abraham*, and to other antecessors of the

the Iewes, who be here compared vnto the first fruits and roote; and the Iewes which came of these antecessors, vnto the lumpe and branches. The prooffe standeth thus; The Iewes are an holy Nation by the promises made to their Fathers, therefore God will not cast them away: but as the first fruites and roote being holy, doe make the lumpe and branches holy; so *Abraham*, and the fore-fathers of the Iewes, being holy by vertue of Gods couenant to be their God, will cause holinesse in Gods good time to be deriued to their posteritie; for there is like condition of causes and effects, of roote and branches.

**T I M.** *Vpon what parts doth this Text consist?*

**S I L.** Vpon two comparisons: the first whereof, is taken from the obseruation of the Mosaicall Law, touching first-fruits: the other, from naturall experience of the roote and branches. It is the nature of the roote to draw good sap out of the ground, and to disperse it into the stocke and branches to make them fruitfull. Therefore what the roote is, such will be the branches; if the roote be sappy, and full of good iuyce, it will cause good nourishment to the tree, and plentifulnesse of good fruits.

**T I M.** *What was the Law to be obserued by the Iew, touching first-fruits?*

**S I L.** This: of all the increase of the earth, God commanded the first-fruits to be giuen him, as *Numb. 18. 20. Levit. 23. 10, 11*. Also, when they made a masse of dowe, there was a part for God, whereof were sweet cakes or Shew-bread, made to set before the Arke: and this done, the rest of their fruit and bread was sanctified vnto them (that is) the vse and eating of their fruit and bread became holy and wholesome.

**T I M.** *For what causes did God ordaine the Law of first-fruits?*

**S I L.** For sundry good purposes and causes. First, that by such a ceremony, the Iewes might know and acknowledge that it is God to whom they owe thanks for all their fruites, as being his free gift; as worldly Princes will haue

their seruants to pay some penny a yeare for some great Lordship bestowed on them, onely to testifie their dependance vpon their Soueraigne, and not to enrich themselues; so it is here. Secondly, by such oblations the holy Ministry of Priests and Leuites with their families were maintained: and there is such necessary vse of the ministry of the word, as men are to vphold that, though vnto their great cost, *Gal. 6. 6. 1 Cor. 9. 5, 6, 7, 8, 9*. Thirdly, in all their first-fruits were represented Christ, the first-borne of euerie creature, and the first fruites of them which rise againe from the dead, whereby all the faithfull are sanctified to an happy resurrection, *1 Cor. 15. 20*. Lastly, the first-fruits were a type and figure of the estate of the Iewish Church: wherein the Patriarkes, *Abraham, Isaac, Iacob*, and other godly Fathers, were like vnto the first fruits, to conuey the holinesse of the couenant made with them, to the remainder of the Iewes which came of them. And also in this respect they were resembled by a roote, which imparteth all the sap it hath to branches; so the godly Patriarkes impart the grace of Gods couenant vnto their off-spring; whereupon it is not to be doubted, but the Iewes which lie now as men dead, abiect, and without hope to see too, yet shall be receiued to bee Gods people, and reuiued; albeit they are as it may seeme desperate, as men laid in the graue and buried.

**T I M.** *Now that wee haue seene to what purpose Paul vsed these two Metaphors and similitudes, passe forwards to the Doctrines, and tell vs what they be?*

**S I L.** First, we learne that whensoever we reape the fruits of the earth, we ought to shew thankfulnessse to God, by giuing the first to him; that is, to our teachers, and to the poore in his name: for the equity of the Law is perpetuall, although the ceremony be ceased. Secondly, from hence we learne that the conuenient graces of the parents, be long to such children as are borne of them.

**T I M.** *But how may this be, since the Patri-*

*Patriarkes were holy, but many of the Iewes were rebellious? and experience teacheth, that of the best parents come the worse children. In one people some be called onely, some be elect and beleevers also.*

**SIL.** It is true, that the personall and inherent holinesse of the Parents (to wit) the godly habit of their minds, as faith and hope do not passe from the Parents into the children, as if vertuous and beleeuing Parents should alwayes bring forth such children; for these qualities come not by generation, but by regeneration. Howbeit many outward priuiledges and qualities doe descend from Fathers to children, as freemen beget free-men, Iewes beget Iewes, Christians, Christians, by the blessing of the couenant which is made both to Parents and their children.

**TIM.** *But if we be all conceived in sinne, how doth the holy roote make the branches holy?*

**SIL.** The Iewes are spoken of as they come from *Abraham*, and not as they came from God: howsoever naturally corruption be contradictory to the grace of regeneration, which doth qualifie and take it away, yet it may well agree and stand with the grace of the couenant. For as one may be borne leproous, and yet be a free man, when the Parents be such; so one may be borne a sinner by *Adam*, and yet be borne a Christian and a member of the visible Church too, because he and his Parents be within the couenant of grace; which couenant though it bring with it, forgiveness of that sinne which we draw from our first Father *Adam*, yet when it shall haue force, we are ignorant. And Scripture doth not teach vs whether originall sinne is forgiven to the infant in the wombe, or at birth, or presently after, or at Baptisme, or afterward; for it is not giuen to all men at one time, as they teach which tye grace and forgiveness vnto the Sacraments. But for that Infants belong to the couenant of mercie and forgiveness, wee doe verily beleeue that they are holy, and shall be pardoned; so many are elected, howsoever they come sinners from *Adam*.

**TIM.** *If onely such branches be holy as come from an holy roote, what is this vnto vs Gentiles, which are no branches of this roote?*

**SIL.** The Gentiles be branches grafted in, though not naturall; therefore the blessing and vertue of the couenant reacheth vnto vs, though not by hereditary right, yet by free incision and planting in; which made the Apostle say of the Corinthians, that their children were holy, because themselves were holy: holy by a couenant-holinesse, so as to be reckoned Gods people, and to haue the seale.

**TIM.** *What profit are we to make of this doctrine to our selues?*

**SIL.** First, it teacheth vs what a great worthinesse it is to descend from christian Parents, because to such, all the prerogatiues of the couenant, all the immunities and priuiledges of the Church belong vnto them: euen as the children of the Iewes had right by Gods couenant vnto circumcision and other sacraments, to the sacrifices and promises. Likewise now such as be borne of Christian parents, haue title to baptisme, the Lords Supper, to the word of Law and Gospell, and all other priuiledges of the Church; which is a fauour wherein in no wise doe partake either Turkes, Pagans, or Iewes, as they stand at this present. And in this confidence it is that we offer our children to bee baptized, being branches of an holy roote, by blessing of the couenant. Secondly, this serues to confute the Anabaptists, which deny vnto Christian children the benefit of baptisme, as if our condition were worse vnder the New Testament, then the Iewes vnder the Old, or as though the signe must be holden from them, to whom the couenant it selfe appertaines. Thirdly, it affords matter of great comfort vnto all such Christians as at any time shall be afflicted in minde for their sinnes, to remember that they are vnder that couenant which promisseth remission of sinnes, to parents and their children. With this very Argument did *Peter* cheare the hearts of the Iewes when they were pricked with sorrow

sorrow, for the killing of the Lord of glory, *Acts* 2. 38, 39.

Fourthly, it confirmeth our faith and perswasion touching this inaine mystery and truth of the restoring of the Iewes, in as much as they springing from *Abraham* and *Jacob*, as from an holy roote, and from the other Patriarkes, as first-fruites sanctified to GOD; it is therefore without all doubt, and a thing of certainty, that the blessing and prerogatives of the Couenant made with the parents, shall flow and breake forth at last to the making of very many of them true members of the inuisible Church, as now it causeth all our children to become members of the outward visible Church: for whom is God to be prayed, y<sup>e</sup> they may not onely assent firmly vnto and lay hold vpon the promises of eternall life by faith, & bring forth also the fruites of good workes by loue, without the which the parents pietie will but little profit the children.

#### DIALOGVE XIII.

Verse 17.

*And though some of the branches be broken off, and thou being a wilde Olive tree was grafted in for them, and made partaker of the roote and fatnesse of the Olive tree; boast not thy selfe, &c.*

TIMOTHEVS.

**H**ow doth the Apostle Paul proceed?

SIL. He bringeth forth a third argument to dehort the beleeuing Gentile from despising and reproaching the reiected and vnbeleeuing Iew. He had first said that their casting off was to the great commodity of the Gentiles, namely the vocation of them to God by the Gospell. Secondly, he gaue hope to the Iew of their repairing, because they were an holy people, and separated from all other Nations, by the promises and couenant of life which was giuen them. Now thirdly hee reasoneth from the condition the Gentiles,

both that which is past (they were a wilde Oliue,) and that which is present, (they were grafted into the true Oliue:) whereupon dependeth a double grace; one, that the Gentiles are made partakers of the roote of the Oliue: and secondly, that they doe inioy the fatnesse that commeth of the roote, that is, they haue communion with Christ, the Church and the Gospell. The summe of the Argument is thus much: Yee Gentiles being once like a wilde Oliue, are now planted into the true Oliue; therefore doe not proudly boast your selues with the reproach of the Iewes. This argument is wholly contained in the Text, and hath two parts both expressed. One is the antecedent part in verse 17. The other is the consequent, in verse 18. which is enforced by a new reason drawne from that which is absurd or vn honest, because we Gentiles bare not the Iewes, but their roote doth beare and sustaine vs; now it were an vnchankfull and vn honest part to disdain that which doth support vs.

TIM. *But how is this Scripture knit and coupled to the former?*

SIL. By a prolepsis or preoccupation, thus; The Gentiles might say, What did it profit the Iewes to come of an honest roote, seeing they are cut off from the stocke of the holy Patriarkes? To which *Paul* answereth, What though they were once holy branches, and now indeed broke off? yet not all but some onely; whereas you Gentiles were a long time vn holy, a wilde Oliue, strangers from God, and now of free fauour are grafted into their place; therefore be not proud, but modest and humble.

TIM. *What is meant by [broken branches?]*

SIL. The Israelites which were like vnto branches broken off from a tree, and are good for nothing but to perish and wither: So the Iewes were cast out from grace and saluation as rotten branches.

TIM. *Why doth hee say [some] and not many or all, seeing the greatest*

test number of Iewes were refused in Pauls time?

SIL. Paul speaks not of one age of them, but of the whole Nation in all ages, euer since they were separated in *Abraham* to be Gods owne peculiar people, and so from thence to the end of the world: and then who perceiueth not that the Apostle might well say [some] seeing so very great a part were sau'd? for there were many Patriarkes, Kings, Prophets, Priests, and innumerable priuate men and women, all deare to God, and we read of fise thousand conuerted at the beginning of the Gospell by *Peter* and other Apostles; *Acts* 2, & 4. And towards the consummation of the world, in great heapes they shall bee drawne to Christ: So as *Paul* did well to say, a certaine number onely were broken off.

TIM. But if many of the branches be broken off, it may seeme the elect may perish, for what are the branches but Gods owne elected people?

SIL. It is impossible that the elect should perish, Christ hath said it, *Matth.* 24. 24. For the gifts of election, faith, and iustification, &c. are without repentance, such as God neuer changeth and taketh away; but if the elect perish, then must God change, *Rom.* 11. 29. *Paul* therefore speaketh not here of right and true branches, such as elect and faithfull persons be, which cannot bee cut off; but of counterfeit seeming branches, who be such in their own opinion, and in the account of the church, but not being indeed elected & called to Christ; and these may and doe fall way. The ground and prooofe of this difference we haue in *Iohn* 15. 2, 3, 4. also *Rom.* 9. 7. where is a plaine ods betweene the children of *Abraham*: and *Rom.* 2. 31. where is mention made of Iewes inward, and Iewes outward, in the Spirit and in the letter. And 1 *Iohn* 2. 19. it is said that some were of vs, and some were among vs; the former remained in the church, the other did not, but plaid Apostatacs and reuolters, running to the enemies campe.

TIM. The knots being loosed, shew

vs the instructions wee haue from these first words?

SIL. The doctrines from them bee two; first, the promise of grace and saluation is not fixed or tyed to fleshly generation: the reason is, because grace cometh by regeneration at the pleasure of God, & not by generation at the will of man, *Iohn* 1. 12, 13. Godly parents doe conuey their corrupt seed to their children, but not their sanctifying Spirit: else all that descend of faithfull parents should be sau'd, which is not so; as in *Ismael, Esau, Caine, Absolon, &c.*

TIM. What profit is to bee made of this doctrine?

SIL. It warneth all children which come of godly parents, to strue to bee like them in faith and vertue; as Christ exhorteth the Iewes, *Iohn* 8. 36. to doe the workes of *Abraham* and *Paul*, *Rom.* 4. 12. to tread in the steps of his faith: otherwise the piety of progenitors will not helpe: for, not springing from good parents, but being like them makes vs happy; the Iewes were off of *Abraham*, and yet were broken off.

TIM. What is the second Doctrine?

SIL. This breaking the branches teacheth vs, that it is not enough to professe God, for so did these Iewes; nor to know him and haue the Sacraments, for so had they; but to labour to be well grounded and rooted in Christ by a liuely faith working by loue. For all they that be not thus, seeme they neuer so holy and glorious, may and shall fall and be broken off, either at death, or when the winds of temptation blow, *Mat.* 7. 25.

Reason.

TIM. What use of this instruction?

SIL. It serues to reprove such as rest in externall things, neuer trying themselves: their end is to bee deceiued at last; as they which trust in a crackt tide, or leane on a broken staffe.

Use.

TIM. What is meant by the wilde Oliue tree?

SIL. The wilde Oliue is put for a branch or grift: for whole trees vse not to be grafted, but branches; & these branches

Interpret.

branches of the wilde Oliue, signifie all the Gentiles which serued Idols for the liuing God; because they were as the wilde Oliues, namely herein, that as the wilde Oliue, though it haue the forme and shape of a true Oliue, yet lackes the generous and fruitfull iuyce of a true Oliue, and therefore yeelds no pleasant fruit: so the Gentiles being without the faith and profession of Christ, and true piety, and shadowes of many Vertues, and shewes of goodnesse, yet indeed were very vnclane and accursed, as *Ephesians*. 2. 1, 12, and 4. 17, 18, 19.

*Doctrime.* TIM. What doe wee learne from hence?

SIL. The miserable condition of vs all without Christ, that howsoeuer we may be commended for very honest men, and haue some appearance of the Image of God, and some shew of faith and godlinesse, yet before our incorporation into Christ, we lacke his spirit vtterly, and bring forth fruit which is bitter, euen fruit to death, such as be reckoned vp, *Gal.* 5. 19, 20 21. The reason is, because all is sinne and death, which is estranged from Christ.

*Reason.*

TIM. What profit is to be made by the knowledge and meditation of this condition?

*Vse.*

SIL. It serueth to instruct and stirre vs vp vnto modesty and humilitie, vnto which end it is heere presented to the Gentiles, euen to suppress their pride and arrogancy. Also it prouoketh vs to thankfulness for the benefit of deliuerance from it, when it is compared to the contrary condition wherein men did lie before such deliuerance, as *Ephesians* 2, 4, 5. And the benefit when it is perceiued in the worthinesse of it (which without such comparison cannot bee) causeth an higher esteeme and sweeter sense of it; and that kindleth the more loue toward the giuer GOD, and more reioycing in his bounty, whence floweth all Christian and true gratitude.

TIM. What other matter doe we obserue here?

*Doctrime.*

SIL. The difference which is be-

tweene naturall and spirituall grafting. For in naturall grafting a good and sweet science or branch, is grafted to a sower crabbed stocke, by slitting and pricking the same: the bad sappe whereof, is changed into the good iuyce of the good branch: but in the spirituall ingrafting, it is quite contrary; for then wilde branches (which are wicked vnnaturall men) are grafted and ioyned to the good and noble stock Christ, by whose spirit and grace, they are altered and made new creatures like himselfe, *Ephesians* 4. 24. otherwise both kindes of planting agree in this; that they make the branch and stocke to be one.

TIM. What is this roote into which they were grafted?

SIL. It is *Abraham*, in regard of the couenant made with him, and as hee was ioyned to Christ. And to be grafted into this roote, is to become one people of God with the Iewes, growing vp into one Church with them, as if they had bene deriued from *Abraham* by carnall generation, and so to be made members and parts of the bodie of Christ, which is the fellowship of all faithfull people.

*Interpretation.*

TIM. What is meant by Oliue?

SIL. The Church of the Iewes, whereof *Abraham* was the roote and father: so called for resemblance sake vnto an Oliue. Which Metaphor, wee finde in *Jerem.* 11. 16. and *Psal.* 52. 8. and *Iudges* 9. 9. And it is like those other Metaphors of a Vine, *John* 15. 1. and of a Fig tree: all which fully represent the estate of the true Church of God, in respect of the coniunction which is betweene the roote and the stocke; and in regard of their great fruitfulness, and sweet pleasantnesse.

TIM. What is meant by the fatnesse of the Oliue?

SIL. The doctrine of the Gospell, all the benefits of Christ, all the graces of the Spirit, with the priuiledges of the Church, called in the *Psalme*, the marrow and fumes of Gods house; *Psal.* 63. 3.

TIM. What learne we hence?

Q 99

SIL.

**SIL.** That we bring no merits to our owne iustification, no more then a branch can helpe to graft it selfe, or a man to beget himselfe. Secondly, it is a great excellency to be a true member of Gods Church: for such be vnited with Christ, as the branch and the Oliue be. Thirdly, that they which are such, ought to abound in all the fruites of the Spirit, mentioned *Galat. 5. 22, 23.* Fourthly, the Iewes before Christ, and the Gentiles which now doe belecue in Christ, haue the same roote, the same Spirit and Faith, the same Church and Sacraments, with some difference in outward signes and rites. Contrary to their wicked Doctrine, who teach, that the Iewes had but the figures onely of that, whereof we haue the truth and substance; a Popish fantastick conceit, crossed by many hundred places of Scripture.

#### DIALOGVE XV.

##### Verse 18.

*Boast not thy selfe against the branches: but if thou boast, thou bearest not the roote, but the roote thee.*

**TIMOTHEVS.**

**VV** *What is the drift of this Text?*

**SIL.** The same which was of the former, euen to exhort the Gentiles vnto modesty, and to suppress their pride, lest they insult ouer the Iewes, as ouer broken branches.

**TIM.** *What be the parts of this text?*

**SIL.** Two: First, the consequent or latter part of the former reason, taken from the condition of the Gentiles. Secondly, a new reason drawne from that which is absurd and vn honest [*but if thou boast.*]

**TIM.** *Returne to the interpretation of the words, and tell vs what is signified by [boasting?]*

**SIL.** To strut or to stretch out the necke, which is proper to all proud persons to looke high and lift vp their neckes: the meaning is, they should not proudly contemne or reproach the

out-cast Iewes, reioycing in their finnes and miseries.

**TIM.** *What is meant by [thy selfe?]*

**SIL.** It is an Apostrophe or turning of his speech vnto the Gentiles, whom he speaks vnto in the singular number, as if they were but one man.

**TIM.** *What are wee to learne from these first words [boast not?]*

**SIL.** That it is not lawfull for Christians to reioyce for the finnes and calamities of others, and to reproach them being false. The reasons heerof bee, first, it is a thing displeasing vnto God, which hath forbid vs to ioy in other mens euils. Secondly, it is contrary to the example of Christ, who wept ouer Ierusalem, and prayed for his persecutors, *Luke 19. 41. and 23. 34.* and of the godly who lament the finnes and harms of others, as *Iob 31. 29.* and *Paul. Phil. 3. 18.* Thirdly, it is against charitie, which is pittifull, and reioyceth not in iniquity, *1 Cor. 13. 6.* Fourthly, it is against common experience, which telleth vs that the euill which happeneth to one, may, and oftentimes doth happen to another. Therefore wee should in much meekenesse pittie others, considering our selues, *Galat. 6. 1.* A certaine godly person hearing his Christian brother had committed adultery, mourned, and said, Hee fell to day, I may fall to morrow. Lastly, it is against piety to reioyce for any mans sinne, seeing it killeth the soule of thy brother, which caused Christ to shed his blood, and greeueth the holy Spirit of God, also breedeth scandall in the Church, bringeth plagues vpon whole Nations and Churches. What a wickednesse were it to take delight & insult for that which causeth such things.

**TIM.** *What profit are we to make of this instruction?*

**SIL.** It reprooueth such as are glad because they see others offend, and take hurt by sinne, making it their sport and Table-talk, to prattle of other mens faults and losses, either speaking of it without all griefe for their brethren, and feare for themselves, or glorying in their fall, and boasting proudly

proudly against them; which men, doe shew hereby, that not onely all Christianitie is quencht in them, but are without any drop of humanity, by which one man should releue another, euen because hee is a man. Many heathen which with griefe haue felt the euils of other men, as *Acts* 28. 2, 10. shall condemne such Christians which scornfully looke vpon, and speake of their neighbours euils.

**T I M.** *What may we learne from this, that Paul speaking to many, yet useth the singular number [thy selfe?]*

**S I L.** It may teach vs two things: First, that it is the office of the Minister particularly to apply the word to euery one, because things generally spoken may instruct, but doth not so much affect and moue, as when it is fitted to euery person; like a plaister laid to the sore, or a portion of meate meete for him that eateth it. Secondly, we learne that when the word of God is preached, euery one ought to attend and thinke all that is spoken is spoken to himselfe; for while wee putt it off to others, it makes the word of God vnfruitfull to vs. Godly *Dauid* went into the Temple to heare what **G O D** would say vnto himselfe, *Psal.* 85. 8. *Acts* 10. 33. The word is compared to medicines, meate, wine, &c. which will not at all profit vs except they be of euery one receiued.

**T I M.** *Proceed to the second part, and shew vs what is meant by [the roote] and how the roote beares the Gentiles?*

**S I L.** By the roote is meant *Abraham* the Father of the faithfull, who is said to beare the Gentiles, because their saluation depends vpon the covenant which was made with *Abraham* and his seed. The summe is, that saluation came from the Iewes to the Gentiles, who conferred no dignity at all vpon the Iewes, but receiued all from them. Therefore it were very absurd and vnholosome to boast against the Iewes, which were to insult against *Abraham*, the Father and roote of the Iewes; for in despising that by which a thing stands, that thing must needs

fall, and it is a very wicked vnthankfulness to insult ouer them, from whom we take so much good.

**T I M.** *What is our doctrine from these words?*

**S I L.** That it is a very vnreasonable thing for Christians to deride the Iewes; for that is euen as ridiculous as if an house should boast against the wals that beare it vp, or the wals against the foundation which vpholds them, or as a mans head or armes against the legges which carry them, or the Coach against the wheele that supports it. Secondly, we learne that vnthankfulness against Benefactors, is a very vncomely and filthy thing. The reasons hereof bee, first wee cannot abuse and scorne them by whom **G O D** hath done vs good, but that wee must needs scorne and deride **G O D** himselfe. Secondly, it is a blockish thing not to acknowledge them from whom wee take good, and a wicked thing to requite them euill for good. Thirdly, it is a dangerous thing so to doe, for **G O D** hath threatned that euill shall neuer depart from the house of such. **G O D** will certainly plague vnthankfull persons, as he did the Iewes for their vngatefull doings to the house of *Gideon*, and towards the Prophets, Christ and the Apostles; and *Pharash* for forgetting *Iosephs* kindnesse. Lastly, it makes men worse then beasts, for the Storke will nourish her Dam, and the Dog will fight for his matter which feeds him.

**T I M.** *What vse is to be made of this point?*

**S I L.** First, it reprooues such as either forget their Benefactors, or foreflow to render due and meete recompence, if they may and be able. Secondly, it exhorts all Christians to bee careful, thankfully to repay good for good: such as be otherwise affected, it makes them worthy to loose all the good they haue. But on the contrary, **G O D** is well pleased with gratefull persons, & doth euer blesse them; wherof we haue a notable example in *Ioseph*, whose thankfulness to his parents **G O D** much allowed and prospered; as he did also

Vs.

the Israelites for vsing kindly the posteritie of *Iethro*, who mete them as they came out of the wilderness; the like was done to *Rahab*, who entertained the spies: also in *David* for the kindnesse to *Jonathan*, and *Paul* to *Onesiphorus*, &c. Wherefore as we desire it should goe well with vs, let vs remember and consider them, by whom God hath at any time shewed any mercy either on our soules or bodies, name or goods; for he can neuer be truly thankfull to God who is vnthankfull to the meanes by whom God doth him good.

### DIALOGUE XVI.

Verſes 19. 20.

*Thou wilt ſay then, the branches are broken off, that thou mighteſt be graſted in; well becauſe of vnbeleefe they were broken off, and thou ſtandeſt by faith.*

TIMOTHEVS.

**W**Hat doth this Text containe?

SIL. Two things: Firſt, an obiection on the behalfe of the Gentiles, why they ought to boalt, *verſe 19*. Secondly, the anſwer of the Apoſtles thereunto, *verſe 20*.

TIM What doe the Gentiles obiect and alleadge for themſelues?

SIL. That they might boalt and reioyce againſt the Iew, becauſe they were more worthy then they; for, for their ſakes (that they might be called to be Gods people) the Iewes were broken off and deſtroyed: as if they ſhould ſay, The Iewes are broken off and caſt out for my ſake, they giue place vnto me; but the leſſe worthy doe giue place to the more worthy: therefore I excell them & may glory againſt them, for he is of more worthineſſe for whoſe ſake a thing is done, then is that which is done for his ſake.

TIM. What doth this obiection teach vs?

SIL. This leſſon, that humane reaſon is exceeding prone to pride and arrogancy; which appeareth heereby, that not onely no argument can be ſo

ſound and ſtrong as to call it backe from pride vnto modeſty, but it will rather take occaſion to ſtrengthen it ſelfe in arrogancy, by that which is brought in to humble and take it downe. This hapned here vnto *Paul* the Apoſtle, vsing this firme reaſon, to proue the Gentiles ought not to be proud, for that they had been once as a wilde Oliue, ſtrangers from Chriſt, but were now planted into the true Oliue, and become Gods people inſtead of the Iewes.

This reaſon doth but the more liſt vp the Gentiles in pride, who attribute it to their own worthineſſe, that the Iewes were reiected and they receiued. This ſhewes the wicked pride of man, (to wit) how hard it is to reclaim it and bring it vnto humilitie: for as other ſinners haue their defence, the couetous pretend thrift, care of wiſe and children; the drunkard good fellowſhip, the wanton youthfullneſſe, the reuenger iniuries of others prouoking; ſo the proud perſon pleades his owne excellent parts and worthineſſe. And hence it commeth to paſſe, that few proud wits are reformed and cured, becauſe they are drunken with opinion of their owne worth and goodneſſe; which muſt be denied and renounced, ere they be pleaſing to God who loues the humble.

TIM. What other things doe yee obſerue in the words of the obiection?

SIL. The great difference which is betweene worldly grafting, and that which is ſpirituall, whereof *Paul* now ſpeaketh: they are both like in this, that there is in both an vniting and coniunction, betweene the ſtocke and that which is graſted into it, they become one and haue a communion, the roote and branches. Chriſt and his Church be moſt neerely conioyned, ſo as the Church hath the appellation and name of Chriſt put vpon it for his vnion ſake: ſee *1 Corin. 12. 12*. howbeit theſe two kindes of grafting doe diſagree in theſe two things. Firſt, in the manner of grafting, a good ſcience and graft is taken & ſet in a wilde & barren ſtocke, as a pippin or a pearmaine, on a crab-tree: but in the ſpirituall it is cleane con-

contrary; for their branches of the wilde Oliue tree (as the Gentiles were,) are taken and grafted into the true tree, the body of the Church and ſociety of the godly, this is good: but the grafts are vnfruitfull, barren, and wilde Oliue trees, (that is) wicked and vnclane men: and indeed it cannot be otherwiſe, for whoſoeuer is found without Chriſt and his Church, (his body) he can bee no other but vngodly and accuſed. Secondly, in naturall geaſting the branch communicates ſap to the tree, that by the fat and fruitfull ſap of the good graft, the barrenneſſe and wildneſſe of the tree might be amended: but in the ſpirituall planting, the branch and graft giue not, but receiue iuyce from the tree. So elect ſinners by the grace of Chriſt to whom they are grafted, bee changed to be like to himſelfe, holy and righteous as he is: and this to bee the end of their incorporation into Chriſt, namely, to bee conuerted and beare his Image, is proued by *Eph. ſ. 4. 23, 24. Col 3. 10.*

**TIM.** But were all the Gentiles that were grafted into the tree of Chriſt and his Church, transformed into his Image?

**SIL.** No verily: ſome were grafted into the Church of Chriſt, by profeſſion of the mouth onely: ſome alſo were planted into it by faith of the heart; which diſtinction is proued plainly by *Rom. 2. 28. by Math. 7. 21. 2 Tim. 3. 5.* The former bee not altered from their wilde and barren nature by Chriſt, and therefore may bee broken off and periſh; but the latter not ſo, becauſe they paſſe into Chriſt, and by his Spirit are renewed to his owne glorious likenes, *2 Cor. 3. 18.*

**TIM.** What be the parts of Paul his anſwer?

**SILAS.** Two: firſt, a conceſſion, granting the thing objected ſo farre as it was true; Well ſaith he, it is true, the branches (that is) the Iewes be broken off in great number, and this was done, not becauſe God delighted ſimply in their fall, but he vſeth their reiection as a meanes to further the grafting in, and calling of the Gentiles; this I

deny not, ſaith Paul.

The ſecond part of his anſwer is a negation, wherein he doth deny that the worthineſſe of the Gentiles was the true cauſe why the Iewes were reiected, and the Gentiles planted in; but infidelity (becauſe of vnbeleefe) as if hee ſhould ſay, not for thee nor for thy ſake, but for their vnbeleefe are they cut off, euen becauſe they proudly reſuſed the faith of the promiſes & of the Goſpell, (ſeeking to bee iuſtified by their owne merites of workes, and not by the faith of Chriſt,) as before *Rom. 9. 31, 32. and 10. 3.* And the cauſe why the Gentiles were ingrafted into the body of the Church, was not any dignity of their owne, but their faith whereby they reſted vpon Chriſt alone for righteouſneſſe and ſaluation, as it is ſaid of them, *Rom. 9. 30.* and here [*Thom ſtandeth by faith.*] Thus in few and plaine words are laide downe the right cauſes of the deſtruction of the Iewes, and of the vocation of the Gentiles; whereof the one (to wit, vnbeleefe) is naturall and might befall both Iew and Gentile, being both borne in ſinne and vnbeleefe. The other, to wit [*faith*] is a free gift of God, depending vpon mercy alone, and from the hand of mercy giuen to the Gentiles, who therefore had no cauſe to be high minded, but to feare and be humble.

**TIM.** What is the doctrine which yee gather from the former part of this anſwer, [*they are broken off through vnbeleefe?*]

**SILAS.** Firſt, that God is juſt and moſt righteous in condemning and caſting away the reprobate, becauſe howſoeuer no man in Gods eternall counſell is reſuſed for ſinne, yet God in time doth not deſtroy men but by reaſon of their ignorance, vnbeleefe, and ſinnes; ſo as man beareth in his owne boſome the roote of his owne ruine, hee may blame nothing but his owne vnbeleeuing heart reiecting Gods promiſes moſt wickedly. Secondly, we learne, that vnbeleefe is a ſinne moſt odious vnto God, and dangerous vnto men in whom it raigneth. For as it caſt Adam out

out of Paradise, and kept *Moses* from entering into the promised Land: So it deprived the Iewes of the covenant and promises of saluation. The reason why God doth so detest it, is first, because it robbeth him of his glory, quite taking from him the praise of his truth, power, and mercy, which in effect is to make no God at all, but an Idoll. Secondly, vnbeleefe doth reproach God, & maketh him a liar, which is to make him not a God but a Deuill, who is the father of lyes, 1 *Iohn* 5. 10. Thirdly, because as faith is the mother of all good workes, so infidelity is the mother of all euill: for from thence it is that we runne into all euill, because we do not beleue the word of God; whereas other sinnes spoile God of his authority, the vnbeleefe strips him of his essence and very being. Lastly, vnbeleefe is such a sinne as doth violate and deface the whole doctrine of the Gospell, whereas other sins are committed but against some one part or parcell of the word of God.

**T I M.** *What profit are Christians to receive from the knowledge and meditation of this doctrine?*

**S I L.** It serueth to informe vs in what miserable case the members of the Church of *Rome* liue and dye in; in so much as they doe flye to the merite of their owne workes for life and saluation before God, reiecting the grace of Christ by vnbeleefe, euen as these Iewes did. Secondly, it serueth to exhort vs Christians, that we neuer seeke otherwise to be iustified and saued, then by the faith of Iesus Christ. For if the Iewes fell from the couenant of God, and lost all their dignity, temporall and eternall, because they set vp their owne righteousness by workes, and would not seeke to be iustified by beleeuing in Iesus Christ; how may wee looke to keepe our dignity, degree, and standing, if we shall refuse Christ through infidelity, and trust in our owne merites? Lastly, it warneth vs aboue all other sinnes, to striue against an vnbeleeuing heart: for whatsoeuer sinnes we haue, yet they destroy vs not, so we haue faith to beleue the remission of them: and

wicked men are damned not so much for committing sinne, as for vnbeleefe, because they refuse mercy and pardon offered. Not but that the least sinne hath in it the merite of eternall death, *Rom.* 6. verse last: much more the greatest. But as the smallest sinne shall bee imputed to him which is an vnbeleuer, so not the foulest shall bee laide to his charge, which truly repenteth and beleueth in Christ; as wee learne from *Marke* 16. 16. *Iohn* 3. 16, 18, 35. *Acts* 10. 43.

#### DIALOGVE XVII.

Verſes 20, 21.

*And thou standest by faith, be not high minded but feare, for if God spared not the naturall branches, &c.*

**T I M O T H E V S.**

**O** *F what kinde be these words?*

**S I L.** They be extraordinary, stirring vp the beleeuing *Romanes* vnto Christian humility and godly feare: and they be dehortatory, dehorting them from pride, arrogancy, and security.

**T I M.** *What bee the parts of these words?*

**S I L A S.** Two: first a proposition, [*be not high minded*] set forth by the contrary [hamble reuerence of God, or reuerent humility.] Secondly, the rendering of reasons to confirme the duty propounded. These be two, the one is taken from their present good condition, to wit, their free iacition, or ingrafting into Christ by faith, [*thou standest by faith.*] The second is drawne from their future danger, if they should grow proud and carnally secure, then they should be broken off as the Iewes are. This reason should be thus amplified by an argument (*a minori.*) for it is lesse likely that God would cast away and cut off the naturall branches and true Oliue (the Iewes, his first and peculiar people,) then the wilde branches the Gentiles, which were afterwards planted in. Therefore if he haue done that,

he

he will also doe this, except they feare the offence of God, and be humbled by the due sight of their vnworthines. The summe and scope then of this Scripture is, to perswade the beleeuing Gentiles in regard of Gods free and great mercies, also in respect of very great perill, that they be not puffed vp with Gods benefites, and so waxe ptoud and carelesse; but rather be carefull, labouring day and night in godly feare to preferue their faith, and to keepe themselues in that gracious estate wherein they are settled by the faith of Christ.

**TIM.** Come to the words and tell vs what is meant by [shown?]

**SILAS.** The whole body and congregation of the Gentiles, of what Countrey soeuer, and namely, the (Christian Romanes) which had receiued the religion of Christ; which are here spoken vnto, as if they were but one man, that euery person might thinke himselfe spoken vnto, and so apply it.

**TIM.** What signifies [standing?]

**SILAS.** Sometimes the certainty of faith and grace, *Rom. 5.2.* sometimes constancy, *1 Cor. 15.1.* and *16.13.* but here it signifies the state and condition of a Christian, or of a member of a Christian Church: [standing] is the same with grafting, verse 19.

**TIM.** What signifies [faith?]

**SILAS.** Either the profession of faith in the mouth, if we referre this vnto such as bee hypocrites (which are knowne to God onely,) or the guift of true and liuely faith in the heart, freely apprehending Gods grace in Christ, if we referre it to true beleeuers. The summary meaning is thus much, that our condition and estate, as we are Christians and members of Gods Church, doth consist wholly and onely by the mercies of God embraced by faith in Christ, either seemingly, as by counterfeit Christians, or truely and indeed, as by right Christians, which are so indeed as they be named.

**TIM.** What is the doctrine, out of these first words?

**SILAS.** That the state and very being of a Christian dependeth on faith.

For as before Paul layed downe [infidelity] to be the true and proper cause of the breaking off and destruction of the Iewes, so now he signifieth faith to be the very cause of ingrafting the Gentiles into Christ. Faith it is then that makes vs to be Christians and members of Gods Church, *Gal. 3.26.* We are made the sonnes of God by faith in Christ; and againe, We are made righteous by faith. And herein is a maine difference betweene faith and all other graces and workes of the Spirit, as hope, loue, repentance, &c. that those do not make vs, but declare vs to bee the children of God, as it is said of loue, that thereby wee are knowne to be Christs Disciples, *Iohn 13.35.* *1 Iohn 3.23.* but by faith we are made and constituted members of Christ, and are planted into the tree of his Church, and become branches thereof. As good fruit causeth not a tree to be good, but is a witness of the goodnesse of the tree: So good workes, and all other good gifts do testifie vs to be Christians, but faith onely makes vs to be such, *For we liue by faith, Gal. 2.20.* *Rom. 1.12.* Whereas both our English Diuines, and others, doe write, that we are ingrafted into Christ by baptisme, it must by meant that it is a Sacrament and a seale of that faith, which regenerateth and ingrafteth into Christ, *Rom. 4.11.* for which purpose reade *M. Fulkeon Acts 22.17.* and *Rom. 6.4.*

**TIM.** What reasons are there to proue this, that faith onely makes vs to be Christians?

**SILAS.** First, we are Christians by that which quickens vs vnto God; but it is faith alone by which we are quickened to Godward; for before faith bee come, we were dead in sinne, *Ephes. 2.1, 2, 3, 5, 8.* Secondly, we are not the members of Christ, till we be vnited to him as to our head: but this vnion is wrought by faith, *Ephes. 3.17.* Till we be adopted by grace, to bee made the sonnes of God, and haue Christs righteousness imputed to vs, we are none of Christs: but both our adoption and iustification are done by faith, *Rom. 3.28.*

*Gal.*

Reasons.

Doctrine.

*Gal. 3. 26.* therefore it is by faith that we are branches of the true Oliue, and do please God.

**TIM.** *What profit are Christians to make to themselves of this doctrine?*

**SILAS.** It confutes both the Papists who teach that the very act of Baptisme makes vs to become Gods children, and so doth iustifie, regenerate, and sanctifie vs: as also the phantasticall spirits, which taught that wee are the sonnes of God before we beleeue. Secondly, it warneth vs of the miserable estate, that the Pagans, Turkes, Iewes, and all Infidels which be without the Church, do liue in; as also all wicked men and hypocrites which are within the Church; who hauing no faith rightly to ingraft them into Christ and his body, therefore they partake not in the roote nor fatnesse of the Oliue, but wholly want Christ with his Spirit, grace, & saluation: in which regard they are much to be pittied of vs, and God is earnestly to be prayed; that such among them as belong vnto him, hee would ingraft them into his Sonne by faith. Thirdly, it exhorts all men that haue not the blessing of a beleeuing heart, aboue all things to labour for it, that they may be made one with Christ, and be blessed by beleeuing, *Gal. 3. 9.* For albeit faith be a gift freely bestowed out of Gods mercy to whom he will, yet God vieth not to giue it to the snorting Christian, but to such as labour and seeke for it. Lastly, we are by this doctrine called from pride and arrogancy, vnto humility of heart: for seeing we become Christians and Gods children by faith, and faith comes not from our selues, but it is the giift of God; we ought not to boast as if it were not freely giuen vs, *Ephes. 2. 8. 1 Cor. 4. 7.* If faith both doe spring from and wholly rely vpon mercy, then the faithfull haue no cause of glorying, but to reioyce rather in this, that they know God to be mercifull, *1 Ier. 9. 24.* Further, seeing faith findes nothing in man to make him accepted to God, (but sin and death,) and doth send men out of themselves to fetch righteousness and

life from another: Therefore the faithfull haue great reason to walke humbly before God and men, *Rom. 3. 28. Rom. 4. 1. 2.*

**TIM.** *Procede and tell vs what is meant by [high minded?]*

**SILAS.** Some referre this to the wisdom of the minde, and expound it thus: Be not wise in your selues, or be not wise in your owne conceite; wherupon the Papists build their absurd implicit faith, against Scripture and reason. But they do much better which referre it to the affections of the heart, expounding it thus: Bee not haughty in heart, or be not proud in your thoughts. The word [seare] which signifies humble reuerence of God, shewes that thus we ought to take the word [high minded.]

**TIM.** *What is our doctrine from hence?*

**SIL.** That pride of heart or high mindednesse ought to bee farre from such as be professed Christians. The reasons hereof be these: First, it is forbidden of God, and maketh vs odious to God and men. Secondly, it takes Gods glory from him, and giues it to men; & this is an abomination, to giue his glory to any. Thirdly, it is an absurd thing to be proud of that which is none of ours; for we haue nothing at all, no not acurme of bread or a drop of water but of free gift, *Math. 6. 11. James 1. 17.* If it be a sencelesse thing that a Stage-player should be proud of anothers apparrell which is borrowed, and must by and by put it off; how voide of sence should wee be to bee proud of such things as come without vs, nay for such things as God might condemne in vs, and vs for them? because we either abuse or corrupt Gods gifts, and thereby haue cause to bee humbled in our best estate. Lasty, pride is a very dangerous thing; for it pulled down Gods iudgements vpon Angels, and vpon Kings, (as *Nabuchadnezzar*, and *Herod*,) vpon Nations, (as the *Romanes* and *Iewes*,) vpon Apostles, (as *Peter* :) therefore pride is by all meanes to be eschued and striuen against, both by

by good meditation, and earnest praier, to haue it mortified by grace, if we will please God, and prosper now and for euer.

**T I M.** *Haue we here any present need of this admonition?*

**S I L A S.** Yea very much and greatly, because all manner of pride abounds among vs, it was neuer more rife both outward and inward pride, and in all sorts and degrees; as our apparrell, words, lookes, gate, title, hunting after dignities, struing for precedency, our boasting in our knowledge, and disdain- ing of others; all this doth testifie to our faces, that wee are proud, and therefore haue need to repent, least we do perish.

**T I M.** *Tell vs what is here meant by [feare?]*

**S I L A S.** It is set as contrary to high minded nesse, and signifies humble reuerence of God, or reuerence of God ioyned with humility; for as pride and presumption of heart stirred vp by Gods gifts, hath for companion carnall security, which is the greatest enemy to grace and faith: So humility arising from the sight of our great vaworthi- nesse and manifold infirmities, is euer coupled with a reuerent awe of Gods displeasure, which is a speciall conseruer of faith, or of a Christian in the estate of faith.

**T I M.** *But how agreeth this precept of Paul [but feare] with that commande- ment if Moses, Exod. 20. 20. Feare not, and with that of Christ, Luke 12. 4. Also that of Iohn, 1 Iohn 4. 18. Charity ca- steth out feare?*

**S I L A S.** The feare forbid in these places is either the immoderate feare of mighty men driving others to forsake true religion and their duty to God, or else a slavish feare of Gods terrible iustice and vengeance because of sinne, driving men to perplexity of minde, and despaire of God mercies. Both these kindes of feare bee euill in their owne nature, howsoeuer the latter is oftentimes occasion of good to Gods children, through the wisdom and mercy of their heavenly Father, ma-

king it a meanes to prepare their soules for grace; like as a needle or a bristle makes way for the thred to enter and goe through, and then the bristle is cast away: so it this seruill feare expelled where faith and charity towards God hath once found en- trance.

**T I M.** *What [feare] then is it which is here commanded?*

**S I L A S.** An ingenuous, godly, and humble feare, breeding continuall care not to offend God by any sinne, as much and as farre as frailty will suffer; and to deserue to loose his fauour, and to be depriued of our faith, and other his graces bestowed on vs. Such a feare as vseth to bee in good children to- wards their parents, whom they are ve- ry loath to displease for their loue and kindenesse shewed vnto them: So this filiall feare of God, causeth the faithfull to auoyde the offence of God, not so much for punishment, as because of his mercies and goodnesse, and for loue of righteousnesse.

*Oderunt peccare mali formidine pena.*

*Oderunt peccare boni virtutis amore.*

An example to illustrate these two sorts of feare, good and bad, may bee this, in the Sonne of a Iudge, and a ma- lefactor, both at once standing in the Iudges presence, sitting on the seate of iustice, they both are affraide: the ma- lefactor hating the Iudge seareth him, because he hath a sword and power to punish him: the childe out of a loue of his Father, doth reuerence his presence, and dare not by any mis-behaviour prouoke his Father to wrath. Of this lat- ter feare, Paul speaketh here: and also all other texts which containe com- mendatio of feare, are thus to be vnder- stood, as Exodus 20. 20. Deut. 6. 13. Psal. 112. 1. Iob 1. 1. Acts 10. 2, 35. Psal. 25. 14.

**T I M.** *Whence ariseth this good and child-like feare, whereby the breach of the Law is more feared then the curse?*

**S I L A S.** From a particular and due knowledge of our owne naturall weaknes and pronenesse to fall into sin, Mat. 26. 41. *The flesh is weak.* As young

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children through feeling their owne weaknesse, and readinesse to stumble, are afraid and become more carefull to get them a stay, so it fareth with Gods children. Secondly, from the malice and strength of Sathan, who as a roaring Lyon, goeth about seeking whom hee may deuoure, *1 Pet. 5.8.* Therefore we haue great need to be sober and watchfull; as many feare him too much, so we may do it too little. Thirdly, from the often and earnest consideration of Gods presence, whose eye is euer ouer vs. Also of his great power, being able to kill body and soule, and to cast them into hell, *Luke 12.5.* and of his most terrible wrath and vpright iustice, iudging and chastening sinners, without respect of persons, *1 Pet. 1.17.* Lastly, from sence of Gods sweete mercies in Christ, *Psal. 130.4.*

**TIM.** *What reasons are there to enforce this exhortation, and to perswade Christians to haue GOD alwayes in feare?*

**SILAS.** Verie many and strong reasons: First, the commandement of God, very often enioyning vs to feare him; as here, so in many other places. Secondly, the great praise which God himselfe giueth to this grace, as that it is the beginning of wisdom, *Prou. 9.10.* and *1.7.* The well-spring of life, *Prou. 14.27.* Our Treasure, The instruction of wisdom, *Prou. 15.33.* See *Prou. 14.26.* and *16.6.* and *9.23.* and *28.14.* Thirdly, the precious promises made to them which feare to sinne against God, That they shall be blessed, that they shall be preserved. See *Psal. 112.1, 2, 3, &c.* Also *Psalme 128. 1, 2, 3, &c.* Fourthly, such also are pleasing and accepted of God, *Alts. 10.31.* Fifthly, great profit comes by the feare of God, it constraineth to good, it restraineth from euill: example in *Ioseph, Gen. 39.9.* and the Midwives, *Exodus 1.13.* Also by means of this feare, Christians stand in the faith, escape breaking off and destruction; whereas proud and secure Christians lose that faith which they haue, and their other graces, and at length the happinesse? *For from him.*

*which hath not, shall be taken away euen that which he hath.* Such as liue awfully, and in lowly reuerence of God, doe maintaine their faith, and preferue themselves vnto celestially blessednesse, as *Paul* here not obscurely telleth the *Romanes*, that vnlesse they did feare, they should be broken off (which indeede is come to passe) as all the world now perceiueth) as the Iewes for their proud contempt of Grace.

**TIM.** *But seeing Gods Children are bolde as Lyons, *Prou. 28.1.* and blessed with confidence through Faith, *Ephesians 3.12.* How is it that they feare?*

**SILAS.** Gods faithfull children consist of a spirituall regenerate part, and of a carnall vregenerate part. In the inward regenerate part, there is good confidence, by reason of Gods goodnesse in Christ apprehended by Faith, yet the flesh or vregenerate part, suggesteth continually doubtfull or fearefull thoughts and carnall infirmity, putting the godly in dread and trembling, which yet is subdued by the strength of faith. For, as a little childe which is set aloft on horsebacke behinde or before his father, when hee looks towards the ground and remembreth his owne weaknesse, is made affraide of falling; but yet he ouercommeth this feare, & is in good heart, when hee thinkes that his louing father hath him fast tied to him by a Towell, or holdeth him in his hands: Or as a man set on the top of an high Tower, whiles his minde runneth vpon nothing but the height of the Tower, or what a deepe way he may fall, and that his fall will bee with certaine danger of death, it is not possible but his minde being vpon these things, must be smitten with horror. But when his eyes are turned towards the barres and battlements which firmly stayeth him, then hee takes spirit to him, and puts away feare: euen so likewise the true Belecuers, when they consider with themselves how weake they are, being very prone to euill; and also doe thinke vpon the naughtinesse of their bad workes, and the imperfection of their

their best workes, and the scuerity of Gods Law, requiring their vtermost obedience, threatening destruction to the least disobedience; finally, how vnresistable the power, and horrible wrath of God is against sin: these considerations being vehement, cannot but delect the minde, and cast it downe with feare. But on the other side, when they cast their eyes vpon the mercies and exceeding clemency of God, his most constant promises, and the infinite merites of Christ, communicated with them by Faith; then their feare is either laid aside or lessened, and they are much comforted & waxe bold in God.

Doubt.

**TIM.** But seeing a true faith brings with it assurance, and an infallible perswasion of Gods love; and it being once had, can neuer bee lost againe, in respect of Gods power, and Christs intercession, how is there any place for feare at all in the faithfull? Or, if beleeuers must feare, then how is there any certainty in Faith, for there is nothing so contrary to Faith, as feare and doubting?

Solution.

**SILAS.** Feare, and perplexed doubting, comes from the weakenesse of faith; Faith in its owne nature, being a most certaine perswasion: but wee are to note that this is not spoken to this or that true beleuer, for whom it is impossible that they should lose their faith wholly. For it is a gift whereof God repeateth not: also, God neuer tempteth his aboute their power: But this is spoken of whole congregations, wherein some do falsely perswade themselves to bee true beleuers, and bee not so indeede. Thirdly, howsoeuer that feare that engendreth perplexity of minde, and breedeth dispaire of Gods goodnesse, cannot consist together with Faith, the one destroying the other; yet that feare which breedes a reuerence of God, may well stand with the assurance of faith, being a meanes ordained of God, both to continue and encrease faith, because it moueth vs to earnest constant Prayer, by the which faith is

nourished and strengthened. Howsoeuer then, a beleeuing person need not feare condemnation, yet hee may and must feare transgression, *Psal. 4. 4.* Hee cannot feare falling away into perdition, but hee ought to feare falling into sinne: hee must haue the feare of humility to make him watchfull, but not the feare which arises out of infidelity, which makes him distrustfull.

**TIM.** What profit is to bee made of this instruction touching the feare of God?

**SILAS.** It acquits vs from the slander of the Papists, who accuse vs that we do teach men that they may liue securely, and neede not feare God. Secondly, it conuicts them of error, which say we cannot bee certaine of forgiveness of finnes, because we must feare; whereas feare being a fruit of sanctification and a marke of our adoption, *Acts 10. 35.* the more we doe feare God and his word, the more we are sure to be blessed, which is euery where promised to such as feare God. Lastly, it exhorts all Christians which lacke this feare, to seeke it, and those which haue it to be thankfull for it, and grow vp in it. For blessed is he that feareth continually: therefore if yee call God Father, passe the time of your dwelling in feare.

**TIM.** Come now to the 21. verse, and tell vs what is meant by the [naturall branches?]

**SILAS.** The Iewes Gods owne people, who because they were borne of an holy roote and beleeuing parents, (who by a free couenant were of God separated from other people) are therefore called naturall branches, though they were conceived in sinne as all others are, and by nature had no more holinesse then others. And whereas it is saide of God that he spared not them, the meaning is, that he punished them and brake them, as it is expounded, *verse 17, 19.* See also *Rom. 8. 32.* Lesse is spoken then is meant, which is vsual in the Scripture, see *1 Cor. 15. 58. Heb. 6. 10.*

**TIM.** What is the lesson to be learned from hence?

Vse.

See Rhemish notes on 1. John 4. 18.

Doctrines.

**SILAS.** The vnpartiall seuerity of God against the obstinate vnbelieuers, which are contemnners of his word; in that his ancient people which had stood so many yeeres vnder his covenant, and were so long before vs in possession of religion, and had so many great promises and fauours done them; yet when they despised and abused Gods goodnesse so farre, as publickly to deny and reiect his Sonne, they must be no longer borne with, at any hand. How then, may we which are branches by grafting in, descended of infidels and heathenish parents, & but adopted children, looke to escape Gods fierce wrath if we contemne his word? when the very naturall branches and such as come of the holy Patriarchs were disinherited and cast out, but not before God had chastened them with rods, and sometimes sent them into captiuitie. This may therefore serue as a patterne for parents, how to proceed to disinheriting their children: and for supriours how to deale with inferiours, with much patience and long suffering, waiting long, being ready to receiue with their Father in the Gospell, lost and returning children; and resolving not to shake off and vse extremitie, till there be no remedy, and that all hope be gon.

## DIALOGVE XVIII.

Verse 22.

*Behold therefore the bountifulnesse and seuerity of God; on them which haue false, seuerity: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.*

TIMOTHEVS.

**S**How vs what these words import and meane?

**SIL.** The Apostle goeth forward in his exhortation of the Gentiles to Christian humility; and drawing towards the conclusion of it, heapeth vp many reasons in a small roome, which

hee would haue all beleeuers euer to haue before their eyes; this one verse containeth foure motiues vnto modesty and lowlinesse of minde. First, from the example of Gods seuerity in cutting off the lewes. Secondly, from the efficient cause of the vocation of the Gentile, (to wit) Gods bounty and goodnesse. Thirdly, from the condition vpon which they hold this bounty, namely, if they continue in this estate wherein his goodnes hath set them. Fourthly, from a commination of destruction, if through pride and security they forsake the Gospell and lose their faith; which is spoken to the whole nation, not to any singular person, which cannot be cut off, yet this caution is profitable.

**TIM.** Now to the interpretation, and tell vs what doth [bounty and seuerity] signifye?

**SILAS.** Bounty signifies the clemency of God, and his great readinesse to do good vnto, and to pleasure men. Seuerity signifies that extreame rigour in God, whereby hee dealeth with his enemies precisely and exactly according to their deservings, or the cutting off of his enemies according to extremitie of iustice.

**TIM.** What may be meant by [behold?]

**SIL.** It is as much as to muse vpon and diligently to consider in our minds, till they be so plaine and cleere to vs, as things which we doe see with our eyes.

**TIM.** What doctrine are we to learne from these words thus declared?

**SIL.** That goodnesse and iustice, mercy and seuerity, are both to be found in one God: see *Exod. 20. 5, 6.* and *34. 6, 7. Rom. 2. 4, 5.*

**TIM.** But are not mercy and seuerity contrary qualities, how then can they fall into the nature of God? Is God contrary to himselfe?

**SILAS.** These qualities agree together, and are not repugnant in God, but are contrary onely in their effects vpon men. One and the selfesame God is mercifull and seuer in respect of diuers persons vpon whom he worketh, but it is not contrary to himselfe, no more

more then a good Gouvernour is contrary to himselfe, when he seuerely punisheth euill doers, and praiseth and excolleth such as doe well: also one and the selfe-same Sunne softneth the waxe, but hardneth the clay, yet hath in it no repugnant qualities, though it bring forth contrary effects, according to the nature of the subiect, or matter on which it worketh.

**T I M.** *What use are wee to make of this doctrine?*

Use.

**S I L.** First, it confutes those ancient Heretikes the Manichees, which faigned two Gods, the one good and the Author of blessings; the other seuer, and the Author of punishment; whereas *Paul* calleth one selfe-same God both good and rigorous. Secondly, it warnes all which haue any authority publike or priuate, to beare this image of God in their gouernment, neither to be altogether remisse or wholly rigorous, but to mixe kindnesse with extremity, according to the condition of persons and crimes.

**T I M.** *What is the next doctrine?*

**S I L.** Out of the word (behold) we learne that Christians are bound to bend their mindes to thinke and Meditate vpon, both the goodnesse & wrath of God. For God doth here enioyne it as a duty [*Behold.*] Again, *Moses* in *Deut.* 32. and *Dauid* in *Pf.* 78. 11, 12, &c. rebuke the Iewes, because they led Gods goodnesse slip out of minde. So doth *Ezra* in *Nehem.* 9. 35. and in *Hag.* 1. 5. the people are charged to set their hearts vpon Gods seuerity, and elsewhere often. Moreover, the consideration of Gods goodnesse and rigour, is many wayes beneficiall to Christians, which are carefully and religiously occupied therein. For this consideration will prouoke and stirre vs vp to faith, to put our trust in God, whom by good and long experience, we haue found most good and faithfull in his promises, *Psal.* 4. 1. 2 *Tim.* 4. 17, 18. Secondly, to praise God and to be thankfull for his gracious fauour, which is a thing of God much set by. For he loueth thankfulness and praise, *Heb.* 13. 15, 16. Third-

ly, to loue him againe, who hath done vs good, and to labour to render much obedience vnto him, of whom we receiue much, *Psal.* 116. 1, 2. Fourthly, to walke in reuerence & awe of offending him, because of his mercies, *Psalme* 130. 4. Lastly, to be humble, seeing we are beholdē to his bounty for all, receiuing of his goodnesse whatsoever good wee haue.

*What commoditie commeth to vs by thinking on the seuerity of God?*

**S I L.** It may make vs to pittie others which are false into misery. Secondly, to be watchfull, and to take good heed to our selues, struing continually against carnall presumption, and worldly security; yea, and to leaue euery sinne which kindleth Gods anger and draweth downe his seuer iudgements, and to hold vs in a constant course of well-doing, that wee may escape his sharpe rods.

**T I M.** *Let vs proceed to looke a little further in his security first, and afterward into his benignity towards them which feele seueritie: tell me who be they which be meant by false?*

**S I L.** The Iewes, which for their vnbeleefe were cut off from the Church and kingdome of Christ, as *verse* 20. This seuerity towards them, appeareth two wayes: First, in the good which they lost, whereof reade *Rom* 3. 2. and 9. 4, 5. they lost the couenant and all the benefits thereof, euen temporall and eternall happinesse. Secondly, it appeared in the extreame euils vnder which they now so long (that is, a thousand six hundred yeares) haue lien. These euils are bodily, as banishment from their owne Land, also infamy and reproach intollerable, and spirituall. As the *Israelites* being in *Babylon*, do complaine in the *Lamentations of Ieremy*, *Chap.* 1. 12. *That there was no sorrow to their sorrow*; so may *Hay*, that there was no seuerity like to this seuerity; so long to forsake a people, that so long time had bene his people, and so much blessed by him, and renowned before the world, to be made now a by-word, a Prouerb, a gazing and looking stocke to

to all the world, so as the name of the Jewes, which was once a glorious name *Rom. 2. 17.* is now growne to be most odious. Let all men behold and consider this seueritie with astonishment and feare.

**T I M.** *What doctrine are we to learne from this part of this our Text?*

**S I L.** That God neuer inflicteth and sheweth forth his extreame rigour, but vpon desperate enemies, which by obstinacy in their vnbeleefe and sinne, make themselves worthy of it. God indeed was very seuer, but towards whom? Euen towards such as fell by infidelity, and had long despised his corrections and goodnesse, and at last openly defied and murdered his onely Sonne, which came to worke their redemption. Generally thorough the whole Scripture, where the seueritie of God is menaced, or any effected of it is mentioned, there is withall the cause set downe, (to wit) the rebellion of vngodly sinners: See *Psalme 1. 1.* and *2. 12.* and *Psal. 11.* and *37.* Also *Exod. 20. 5. 6.* and *Ierem. 5. 9.* and *7. 14. 15.* And in very many other places Gods vengeance is limited and restrained vnto the impulsue and meritorious cause, euen mans iniquitie, to teach vs, that God strikes not blindly at all aduerture (as Poets faine of Fortune) but with Iustice, Wisedome, and great Patience.

**T I M.** *What profit should Christians make by the meditation of this Doctrine?*

**S I L.** First, it must serue to proue such as are too seuer, or cruell rather, greuously punishing without any desert at all, as *Iezabell*, who slew innocent *Nabasth*, *Herod* who beheaded *Iohn Baptist*, the Jewes who killed Christ, the Apostles, and *Stenen*, &c. the Papists who burned the godly for confession of their faith, and constancy in it. Secondly, such as punish for a fault, but are more seuer then the fault merits, vsing vtmost rigour, whereas paine would be inflicted with moderation: many Parents, Masters, and Rulers are ouerscene in stretching the smart beyond the

harme. Thirdly, them who doe iustifie great offenders who they ought to condemne: they which thus proceed, are vnlike the most righteous God, who as he will destroy the good with the bad, so he will not let the transgressors goe free, nor holde them innocent, *Exod. 34. 7.* Let all such repent and flie to Christ for pardon. Secondly, it serues to exhort all Rulers, as they desire to tread in the steps of God (the iust Iudge of all the world) so they looke earnestly to it, to draw out the sword against such as doe ill, *Rom. 13. 2, 3.* remembring *Ely* his lenity, and what end it had, yet so as they neuer exceed to extreame and last punishments, (such as be excommunication in the Church, death in the common-wealth, disinheriting in a family) but as Chyrurgions doe proceed to cut off a member (as an arme or leg, when there is no other remedy, and all other meanes be vnauaileable; so these capitall and greuous pains would nor be inflicted and laid on men, but when the great good of the weale publique, and incurable naughtinesse of the delinquents doe require it. This is to be iust as God is iust for quality; for no creature can be so for equality, an endeauour to come as neere him as wee way, is all we are to doe. Lastly, an admonition we haue, as wee would not drinke of the dregs of his wrath, and feele his bitter seueritie, to be very carefull not to drinke in sinne with greedinesse, going on in euill with contempt of God and his Word.

#### DIALOGVE XIX.

Veres 23. 24.

*And they also if they abide not still in vnbeleefe shall be grafted in, for God is able to graft them in againe. For if thou wast cut out of the Olive tree, which wilde by nature, &c.*

**T I M O T H E Y S.**

**H**ow doth Paul proceed?

**S I L.** Now he addeth a new argu-

argument, to beat downe the pride of the beleeuing *Romanes*, and to teach them humilitie. It is taken from the hope of the Iewes reparation, whose restoring to Christ (how desperate and forlorne their case may seeme to be,) he proueth to be possible in vers. 23. also to be probable and very likely, verse 24.

**T I M.** *Vpon what condition is it possible, and by what reason is it confirmed to be so?*

**S I L.** By a reason taken from the power of God, who by his Almightynesse is able to engraft them into the Church on this condition, that they did not remaine in their vnbeleefe. As the Gentiles if they fall from their faith may be cut off, so the Iewes may bee planted in, and recouer their dignitie of being Gods people, if they did not still continue vnbeleeuers and contemners of the grace of Christ. Whereof it doth not follow, that to do so is in their owne liberty, but it must come from God, who worketh both the will and deed.

**T I M.** *What are we to learne from these conditionall words, [if they abide not in vnbeleefe?]*

**S I L.** Firſt, the sinne of vnbeleefe, (in the obdurate refusing of Christ and his grace offered so kindly and freely,) was the true cause why the Iewes were cast out from being Gods people; which shewes what an horrible sinne vnbeleefe is, of which a certaine Diuine hath truly written, that it is the grand- witch which worketh all euill and mischief both to the body and soule of men in this life, and in the world to come. For it shutteth the hands of Gods bounty, that hee cannot giue good things; as it is written in the Gospell, that Christ could not doe any great worke because of their vnbeleefe, *Mat. 13. 58.* also it openeth the hand of his Iustice, and draweth downe euen eternall vengeance as well as temporall; as it is said afore, verse 20. Because of vnbeleefe they are broken off, and *Reuelations chap. 21. 8.* which must cause men to hate this sinne, as they abhorre a witch or a Serpent, and to strue against the same as against death, hell,

and destruction. Secondly, wee learne that though the Iewes being very grieuous offenders, as also very sore and very long plagued; yet their conuersion is not to be despaired of; so they returne, repent, and beleue, they may be saued, though through vnbeleefe they crucified the Lord of life. And withall we are taught generally, that we ought not to cast away hope, either of our owne, or of the saluation of other, (howsoeuer great transgressors, and of a great time and standing in sinne,) so we doe not abide still in our iniquity. The reasons hereof be, first, because Gods mercies, and Christs merits, doe farre exceed mens trespasses, for they bee absolutely infinite, so be not our sinnes. Secondly, God hath promised grace and saluation to such as returne to him, without exception, either of the kinde of sinne, or of the number, or of the time, but: *at what time soeuer*, as the Prophet *Ezekiel* speaketh, *Chapter 18.* Also, *O house of Israel returne and thou shalt liue, Eze. 18. 20.* Repent that your sinnes may be done away, *Acts 3. 19.* Lastly, if the Iewes were the greatest offenders that euer were, (for they killed that iust one, and desired a murderer to be giuen them,) are not left without hope, so they returne: what good hope may other conceiue whose sinnes are not comparable to the Iewes, if they will repent of that is past, and henceforth liue godlily.

**T I M.** *What vse is to be made of this knowledge?*

**S I L.** It confutes the Nouatians and other like Heretikes, who denied repentance vnto such as after baptism did fall into any grosse crime, though it were of feare or other infirmities. Secondly, it serueth to teach and instruct vs touching the largenesse of Gods kindnes & loue, that it is exceeding rich and deep, euen as a bottomelesse sea, being indeed without either bottome or banks. And thirdly, it giueth comfort against finall despaire, to such as are out of heart with conceit and horreur of their sinnes, because they may be many and manifold, being also most vgly; or for that they haue

Reasons.

Vse.

M. Perkins.

haue long liued in them : whereas these Iewes after abiding in their infidelity now a thousand yeares and a halfe, yet are raised vp to a comfortable hope. Lastly, here is an admonition to such as haue either committed some great notorious sin, and doe liue in ignorance, vnbeleefe, security, hypocrisie, prophaneenes, worldlinesse &c. that they make haste to repent and to get out of their sin, (as a man would with speed leape out of a quagmire, or out of a deepe dungeon, or hot furnace) for it is not the filthinesse of their sinne that shall be able to condemn them, so they doe not abide in it. Sinne dammeth a man when it is abiden in and liued in without remorse or hatred against it, or eschuing occasions, and purpose of amendment : but such as turne vnto the Lord with all their heart, shall not die in their sinnes : the mouth of the Lord hath said it.

*T I M. But it seemeth vnpossible that euer the vnbeleeuing Iewes should bee grafted in and restored to Christ and his Church: for how can they leaue their infidelitie, no more then an Ethiopian can charge his skinne, or a Leopard his spots? or how can they giue to themselues faith, no more then an euill tree can againe make it selfe good, or a bow broken off graft it selfe into the tree, no more can vnbeleeuers conuert themselues and become faithfull ones?*

*Solution.*

*S I L.* It is true, yet that which is vnpossible both to our selues and others, it is possible with God. God that by his owne power could make the world of nothing by his word, which could diuide the sea and make it stand by his power as a wall, and stay the course of the Sunne, and open the earth, and ouerwhelme the world with water, and cause the deafe to heare, the lame to goe, the blinde to see, the dumbe to speake, the dead to liue; which could cast out diuels and dispossesse vncleane spirits by his commandement; why should not hee bee mighty enough to make an vnbeleeuing Iew to become a beleeuing Christian? did he not make *Paul* of a bloody persecutor and raging wolfe, to become a sheepe, yea a

shepherd and teacher of the flocke? and why then can hee not change a blinde obstinate Iew, being an enemy to Christ, into a faithfull member of Christ? for *G O D* is able to graft them.

*T I M. Yea, but there be many things which might be done of God in respect of his absolute power, and neuer were done nor shall be done. God could of stones raise vp children to Abraham, and haue sent legions of Angels to his Sonne to deliuer him from the hands of the Iewes, yet did neither the one nor the other. Doe we not finde fault with the Papiests for reasoning a possie ad esse, in the matter of the Sacrament, because there be sundry things which God neuer will do, nor doth though he could doe them?*

*Doubt.*

*Solution.*

*S I L.* It is true indeed: from the power of God seuered from his will, we cannot firmly reason; for so wee might conclude that there be many worlds, that there be many worlds, that the world shold last alway, y men shold not dye, that a man hath two soules, &c. because God can doe such things. Therefore it is foolish in the Papiests to inferre that Christ his naturall body is locally present in the Sacrament, because God is able to doe it: vntesse they could proue that it were his will to haue it so. We doubt not of Gods power if once we see any sure euidence of his will out of his word. It followeth by good consequence, God is willing to doe this or that, therefore can doe it, and it shall be done indeed. We haue then to consider Gods Almightynesse, not simply in it selfe, as it is infinit & vnlimited, but as it is limited and bounded by his word and will. The Apostle then reasoneth well, that seeing God by his power could conuert the Iewes to the faith of Christ therefore it should be so, because *Paul* was assured by the prophecies of the Word (see verses 26, 27.) and by good sound reason, that it was the will of God to haue it so, verse 24.

*T I M. What is then our lesson from hence?*

*S I L.* That in those things that God willeth and promiseth, wee must strengthen

then

then our faith by the meditation of Gods power and might, after the example of *Abraham*, *Rom. 4. 21.* also of *Paul*, *2 Tim. 1. 12.* *1 Pet. 1. 5.* *Joh. 10. 19,* 30 Gods power is the main prop of his childrens faith. Secondly, ſeeing the conuerſion of the Iewes is attributed to the power of God, hence wee learne that to repent lyeth not in our hands. Therefore they do erre which aſcribe it to ſ power of their own will, in whole or in part: alſo ſuch as be conuerted, owe all praife vnto God for ſuch a wonderfull worke: and ſuch as be not, to their owne endeavour muſt ioyne prayer earnest & conſtant, & wait vpon God in reuerent and diligent uſe of all good meanes.

**TIM.** But how may it appeare to be a likely matter that God is willing the Iewes ſhould be reſtored to Chriſtianitie?

**SIL.** Thus; God did graſt the Gentiles being wilde Oliues, into the true Oliue: therefore it is more then likely, that he will plant in againe the Iewes, being naturall branches: (the Iewes being ſo called, becauſe they came and were borne of parents to whom the promiſes did belong, and ſo were not the Gentiles.) Now in reaſon it is an harder matter to graſt in a wilde branch then that which was once a true branch, becauſe that is beſide & againſt nature, but this is agreeable vnto the order of nature, therefore more eaſie. Alſo there is more agreement betweene a graſt or ſcience which was broken off, and his owne ſtocke, then betweene a ſtrange branch and the tree. Laſtly, if we regard Gods counſell, there was nothing in the wilde Oliue amiſable, which might induce God to graſt it in, or to take ſuch paines and to be at ſuch coſt (as I may ſpeake) as to take boughes from the wilde Oliue, to knit them to the true Oliue, that is, the holy Church of Chriſt. If then he did this, why may wee not iudge that hee is willing to replant the Iewes into their owne Oliue? Let all Chriſtians then heartily pray to God that he will haſten this happy worke, and take heed leſt by their diſſolute and wicked liues, they be an hinderance vnto it: woe to vs if we be ſo.

## DIALOGVE XX.

Verſes 25, 26.

*For I would not Brethren, that ye ſhould be ignorant of this myſtery (leaſt ye ſhould be arrogant in your ſelues,) that partly obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be come in; and ſo all Iſrael ſhall be ſaued.*

TIMOTHEVS.

**H**ow doth this Text agree with the former?

**SIL.** It hath the ſame drift, namely, to keepe the beleeuing Gentiles, from deſpiſing the vnbeleeuing Iewes; touching whom, *Paul* hauing already taught that their conuerſion to the faith of the Goſpell is both poſſible and eaſie, ſuch as may be, and alſo eaſie enough: now hee telleth vs, that their graſting in, and ioyning to the Chriſtian Church, is not onely credible and probable, but that indeede it certainly ſhall bee; it being a thing which God will haue to be, and none can reſiſt his will, for it is vnchangeable and omnipotent: and this he doth prooue by ſundry reaſons, as firſt by an Apoſtolicall Oracle, or by his owne testimony, or rather by the testimony of God manifeſted to him, which is grauely ſet downe in verſe 25. Secondly, by a propheticall authoritie, or by two Scriptures cited out of the Prophet *Eſay* verſes 26, 27. Thirdly, from the dignitie of the Iewes, being borne Gods deare and choſen people, verſ. 28. alſo from the nature and condition of Gods gifts and calling, verſe 29. Laſtly, from compariſon of Iewes and Gentiles, and from the common end of their miſeries, wherein through ſin both were plunged that God might haue occaſion of ſhewing mercy to the Eleſt of both people, verſes 30, 31, 32, &c.

**TIM.** What is the ſumme of the firſt reaſon, in verſe 25.

**SIL.** This: *Paul* an Apoſtle of Ieſus Chriſt (by the inſpiration of  
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the Holy Ghost, being himselfe first taught, that the Jewes should in great number turne to Christ before the end of the world,) doth affirme and propound it to be knowne of the Church; therefore certainly and without all faile it must be so. For whatsoever the Apostle wrote or spake to the Churches, by the direction of the Spirit, is the word of God, *1 Thess. 3. 12.* and one tittle thereof shal not fall to the ground, or be vnfulfilled.

**TIM.** *Why doth he call them brethren?*

**SIL.** That by declaring his loue hee might draw them to attention: for the same purpose he calleth and commendeth this truth for a (mystery:) now men doe willingly heare and marke secrets or hidden matters. Of which mystery the Apostle setteth downe the end or vse (lest they be also wise in themselves,) see *Prou 3. 7. Rom. 12. 3.* In which places (wise) is vsed in the worst part for proud or arrogant; for arrogancy is an effect arising from a great opinion of a mans owne wisdom and gifts, as if they were gotten by themselves, and their owne strength.

**TIM.** *Rehearse the parts and members of this mystery?*

**SIL.** First, that blindness is happened to *Israel* in part onely. Secondly, that it shall last till the fulnesse of the Gentiles come in. Thirdly, that at length all *Israel* shall be saved.

**TIM.** *What are we to learne by this, that Paul would haue them to know this truth, touching the renocation of the Jewes?*

**SIL.** The duty of Gods Ministers, not onely to teach the people that they may know still more and more, but to doe it with affection and desire to free them from ignorance, and still to make them wiser. To this end, God giueth the knowledge to shew others the way. Secondly, the dutie of Christians, to bee careful still to learne and know more, adding knowledge vnto knowledge, as men heape riches and goods together, *Col. 3. 16. 2 Pet. 1 5, 6, 7.* As plants grow to be trees, Lambes to be Ewes, and Infants to bee men: so Christians, of

Babes in knowledge, must increase still more and more to perfection.

**TIM.** *What doth this word [Mystery] signifie?*

**SIL.** It commeth of a word, which signifieth to shut or close the mouth or eyes; and so it signifieth a thing kept secret, or not commonly knowne, or which cannot be knowne, or which exceeds humane reason, and is contrary to humane hope.

**TIM.** *How many things doe you find in Scripture to be called Mysteries?*

**SIL.** First, the Vnion of two Natures in Christ, his humane and diuine Nature vnited in one person, *1 Tim. 3. 16.* Secondly, the coniunction betweene Christ the head, and Christians the members, *Ephesians 5. 31, 32.* These two are wonderfull great secrets, for reason cannot comprehend them, either how the diuine Nature of Christ being immortall and infinite, and the humane Nature of Christ being finite and mortall, should bee ioyned together to make but one person, without any mixture of substances, or how Christ and the faithful should bee so knit together, as to be truely one body, flesh of flesh, bone of bone; there being so much distance betwixt them, as betweene heauen and earth, and yet we beleue both these secrets, because the words teacheth vs so. Thirdly, the Gospell is called a Mystery, because in whole it is hid from the naturall man, and in part it is hid from the regenerate man, *1 Cor. 7. 9.* Fourthly, the vocation of the Gentiles, *Rom. 16. 25.* and the resurrection from the dead, how they which liue at Christs comming shal dyc, *1 Corinth. 15. 51.* are called secrets, because they cannot bee knowne vntill the euents declare them. In the same sense, and to the same purpose is the restitution of the Jewes in this place called a secret, because howsoever the word hath now revealed it, yet till then it was secret. Also in what manner they shall bee restored, in what time, in what numbers, these things are hidde, till by the euent they bee learned.

**TIM.**

**TIM.** *What profit are we to make of this, that the making of the Iewes is called a Mystery?*

**SIL.** First, to teach vs, that therein nothing shall fall out by chance, but all things shall be ordered by Gods providence. Secondly, to stirre vp Christians to thankfulness towards God, in that hee will manifest to them the very secrets of his heart, as Kings open their secrets to few but such as be beloued and trusted. Thirdly, to reprocure curiosity, and keepe men from searching the reasons of Gods counsell and doings, contenting our selues with so much as God will haue vs to know, not desiring to learne, when God will not teach. Lastly, to bridle the arrogancy of the Gentiles, lest they should insult ouer the Iewes reiected, reioicing immoderately in their owne election, and in the Iewes reiection. A better remedy of this pride there cannot be, then to know and consider this secret, that euen the Iewes shall againe in mercy be visited and conuerted to God, and therefore are at no hand to be despised, but pittied rather, and prayed for.

**TIM.** *What is the first member of this mystery?*

**SIL.** That blindness hath happened vnto Israel in part.

**TIM.** *What is meant by Israel?*

**SIL.** Israel is put for those which come of Israel, or Iacob, that is, the *Israelites* or *Iewes*. Here is meant not spirituall, but naturall or literall *Israel*; not the Church collected out of Iewes and Gentiles, but onely Iewes for whose peculiar consolation, this was written by *Paul*.

**TIM.** *What is meant by blindness?*

**SIL.** Their hardnesse of heart, or their hearts hardened, obstinately refusing, yea, and refreshing Christ and his grace out of deepe ignorance and vnbeleefe; which is as a vail to hinder, that they cannot see into the Doctrines of the Gospell: this is called vnbeleefe, verse 20. 30. 32. This happened vnto them by the iust iudgements of God, inflicting it as a punishment for their former sinnes, as was before written,

verses 8, 9, 10.

**TIM.** *What meaneth this [in part?]*

**SIL.** It doth signifie, either that obstinacy in their vnbeleefe was not totall of all Iewes, but particular, there being euer and euery where, now and then, some of the Nation that beleueed in Christ; or else that it should not be perpetuall, but for a time onely, at length to haue an end. And this latter seemeth better to agree with the word [Mystery,] for it was no secret, that some Iewes were faithfull, and receiued the Gospell, *Paul* before had taught that by his owne example, verse 1. and by the prophesie of *Elias*, as verses 4, 5. and had said that the Iewes were diminished onely, not abolished, verse 12. that is, a few of them onely were elect and beleeuers. But that of their generall and great blindness there should bee once a tearme, end, and conclusion: this was not vntill now that *Paul* shewed it to be a secret, hauing himselfe first learned it of God.

**TIM.** *We haue seene that the Iewes shall be called in at length, declare now vnto vs at what time they shall be called, and how long it will be before it be?*

**SIL.** Euen vntill the fulnesse of the Gentiles shall be come in.

**TIM.** *Tell vs the meaning of these words?*

**SIL.** [Comming in] signifies the Gentiles free access or entrance into the house of the liuing God, which is the Church of Christ; and by (fulnesse) is signified the whole body of the Gentiles, or an appointed multitude of Nations, which are here called fulnesse; (as before verse 12. the Iewes are called abundance) because the number of beleeuers among the Gentiles should arise to a great company; so that publickly among the Gentiles there should be gathered a great company vnto Christ, there being no Nation or habitable countrey past by, which should not imbrace the Gospell, at least for a time, according to that prophesie in *Isaiah* 19. 4. and that

of our Saviour, *Marke 15. 10.* and that testimony of *Paul, Col 1. 6.* and that Oracle of Christ, *Mat. 24. 17.*

**T I M.** But shall there be any time wherein the Gentiles shall be so universally called, so as every one shall be saved?

**S I L.** Not so, for then the Church of God should want enemies, and the prophesies of Antichrist should be untrue: but hereby their abundant access to the Church in greater heapes then euer since the Apostles time, is noted; which when it comes to passe, then the blindness of the Iewes shall cease, that they may beleue and be all taken vnto Christ: as both *Ambrose*, and the Greeke *Scolia* doe declare vpon this place, and as the Apostle saith plaine in the next words, that all *Israel* may be saved, which is a third part of this mystery.

**T I M.** What is here meant by [*Israel* ?]

**S I L.** Not spirituall *Israel*, the whole people of God, consisting of Iewes and Gentiles as the word is vsed *Psa. 124. 1.* and *Gal 6. 16.* for then were it no mystery, (for it is well knowne that the Church shall euer consist of both these peoples,) neither were it any consolation to the Iewes; which *Paul* here intendeth to giue them from the hope of their future and full conuersion, but according to the letter it signifieth the Nation of the Iewes, as in the former verse.

**T I M.** What is meant by [all *Israel* ?]

**S I L.** Not every particular amongst them, but a great determinate number, namely, the better and greater part of them, as *1 Timothy 3. 2.* *Iohn 6. 45.* It is vsuall in Scripture by this particle [all] to signifie sometime the better, and sometime the greater sort.

**T I M.** What is the doctrine from hence?

**S I L.** That towards the end of the world, the Nation of the Iewes shall be conuerted vnto Christ, that they may beleue in Christ, be iustified by faith, and be saved. This appeareth first by the testimony which *Paul* cites in the two next verses, which plainly

fore-tell it. Secondly, by *Reuelation 7. 4. 5.* &c. Which prophesie is literally to be vnderstood of the Iewish conuersion after *Chrysostomes* minde, because they are distinguished from the other Nations mentioned verse 9. And this prophesie is of things not already done, but to be fulfilled afterward, as yee finde it written, Chapter 4. verse 1. Thirdly, hereunto wee may ioine that other prophesie in *Reuelation 21.* which would be expounded of that most pure Church that towards the end shall be gathered of Iewes and Gentiles, ioined in a most sincere profession of doctrine, and excelling in such piety and vertue, as if the world were to be created anew: and not of the celestially blessednesse of the Saints in the world to come, as may appeare by these reasons drawne from the circumstances of the Text. First, hee speaks of *Ierusalem*, (not glorified in heauen,) but coming downe from God, and by his grace mightily purified in earth. Secondly, shee is likened not to a wife whose marriage is already accomplished, as it must be in heauen, but to a Bride preparing and addressing her selfe to meete her husband, as it vseth to be in earth. Thirdly, tabernacles belong not to blessed Saints, which haue ended their warfare, but to Pilgrimes, which as strangers, are to abide a certaine time the combate with such lust as fight against the soule. These reasons are taken from verse 2. and 3. now the verses 6. 7. and 24. afford vs more demonstrations, for in verse 6. there is a promise to the members of this New *Ierusalem*, which are athirst. Now the Iewes indeed being conuerted shall haue a very feruent desire after the sweetnesse of Christ, in whom they shall beleue: but in heauen where all fulnesse and rest shall be enjoyed. How can there be any thirsting, or yet any fighting, where all shall be crowned with victory and triumph? And how shall Kings bring their riches vnto heauen? as verse 24. These with sundry other the-like arguments out of the Text, doe sufficiently

ficiently convince (in my opinion) that this Chapter is not to be conſtrued of the glorious condition of the godly in heauen, but of a Church which for doctrine and manners ſhall bee illuſtrious in earth; not infected with ſuch errors and corruptions in life, as was vnder Antichriſts raigne, nor ſo moleſted with perſecutions and torments which cauſed ſorrow, and cryings, and teares, and death, as in verſe 4. of which there ſhall bee a ceaſation in the dayes of this renewed Church, being bleſſed with great purity and happy peace. The conſideration and beleeſe of this doctrine, ſhould moue all Chriſtians to helpe forward this glorious worke, eſpecially by earneſt prayer to God for it, and ſpeedy repentance for thoſe their ſinnes, which hitherto haue beene barres and obſtacles to hinder it. For as the execrable and moſt palpable idolatry of the ſuperſtitious Romaniſts, crouching and bowing moſt baſely before the workes of their owne hands, adoring dead ſtockes, Images, bread in the Sacrament, haue cauſed the Iewes to abhorre our religion and faith; the rather for that the Papiſts being neereſt to them, and the greater number, they meaſuring the whole by that large part, thinke vs all to bee as great idoll ſeruers as they be: So the moſt lewde and looſe manners of Proteſtants abounding in ſchiſmes, factions, hereſies in religion, being miſerably rent one from another in matter of faith, and in matter of fact, being full of murthers, thefts, rapines, rapes, adulteries, periuries, viſuries, oppreſſions, inhumanity, tyrannies towards them, and among themſelues; proue great ſtumbling blocks to keepe them backe. For which ſcandals very many haue an heauy account to make.

DIALOGVE XXI.

Verſes 26, 27.

*As it is written, there ſhall come a deliuerer out of Syon, and ſhall turne away ungodlineſſe from Iacob; for*

*this is my comenat with them, when I ſhall take away their ſinnes.*

TIMOTHEVS.

**W**Hat doſt Paul performe in theſe words?

**S I L.** After his owne teſtimony or prophesie touching the vocation of the fulneſſe of the Iewes towards the end of the world; he now proueth it by a double teſtimony of the Prophet *Eſay*; whence ariſeth a ſecond argument, to confirme that ſecret of the Iewes conuerſion, euen by Prophetical authority, which is a moſt ſure word that cannot faile nor deceiue. The Prophets haue fore-told the Iewes conuerſion, before the reſtoring of all things, therefore certainly it muſt be ſo.

**T I M.** Here are two knots to be looſed, firſt ſhew vs how Paul calleth that a ſecret, verſe 25. which here in theſe verſes he ſaith was written before by the Prophet? if it were written and reuealed, then it is no ſecret.

**S I L.** Doctrines of the word are ſecrets to ſome whē they are not to others which know the; alſo they be ſecrets in part, when in the whole they be not ſecrets. So it fareth with this particular doctrine, touching the future and full reſtauration of the vnbeleeuing Iewes: though it was written in the Scripture of the Prophets, yet it remained as to others, ſo to Paul himſelfe a ſecret and hidden thing, till it was taught him, yea and after hee had learned it, yet ſtill to others which knew it not, it did abide a myſtery; yea and to himſelfe in ſome ſort, as in what manner, at what particular time, and by what meanes this vocation ſhould be fulfilled. Thus what is not abſolutely a ſecret, may yet be called a myſtery in ſome reſpects.

**T I M.** But was it not ſufficient for the credit of this myſtery, that Paul had affirmed it from the inſpiration of the holy Ghoſt? what needeth hee to bring Scripture to confirme it, his owne aſſertion being an Apoſtle was abundantly enough?

**S I L A S.** It is true, Paul his owne aſſertion might haue ſufficiently authorized

Reasons why  
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their doctrine  
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rized this doctrine, but for two or three especiall reasons, he doth now (as often heretofore) appeale vnto Scriptures, repeating his wonted words (as it is written.) His reasons be these: First, to manifest and make good that which in his defence before King *Agrippa* hee had spoken, that hee did witnesse no other things then those which the Prophets did say should come, *Acts* 26. 22. Secondly, to preuent and put by the offence of the Iewes, that they might not bee scandalized and greued with the doctrine of the Gospell, wherein they should apparently behold a great and full agreement betweene it and the Gospell. Thirdly, to commend the vse of the Scriptures, that it alone is a perfect rule of faith and manners, and all-sufficient alone to demonstrate and proue all doctrines touching saluation; so as wee need not for this purpose, authority humane, or traditions of the Church, and vnwritten word.

**TIM.** *What are wee then to learne from this constant custome of Paul, still prouoking to the authority of the old Testament, for prooue of points and articles of religion?*

**SILAS.** First, the great proportion and harmony or consent which is betweene the Propheticall and Apostolicall writing. Nothing in the new Testament is taught to be beleeued vnto saluation, which is not fore-told and fore-shewed in the old; nothing promised in the old, which hath not the accomplishment in the new, so as the bookes of Euangelists and Apostles, be as it were Commētaries of the Prophets, as the Prophets be interpreters of *Moses*. The new Testament is the illustration of the old, as the old is the shadowing of the new: both be but one word, and one Scripture, as there is but one faith, one Church; whatsoeuer, fanaticall and fantastickall men, as Marcionites, Manichees, and others do dreame. Secondly, we learne, that neither Preachers publicly, for doctrine and matter of faith, doe teach ought which they cannot a-vouch and make good by authority of Scripture; nor the people embrace as

truth of God vnto their saluation ought, which cannot bee shewed them to bee contained in the written word, either for words expressly, or for matter of meaning. If any thing in the matter of faith and saluation be said or alledged without authority of Scripture, it may be reiected with the same facility as it was alledged, faith an ancient Father. Whatsoeuer is necessary, is manifest (saith *Augustine*.) Againe, If I reade it not in the Canonickall Scripture, I will not beleuee it.

**TIM.** *From what Chapters of Esay, are these two authorities drawne and fetched, and how are they fitted vnto Paul his purpose?*

**SILAS.** Here be two Oracles of *Esay* the Prophet contracted into one, as was done before in verse 8. The former Text or sentence, taken out of the Prophet *Esay*, Chap. 55. ver. 20. yet here is a little alteration in the words, for in *Esay* it is, [*The deliuerer shall come to Syon*.] in *Paul* (following the translation of the *Septuagint*) it is, [*Shall come out of Syon*.] This difference may thus be reconciled, eyther *ec* is by the Notaries and Coppiers fault, crept into the Text for *henece*, as the *Septuagint* rendred it, [*For Syons sake*.] or if we reade [*out of Syon*.] then it hath relation vnto the progresse of the Gospell: as if *Paul* (doing the office of an Interpreter) should say, that out of *Syon* (that is, the Church of God, signified by *Syon*, where the Tribes assembles to worship) should come the Gospell, which should conuert the Iewes to Christ: whereas *Esay* respecting the very time and instant of the first coming of the *Messias*, said [*Vnto Syon*.]

There is another alteration in the words, though no change in the sence; for whereas *Esay* saith [*vnto them which turne from iniquity*.] which implyeth repentance, *Paul* rising higher, nameth the very cause of their repentance, namely, remission of sinnes by faith in Christ. For none can turne away from sinne by repentance, except God turne sin from them by free remission: Or else, with *Master Iulius* we may say, that for his

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comming (whereof *Eſay* makes mention) *Paul* ſeteth downe a beneficiall conſequent of his comming, which is remiſſion of finnes.

The ſecond authority is fetched, the one part of it, [*This ſhall be my covenant*] out of *Eſay* 59. 21. and the other part out of *Eſay*, Chap. 27. verſe 9. This is all the fruite, the taking away of ſinne. Some thinke it an alluſion to the words of the covenant, *Ier.* 31. 43. The Apoſtle applyeth this place to his purpoſe a ter this ſort. Seeing God meaneth by free covenant to bee reconciled to the Iewes, (forgiuing them their finnes) and hath fore-told it by his Prophet, therefore there is no doubt of it, but it ſhould be : in which regard, the Gentiles haue no cauſe proudly to deſpiſe and inſult ouer the Iewes, but in feare and humility to preſerue themſelues in the ſtate of grace. If we will heare the application of theſe Scriptures more at large, thus it is : What God hath promiſed by covenant, the ſame muſt be fulfilled, becauſe God is faithfull, and cannot lye or deny himſelfe, *1 Tim.* 1. 2. Shall he promiſe, and not doe? But by promiſe he covenanted to giue a deliuerance, not temporall from *Babylon*iſh captiuitie, but ſpirituall vnto remiſſion of finnes, and eternall life : which covenant, hee hath made not with Gentiles onely, but with Iewes; not with one or with a few, but with the whole people ſignified by [*Iacob*] oppoſed againſt [*In part*] verſe 25. This Covenant of ſending Chriſt, who is the deliuerer here ſpoken of, to conuert the whole Nation of the Iewes, and ſaue them by forgiuenesse of ſinne, is not yet accompliſhed. Therefore in time to come, euen before the concluſion of the world, it muſt be fulfilled : for one tittle or iot of Gods word, may not fall to the ground. This is like the prophecies of *Math.* 1. 21. *Nich.* 4. 7. *Luke* 1. 33. which are not yet done, therefore muſt be. For the Iewes being the chiefe part of the people, are but in ſmall number yet called to the kingdom of Chriſt.

**T I M.** What is now the generall Doctrine of theſe two Verſes? What

is taught out of them?

**S I L A S.** That there ſhall be a generall calling of the Iewes to the faith of the Goſpell, before the ſecond comming of Chriſt, as the Prophets haue fore-told it. It is not meant that euery one ſhall be ſaued, ſo as there ſhall not be any one beleuer in the whole nation, but as the fulneſſe of the Gentiles are ſaid to come into the Church becauſe the moſt and greateſt number ſhall embrace Chriſt; ſo all *Iſrael* muſt bee ſaued, and whole *Iacob* ſhall haue ſinne forgiuen them, becauſe this ſhall be done to the chiefeſt part, whereof the whole uſeth to take denomination.

For further prooſe hereof, ſee the 21. Chapter of the *Reuelation*, which is a propheſie of this laſt and great vocation of the Iewes, as hath beene proued before. Vnto which wee may ioine *Ezekiels* viſion, touching the reſtoring (by certaine degrees) vnto life, ſtrength, beauty, and proportion, the dry bones which hee ſaw ſcattered in the field; *Ezek.* 37. 1, 2, 3, 4, &c. which howſoeuer ſome by alluſion do apply to the reſurrection of the dead at the generall iudgement, yet it is plaine by the text to be meant of *Iſrael* being (in reſpect of ſpirituall life and grace, like dry bones and dead bodies,) vnable through vnbeleefe to ſtirre toward God, but through the great and rich goodneſſe of God to be raiſed againe by the Goſpell, and made aliueto God through Chriſt; not all at once, but by ſome degrees, whereof their comming out of their deſperate captiuitie of *Babylon* might be a type and figure. For it is Gods manner in types of temporall deliuerances, to teach ſpirituall and heauenly things concerning eternal redemption by Chriſt. Beſide theſe things the counſell of the moſt wiſe and Almighty God in the wonderfull preſeruati- on of the Iewes, ought diligently to be conſidered and waighed of the godly; whereas ſundry very ancient people and famous, as *Persians*, *Chaldeans*, *Aſſirians*, *Troians*, *Vandales*, *Lombards*, *Goths*, *Saxons*, *Pelts*, *Hunnes*, &c. are eyther quite extinct and deſtroyed, or elſe

Explanation  
of the do-  
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elic being seuered and scattered, haue not so held their owne, as to keepe still their owne ordinances, and to be able to shew their originall and history in sure record, and preserue themselves, for their ciuill life and religion, vn timered with other people whither they came; (yet behold a strange thing & remarkable) the Iewes onely, notwithstanding their great and long dispersions, and manifold calamities, desolations, and death in sundry countries, where they haue beene butchered like sheepe, as in *England* here at *London*, and *York* (by hundreds and thousands, and elsewhere in other Countries, knocked downe by heapes, and others cruelly spoyled,) do for all this not onely remaine in very innumerable multitudes, chiefly in *Asia* and *Africa*, (as *M. Beza*, and *M. Grinius* vpon certaine knowledge doe report,) but do keepe their Tribes distinct and vnconfounded, and their religion, all without commixtion as much as they may, reading and searcking the Scriptures, but with very corrupt construction; yet with this fruite and commodity, that both their pedigree and descent from *Abraham*, and the Patriarchs may appeare, and eke by their witnesse of our booke, (out of which wee deriue our holy Christian faith,) may be iustified and cleared from suspicion of imposture and fraud, which the heathenish Philosophers and other prophane Atheist-like persons cannot now charge vs with, seeing that people still remaines as preseruers of those Oracles of God, which be the founders of our religion. Of all which what other thing are wee to deeme and iudge, but that they are reserued thus miraculously of God against the time of their conuersion and saluation to come hereafter, in Gods determinate season. Of this iudgement and opinion finally are many both moderne writers, *M. Caluine*, *Beza*, *Peter Martyr*, *Innius*, *Piscitar*, *Pareus*, and our learned industrious countryman, *M. Doctor Willet*, who hath written an whole tract of this argument: and diuers of the ancient Fathers and Schoolemen, as namely *Hila-*

*ry*, and *Chrysostome*, and *Thomas Aquinas*, whose words are these: *Vniuersi Iudei, &c.* all the Iewes shall come to the Faith, not particularlie some, but vniuersally all; as many beleueed in the beginning when the Gospell first was published, so very many shall beleue hereafter. The meditation whereof, should warne vs 1. of courtesie and charity towards the Iewes. 2. of humility in our selues, that we despise not them whom God will honour. 3. of sound amendment of our liues, that we be no longer any occasion of their stumbling and auersion from Christianity, and that with daily and most seruent supplication we do helpe their conuersion, that God may bee glorified in the free and mighty saluation of that forlorne people, and the kingdome of his Sonne enlarged: a deare thing vnto all which loue Christ.

**TIM.** *Ye haue now finished this generall instruction: Tell me what particular lessons ye haue to commend out of these two verses?*

**SILAS.** Both what be the benefits of Gods Couenant of grace, & in what order: Christ himselfe the deliuerer or Redeemer, whom except wee receiue and embrace (being made one with him by Faith) we can haue no part in his merites; as an house cannot be borne vp and supported by a foundation, except first it be close laide vpon it, nor a member takes motion from the body, if it be not knit to the body. The next benefit is remission, or taking away sinne, both guilt and punishment, by the death of Christ, whereunto is annexed imputation of Christ his actiue obedience, in keeping the whole Law for our righteousness. For it is not enough to be freed from condemnation & the curse of sin, but there must be title and interest giuen vs vnto glorification and life eternall, that we may be fully blessed, and Christ may be to vs no halfe, but an absolute Redeemer. Lastly, repentance or turning from sinne vnto holinesse, which is sanctification, and is an vnseparable companion of iustification, a necessary fruite of faith, and a spirituall benefit

benefit of Gods free Couenant, so as they do in vaine boast of hauing Christ and remission of sinnes by him, which haue not forsaken their iniquities, and begun to leade a new life. Obstinat sinners which still abide in their wicked luts, without amendment, haue nothing to do with Christ as a deliuerer and Sauiour, but as with a fierce Iudge. Secondly, we are taught that we haue pardon of sinne and sanctification by the vertue of Gods couenant and free promise, whereupon all good benefits depend, but this is effectually onely by faith. For as no Christ, no reconciliation with God, without the promise concerning Christ, so the promise is vaine to vs, till we beleue. Therefore the Papists teach corruptly, which say, that the parties baptized, are purged and sanctified by the worke done, whether they do beleue or not. Moreouer, if remission of sinnes be by free Couenant, what becommeth of meric of workes? For, if our saluation stands in remission, then not in perfection of vertues: if in the prerogative of Christ the Redeemer, and of Gods free Couenant, then not in the glory of our merits.

## DIALOGVE XXII.

Verses 28, 29.

*As concerning the Gospell, they are enemies for your sake, but as touching the election, they are beloved for the Fathers sake. For the gifts and calling of God are without Repentance.*

TIMOTHEVS.

**W**hat doth thou Text containe?

SILAS. Two arguments to proue the former secret about the vniuersall restoring of the Iewes. The first is taken from the dignitie of the Iewes being his ancient people, set forth by the efficient cause, Gods election, and his Couenant with the Fathers. The second is from the nature of God, who is euermore firme

and vnchangeable, and will not frustrate his owne election and calling. Therefore it is most certaine, that one day the Iewes must bee conuerted vnto the faith, because God cannot for euer leaue and forsake a people so deare vnto him, being his chosen people, partakers of his promises and election.

TIM. *How doth Paul passe on, and come vnto these two arguments?*

SILAS. By a preoccupation, wherein there is a secret obiection answered. The obiection is this; The Iewes are enemies of the Gospell, they hate and hinder the preaching and spreading of it, God hateth them; and how then may wee thinke hee will saue them, as you auouch? Vnto this the Apostle answereth by a distinction, thus: They are hated indeede for the Gospell sake, vnto which they are enemies; and for your sake whom they loue so little, as they thinke the worke of the Gospell, because you professe it. But in other respects they are beloved of God, because of the promises made to their Fathers, and because of Gods election, which cannot bee made voyde by their present vnbeliefe and resistance of the Gospell, because the gifts and calling of God neuer changeth.

TIM. *But how is it possible, that the selfesame persons should be both enemies, and be beloved: to hate and to loue, are contraries, and cannot at one time be in a man, much lesse in God?*

SILAS. Sundry answers may bee fitted to this question and doubt, to satisfie it. First, the selfesame Iewes may bee hated and loued of God at sundry times; hated, whiles they continue in vnbeleefe; beloved, when they be conuerted to the faith, as verse 23. Secondly, it may be meant of diuers sorts of Iewes, such as spurne against Christ, are enemies and hated; but the remnant beloved, which belong to Gods election, and do beleue. Thirdly, it is true in diuers considerations: in regard of their present minde to the Gospell, hated; but in regard of

THEIR their

their elect Fathers beloued and precious: but the fittest answer hereunto is, to vnderstand this not of particular men and women among the Iewes, but of the whole Nation which was reiectcd and hated for their infidelity, yet not utterly cast out, because of the Couenant made with their Fathers: as the Riuer is still the same, although the water which runneth by, be not the same: so it is the same Nation of the Iewes, because of lineall descent, though consisting of diuers generations, and of vnlike conditions.

Thus then the answer of *Paul* may summarily bee collected: that if God looke vpon the Iewes, according to their present estate; as they do not admit, but kicke against the Gospell, he hateth them, and worthily abandoneth them; but as he considereth his people, not after their euill deseruings, but according to his owne free election, and that promise which God hath made to *Abraham* and his seede, God so loueth them, and in his time will vouchase his grace vnto them; because howsoeuer all men be lyars, yet God remaineth constant, and altereth not his will and counsell, verse 29.

**TIM.** But is not God changeable, seeing he sometimes loueth, and sometimes hateth?

**SILAS.** No verily, God still remaineth one and the same, euer like himselfe, howsoeuer things and persons are often changed, such as he will haue to change, and at such times as he appointed their change. What God hath decreed to be perpetually, shall be so; and what he hath ordained to be mutable, shall be altered; but himselfe varieth not, with him is no shadow by turning, *James* 1. 17.

**TIM.** Come now to the words, and tell vs to whom the Iewes are enemies?

**SILAS.** First, to God, whose enemies they are, hating him, and hatefull to him. Secondly, vnto all godly persons, *Paul* and others; for Gods enemies are our enemies, and his friends must be our friends, *Gen.* 12. 3. *Psalmes* 139. 21, 22. And this *Paul* doth proue

by two reasons. First, because they beleeue not the Gospell, but strue and fight against it. Secondly, for the Gentiles sake, which may haue a double sence, either that the Iewes for their vnbeleefe being cast out, the Gentiles might be called in, and enter into their voide roome: or else for your sake, that is, because they see you embrace the Gospell, euen therefore they resist the Doctrine of Christ, and abhorre you for making profession of it: and thus I iudge it should be taken.

**TIM.** What Doctrines are wee to learne from these words, thus declared?

**SILAS.** First, that God is an enemy, and hateth such as be aduersaries to the Gospell of his Sonne. The reason heereof is good, because the Gospell proceedes from God himselfe, as author; also, it entreateth of his grace and mans saluation, and is the word of his Wisedome, wherein he hath vttered his counsell for mans eternall happines, being a word of trueth and reconciliation. Therefore such as oppose and opugne this word, cannot be but odious to God.

**TIM.** What is the use that we are to make of this first instruction?

**SILAS.** First, it sheweth the most miserable estate and condition of all Heretickes, Papiests, Iewes, Atheists, scoffers, prophane worldings; of which *Paul* saith, *Phil.* 3. 18, 19. they be enemies to the crosse of Christ, that is, to the doctrine of Christ crucified; and therefore God abhorres them, and their end must be damnation, without hearty repentance. If God will take vengeance in flaming fire of them which be ignorant of his will, and doe not know the Gospell, *2 Thes.* 1. 8. how will he torment such as by word, false opinions, writing, or sword and persecution, be enemies to the Gospell? Secondly, this admonisheth vs whom wee must account enemies, and how farre forth, namely, not for their priuate profit or pleasure, but for the Gospell and mens saluation sake: with such as hurt these, wee must haue irreconcilable difference, so long as they set themselves against

Doctrine.  
Reason.

Use.

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against the Gospell, and do not repent. Which reprocues men-pleasers and time-seruers, who for lucre and worldly ease and dignity, are ready and forward to haue vnity with Gods enemies, to compound light and darkenesse, to set agreement betweene Popish Idolatry, and Christian religion, betweene Christ and Antichrist, as if they would endeuour to accord fire and water, a chaste Matron, and an arrant Strumpet, heauen and hell: see *Deut. 13.5,6, 7. 2 Cor. 6.14,15.*

**T I M.** What is meant by [beloued?] and of whom is it meant?

**S I L A S.** Beloued signifieth deare vnto God, not to the faithfull onely; of which loue there be two causes rendered. First, the election of God: Secondly, their Fathers, and the couenant with the.

**T I M.** What is meant by [electing?]

**S I L A S.** The externall grace of the couenant, whereby God chose this people from amongst all other nations of the earth to be his people, *Deut. 32.8,9.* Secondly, eternall election whereby hee chose many of them in Christ to be heires of eternall life; this couenant and election are perpetuall and not temporary.

**T I M.** What Fathers are these hee speaks off?

**S I L A S.** *Abraham, Isaac, and Iacob,* and the other Patriarchs, to whom God made a solemne promise to be their God, and the God of their seede. The summe is; Seeing the election of God hath such force & vigour in this people of the Iewes, and God did loue their fathers, and gaue them a promise to saue them & their posterity: therefore God loueth their children, and will in his due time conuert them, because hee hath set his loue vpon them; for his nature is such, that he repents not nor changeth his holy purpose, and heavenly calling.

**T I M.** But what will it helpe the Iewes being themselves unbeleeuers and unholily, to descend of holy & faithfull Fathers, more hereafter, then heretofore is hath done?

**S I L A S.** First, the couenant which was giuen to the Fathers, makes all such as

come of them to bee holy, though not with personall holines, yet with federall, so farre as to be counted Gods people, and to haue right and title to the word and Sacraments, as before. Secondly, he speaks now of such as are not onely vnder the couenant, but vnder Gods free election, and therefore such as must be called in time, and made to walke in the steps of their Fathers faith, who shall be loued and receiued, not so much for their Fathers, as because of Christ in whom they belecue, as their Fathers did before them,

**T I M.** What is our doctrine from hence?

**S I L A S.** That God extends his loue to the godly parents and to their issue, which imitate their faith and goodnes; euen as amongst men, the friendship and kindnesse of parents, we often see is conuayed to their children; as *Dauid* loued *Ionathian* the Father, and *Mephiboseth* his Sonne. So God deriueh his loue to the children, which be like vnto their good and righteous parents, *Psal. 112.2.* and we reade that God remembered *Isaac* for *Abrahams* sake: and did good to *Salomon* for *Dauid* his fathers sake: see the 2. commandment, *Exo. 20.*

**T I M.** What should this teach vs?

**S I L A S.** First, it warneth vs all herein to imitate God, to continue our loue in a constant tenour from Father to the childe, there being no iust cause to the contrary; as *Dauid* loued & honoured *Chimham*, when he could not do his Father *Bazilai* any good, by reason of his old age, *2 Sam. 19.38.* Secondly, not to hate the wicked longer then they abide in their refusall of the Gospell, but as God and Angels receiue loue, & ioy at sinners when they conuert, so ought we men, *Luke 15.* Thirdly, that children which haue had godly parents, shall be inheritours of the same grace and loue, so as they be followers of the piety of their parents. If they degenerate, God will hate them as hee did the Iewes which grew out of kinde, but if they be like to their beleeuing progenitors, they shall taste of the same loue. Lastly, seeing God loueth many of the Iewes, let not Christians hate them, neglect or despise,

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or be vncourteous or hurtfull to them; but daily & earnestly pray for the conuersion of such amongst them, as pertain to Gods election and couenant, prouoking them by our Christian and godly conuersation to come vnto, and to like of the Gospell, and not driue them more backwards from Christ, by superstitious vsages and corrupt manners, for which the Idolatrous Papists and carnall professors haue much to answer to God, who will be a seuerer reuenger of such scandals.

**T I M.** Go forward to verse 2. which hath a new reason from the nature of God, to proue his vntchangeable loue to the Nation of the Iewes, because God himselfe cannot change his owne counsell. Tell vs what is meant by [gifts and calling,] and by [without repentance,] and what is our instruction from this whole verse?

**S I L A S.** By [gifts] he meaneth not either corporall good things, as health, strength, beauty; nor yet naturall gifts of the minde, as wit, memory, &c. nor worldly goods, as riches, honours; nor all spiritual good things, as knowledge, gifts of preaching, prayer, &c. for these may be, and are lost, and taken away from many. Whereas *Paul* speaks of gifts which be irreuocable, and once had, are no more lost; as election and the speciall fruites thereof, viz. remission of sins, iustification, faith, repentance, sanctification, hope, loue, perseuerance in grace, and glorification; these peculiar gifts which flow out of Gods eternall predestination and loue: Also that calling which is according to Gods purpose, which is euer effectuell to the change and renewing of the heart; and of these it is written, they be without (*Repentance,*) that is, immutable without any alteration. Repentance the cause of change, being by a metonymic, put for mutation which is the effect: for therefore men change because they repent; not but that these gifts and others, failing in themselves, as things created be subiect to change, (God alone being absolutely without change, being simply and infinitely eternall,) but seeing God who bestoweth them, will neuer

call them backe, hence it is they are not altered, and free from change. For that which causeth repentance and change, is either want of counsell and foresight to vnderstand things thoroughly; or of power, not being able well to effect what was well considered. Now in God there lackes no wisdom nor power, for hee knew all his workes, and none can resist his power; therefore such Iewes as he knew before, & whom he gaue to his Sonne to bee redeemed and deliuered, cannot fall from these gifts and calling of God. This word then [without repentance] must not with *Erasmus* bee referred to the gifts and things themselves, nor with *Stapleton* and other Popish Sophisters bee so taken, as if God had no cause to repent of his reiecting the Iewes, for that thereof came such a good, as the conuersion of Gentiles; it being *Pauls* purpose by this assertion, to proue the calling of the Iewes: but this must be referred to the fixed and most good and wise counsell of God towards his elect, such as he had spoken of, *Rom. 8. 30. Whom he predestinated, them he called, and iustified, and glorified.* In these the gifts and calling of God bee without alteration, inso-much as neither Deuils with all their malice and might, nor the Saints with all their weakenesse and inconstancy, can bereaue them of their gifts, and inward calling, because God the author and worker is constant, and so preferueth what hee bestoweth, as neither he takes them away, nor suffereth his children to cast them away. Of which matter read the Dialogue on *Rom. 5. 2.*

**T I M.** But howsoener there bee no repentance and changing of purpose with God, and therefore seeing according to his euermoving purpose, hee promised that the seede of the Fathers, as of *Abraham, &c.* shall bee holy, hee will stand to his promises, and out of the Iewes will gather all his elect, (for this is his proper nature, not to repent him; his gifts and calling are without changing) yet God remaining constant, men through their defaults may shake off their calling, and

*Mat. 3. 6.  
Numb. 13. 19.  
Esay 46. 11.  
1 Sam. 15. 29.  
Psal. 110. 4.  
Iam. 1. 17.*



*shut up all in vnbeleefe, that he might haue mercy on all.*

TIMOTHEVS.

**VV** *What may be the contents of this Text?*

**S I L.** It containeth the two last arguments, to prooue the conuersion and saluation of the Iewes, ascribing it neither to chance nor their owne merits, but wholly vnto the mercy of God, as the head-spring of all good gifts. The one of these arguments is drawne from a comparison of equals, or from the example of the Gentiles, being matched with a like example of the Iewes, verses 30, 31. The other from the common end of that misery, wherein both Iewes and Gentiles were wrapt through vnbeleefe: which is, not that they might perishe, but to minister occasion vnto God to expresse his mercy.

**T I M.** *What is the summe of the former argument?*

**S I L.** Thus much; as ye Gentiles were not forsaken of God, when yee were vnbeleeuers: so though the Iewes be now vnbeleeuers, yet doe not yee think that they shal be forsaken for euer, for they now are not worse then yoh haue bene. Or thus, If the vnbeleefe of the Iewes was occasion of belee to your Gentiles; then the mercy of the Gentiles shall likewise be occasion of shewing mercy to the Iewes, if they may beleeue & so be saued. The pith and finewes of the argument consisteth herein, that there is as much, or rather more force in that which is good, to produce a good effect, then there is in that which is euill, to bring forth a good end. Therefore if the blindness of the Iewes (though it be a sinne,) yet being Gods work, had so good an end as the conuersion of the Gentiles, why may wee not thinke that the calling of the Gentiles, should helpe towards the calling and saluation of the Iewes, by prouoking them to emulation and earnest desire after the same grace to enioy it? as verse 11.

**T I M.** *In this example what things*

*are compared together?*

**S I L.** Three things with three things: First, the vnbeleefe of the Gentiles past, with the present disobedience of the Iewes. Secondly, the present mercy vpon the Gentiles, with the future mercy to be shewed vpon the Iewes hereafter. Thirdly, occasion with occasion, the vnbeleefe of the Iewes, as occasion of belee to the Gentiles, and the mercy extended to the Gentiles, as an occasion of mercy vnto the Iewes.

**T I M.** *Come to the words and tell vs, whether it were better to reade vnbeleefe, or disobedience?*

**S I L.** Though it skill not much, yet [vnbeleefe] is the better reading, for none are worse to be perswaded then vnbeleeuers; and the word here vsed, commeth of a word signifying to perswade. Also Paul in this Chapter maketh vnbeleefe the cause of the Iewes reiection from God, as verses 20, 25.

**T I M.** *What is here signified by mercy?*

**S I L.** The cause is put for the effect, mercy for the gift of faith that commeth from Gods mercy; so to obtaine mercy, is to obtaine faith through the mercy of God: and [your mercy] in verse 31. not that whereby themselves were mercifull, but that blessing of faith which Gods mercy had giuen vnto them; as before in verse 22. [goodnesse or bounty] doth signifie a liuely faith, the fruit of Gods goodnesse.

**T I M.** *What instructions are we now to take from these two first verses of this Text?*

**S I L.** That the elect of God (bee they Iewes or Gentiles) doe obtaine to beleeue in Christ, not by fortune or by their owne merits, but freely through the mercy of God. The prooffe hereof is first, Rom. 9. 16. where election and faith, which dependeth vpon it, are denied vnto, and taken from our owne merites, and attributed wholly to God and mercy; adde heereunto Ephe. 2. 8. Furthermore, vnbeleefe commeth from the free will of man being corrupt, therefore it cannot ingender faith, for out of one fountaine commeth not sweet and fowre

ſowre water. Laſtly, if faith come from our ſelues though but in part, then might we haue ſome reioycing in our ſelues but wee muſt wholly glory in God, and not in our ſelues, *1 Cor. 1. 31*. Therefore faith in them by an effectuall calling, is the onely worke of his grace and mercy, *Tit. 3. 4, 5. 2 Timoth. 1. 9*.

*TIM. What is the profit wee are to make to our ſelues by this doctrine?*

*SIL.* It teacheth where to beg faith when we lacke it, and whom to thanke when we haue it. Thirdly, it conuicteth ſuch of error, as in matter of ſaluation, part ſtakes and diuide betweene Gods mercies and mans free will; as if it had ſome power to beleue the promiſes, and oney need ſome helpe of Grace. Thirdly, it humbleth the pride of man, to conſider that all that is pleaſing to God and tending to eternall life, doth come without our ſelues wholly by the grace of God, *1 Cor. 1. 29*.

*TIM. Will this not weaken our endeour after the getting and increaſing of faith and other ſauing and heavenly graces?*

*SIL.* No verily, it may quench arrogancy, but it will quicken our induſtry, becauſe the more mercifull God is vnto vs, the more we are bound to doe what lieth in vs to pleaſe him, *1 ſal. 130. 4 Rom. 12. 1*. Secondly, though faith come of God, yet our duty is to ſeeke, aſke, knocke, labour and ſtrive to attain it: and the promiſe is to ſuch.

*TIM. What other things may wee learne from the two former verſes of this Text?*

*SIL.* That the vnbeleefe and contumacy of the Iewes, hath well deſerued their breaking off from the Chriſtian Church, ſo as God is iuſt, and they haue no cauſe to complaine. Secondly, why the Iewes and the Gentiles might not beleue both together, but by courſes one after another, is a ſecret to bee adored of vs, and not to be inquired into, verſe 33. Thirdly, the conuerſion of the Gentiles, following the vnbeleefe of the Iewes, not as an effect of the proper cauſe, (for the Iewes in their diſobeying, intended no mercy to the Gentiles,)

but as an euent and conſequent of Gods providence and counſell, ſo purpoſing and diſpoſing matters to the praiſe of his Name. Elſewhere (that) noteth the euent, and not the moving of the finall cauſe, *1 Cor. 12. Acts 1. 2*.

*TIM. Now proceed to the 32 verſe, and tell vs the ſumme of the argument contained therein?*

*SIL.* God hath equally ſhut vp both Iew and Gentile (as it were in a priſon) to this end, that the elect among them might equally obtaine mercy vnto ſaluation.

*TIM. In what ſenſe may it be ſaide of God that he ſhuts men in vnbeleefe?*

*SIL.* Not by dropping and powring vnbeleefe into their hearts, (for God is not the author of finne,) nor yet onely by ſuffering men to be blinded with ignorance, and to become vnbeleeuers, or by withdrawing the Spirit and word of faith from men, and by declaring and conuicting men of infidelity, in which ſenſe the Scripture is ſaid to ſhut vp men vnder finne, *Gal. 3. 22*. becauſe finne is reuealed by the Law, *Rom. 3. 20*. But God as a righteous Iudge deliuering men vp to blindneſſe and hardneſſe of heart, doth hold them faſt fettered in the gyues of their vnbeleefe. Like as a Iudge doth inflict imprifonment vpon offenders, and reſtraineth their liberty; ſo all men (till the time of their effectuall calling) are kept in the priſon of incredulitie, by the iuſtice of God, their finne ſo deſeruing to haue it. This is therefore a metaphor or ſpeech borrowed from earthly affaires, and applied to ſpiritual things.

*TIM. What is our leſſon from the firſt part of the verſe?*

*SIL.* That God vſeth to puniſh one finne by another, wherein yet hee is not the authour of the finne, but of the puniſhment, the iudgement is from God, the fault is from men; therefore let all men ſtand in feare of him, who can ſtrike the ſpirit as well as well as the fleſh.

Secondly, that the condition both of elect and reprobate by nature is alike, all being incredulous, diſobedient to God, and miſerable: and therefore none ought

to be putt vp about another, our case being all one; and the elect being no better then others by birth, haue the more cause to praise Gods goodnesse for calling them to the faith, and leauing others in vnbeleefe, which were no worse then themselves were.

**T I M.** *In the next part of the sentence, what is meant by the word [ All? ]*

**S I L.** Not euery particular person, but some of all sorts, as *Augustine* expounds it; some Iewes, some Gentiles, euen all the faithfull of euery Nation. This may appeare to be the sense, by comparing this place with *Rom. 10. 11, 12. Gal. 3. 28. 22.* where that is called [ sin ] which is called [ vnbeleefe ] here: & that tearmed the [ promise ] there, which is here tearmed [ mercy, ] and the vniuersall particle [ All, ] restrained or limited vnto beleeuers.

**T I M.** *What instructions haue wee from these last words?*

*Doctrine.*

**S I L.** That we are not to despaire of the conuersion of any, be they neuer so great vnbeleeuers; for Gods power and mercy are greater then mens sins; therefore, none must cast away hope of others, or their owne saluation. Secondly, it is God alone that is able to open the eyes of such as are blinded by vnbeleefe: as none deliuereth the offender out of prison, but the Iudge which committeth him, so none can escape out of the Fetters of vnbeleefe, but through the mercy of God which shut them vp in that prison. Therefore, let all pray vnto him, to pardon their vnbeleefe, and to giue them faith to beleeue in his onely begotten Sonne our Redeemer: for they onely are free, whom the Sonne maketh free; all others remaine fast tied and bound in the chaines and manacles of naturall blindnesse and infidelity, hauing not so much by any strength of their owne will as to desire liberty.

#### DIALOGVE XXIIII.

Verfes 33, 34, 35, 36.

*Of the deepnesse of the riches both of the wisdoms and knowledge of God, how*

*unsearchable are his iudgments, and his wayes past finding out? for who hath knowne the minde of the Lord, or who was his counsellor, &c?*

**T I M O T H E V S.**

**W**hat doth this Text containe?

**S I L.** A conclusion of the former argument, touching election and reprobation, but especially of the mystery touching the reiecting and calling of the Iewes: at the consideration of which things, he as one stricken with amazement, exclaimeth that they are too high or deepe for him, either to vnderstand or vtter, being worthy to be admired and adored, because of the admirable wisdoms and iustice of God in them, and so shuts vp the Chapter with glorifying God for them.

**T I M.** *What be the parts of this present Text?*

**S I L.** Two: First, an exclamation in three Verses: and secondly, a petition in the latter end of the 36 verse.

**T I M.** *What is the summe and substance of the exclamation?*

**S I L.** The Apostle by his owne example, teacheth all men to wonder at the most wise counsels of God, in disposing the ends of them; but especially touching the finall estate of elect and reprobate men, forbidding either curiously to search them, or wickedly to murmur against them, vpon these three Reasons. First, for y they are vnsearchable, (that is,) such things as neuer ought to be searched after, neither can they be found, verse 33. by way of interrogation; and in verse 34 by the testimony of the Prophet *Esay*, Chapter 40. verse 13. Secondly, because they are most iust without any wrong done vnto the creature, verse 35. Thirdly, in respect of their end, because God who is the beginning of all things, hath decreed and done all things to his owne glory.

**T I M.** *What is signified by [ deepnesse? ]*

**S I L.** The abstract is put for the contract, deepnesse for deepe, as *Rom. 11. 6.* Election for Elect, *2 Pet. 3. 13.* righteousness for righteous persons.

And

*Interpretation.*

And by riches, is vnderstood the immense or vmeasurable abundance of anything, as *Romanes* 9. 23. Riches of glory for his most plentiull glory, *Ephesians* 2. 7. Riches of his grace, for his most abundant grace: see *Romanes* 24. This phrase is much like vnto that in *Colossians* 2. 3. *All the treasures, &c.* In both places there is a comparison from earthly riches and treasures, which are so deepe hidde in the very bowels of the earth, that they cannot be come at, and digged vp: euen such is the knowledge and wisdom of God, touching the end of man, they be inaccessible, farre about and beyond the reach of our capacie. If *Paul*, such a worthy Apostle perceiued it to be so, how much more ought others to thinke it so?

**T I M.** *What may be meant [by knowledge and wisdom?]*

**S I L.** These words are sometimes put passiuely for that knowledge whereby God is knowne of man, as *1 Cor.* 12. 8, But they are here vsed actiuely, for that whereby God doth perfectly behold himselfe and all other things to be done, or not to be done, and most wisely disposeth of his creatures to most due ends. So the words be vsed, *Coloss.* 2. 2. as attributes in God, not as affects in vs.

**T I M.** *What doctrine haue wee to learne from hence?*

**S I L.** The wisdom of God in his purposes towards men, and in the administration or gouernment of men and their finall estate, cannot thoroughly and perfectly of vs be perceiued and seene into. As why God would elect this man, and not that man, *Peter* and not *Indas*, both being alike corrupt: why for many yeares he would make *Y* Jewes his people, and not the Gentiles, and then the Gentiles and not the Jewes, by courses, and not both together, &c. These things were such as euen *Paul* himselfe found too high for him. The Reasons hereof be first, because the knowledge of God is infinite like to the wide and vnbounded Ocean, like the treasures which are many thou-

sand fadomes shut vp in the earth, and cannot be fetched and drawne out.

Secondly, our vnderstanding is finite and limited. Looke what a spoone is to the holding of the whole Sea; or a spanne to the measuring of heauen; or one fist to the griping of the earth, that is mans knowledge being compared with Gods knowledge. Gods knowledge is most excellent, and not only first, for the immensity & largenes of it, knowing himselfe and all things; but secondly, for the perfection of it, knowing all things perfectly; and thirdly, also for the manner, needing no meanes of knowledge at all: and fourthly, for the celerity of it, in a moment knowing all. Fifthly, the certaintie, it cannot be deceiued. Sixthly, the eternitie. Scuenthly, the efficacie, being the cause of all, and enlightning all. Thirdly, there bee many things which God keepes and reserues as secrets in his owne bosome, and cannot bee knowne of vs, no more then we know anothers thoughts or the reasons of others doings, especially of the acts of Princes, whose wayes are like a great deepe, saith *Salomon*; which if we cannot alwaies looke into, how much lesse into all Gods matters? As our bodily eyes, howsoeuer quicke-sighted, yet are not able directly to looke vpon the Sun shining in his brightnesse: so the perfect wisdom of God by many degrees, doth exceed the most perfect and profound wisdom of man.

**T I M.** *Tell vs what duties this doctrine may put vs in minde of?*

**S I L A S.** That we are bound most reuerently to thinke and speake of those words and workes of God which we doe not know, as being assured they proceede from most excellent knowledge, and infinite wisdom. Secondly, it may moue vs to consider with humility, the weaknesse of our owne knowledge, which wee shall neuer perceiue how poore and simple it is, till we put it in the ballance, and compare it with Gods knowledge. As *Peter* the better saw his owne vilenesse, when the maiesty and diuine power of Christ,

V v v

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Doctrine.

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appeared at the draught of Fishes; and *Abraham* beholding the vnspokeable glory of God, was the more easily brought to perceiue his owne basenesse, that he was but dust and ashes: and as the most piercing and sighted eye, will proue dul, if it be set against the beames of the Sunne: so the best and greatest knowledge of any man (howsoeuer it may seeme much) when hee compareth himselfe with others that are farre more ignorant then he, yet in respect of God it will bee found meere ignorance and blindness, euen as darkness is in comparison of the light: let euery man therefore as he feeles knowledge to puffe him vp, to beat it downe with this thought; O Lord, how little a portion of wisdom haue I in regard of thee.

*T I M. What doe iudgements and wayes signifie?*

*S I L.* Some take them to signifie one thing, the counsell of God touching mankinde, and the euents of those counsels, but the best is to distinguish them, and to expound iudgements of the meanes which God vseth in the disposition and gouernment of mankinde, according to his eternall counsels: in which sense the Hebrewes doe vse to take this word for Gods administration, as *Psal. 9. 7.* and *67. 4.* *Iudges 7. 26.* *Iohn 5. 22.* By [*Wayes*] are meant the purposes and decrees of God, touching all persons, and touching their eternall condition, together with the reasons why he doth this to that man, and not to that. And whereas his wayes be twofold, either those by which we come vnto him, which are his precepts and promises, *Psal. 112. 1.* and *119. 1.* (for as by the way we are led to the City, so by the word of promises and commandment wee are brought to God:) or those by which God comes to vs, which are the wayes of his providence, and decrees of mercy and iustice: These latter are vnderstood here, and these are termed [*vnsearchable,*] because they ought not to be searched nor enquired into, & [*vntraceable and past finding out,*] because by no search they are to be found;

as the way of a ship in the Sea, and the way of an arrow in the aire, so the wayes of God cannot be knowne as touching the cause and manner of them, and vntill they be reuealed. That *Ioseph* was so exalted in *Egypt*, and *Dauid* so aduanced in *Israel*, and *Ismael* not chosen when *Isaac* was, and *Christ* sent to redeeme the world by death: these are things which we may search, because they are knowne by the word. But why *Ioseph* and *Dauid* exalted, rather then any of their other brethren: Why *Jacob* taken, and *Esaue* refused, (both being euery way equall:) Why redemption by *Christ*, was rather wrought by *Iudas* his treason, then by any other meanes: Finally, why the Iewes a long time hauing been Gods people, should be broken off, and that in the time of grace; and the Gentiles at that time planted in, when they were grosse Idolaters; and why the calling of the Iewes is deferred so many hundred yeares; these and such like are the wayes of God that cannot be knowne, nor ought to be searched, but are to be thought vpon with great admiration and silence, after *Pauls* example.

*T I M. What instructions haue we from these last words of the 33. verse?*

*S I L.* First, it is the duty of Gods children (auoiding all curiosity) to adore and wonder at the secrets of God, as did *Mary*, *Luke 2.* and the Euangelist *Iohn*, *Reu. 5. 4.* And the reason hereof is, both because strange things deserue to be admired, and ignorance is euer a iust cause of wondering, for no man wonders at what hee knowes, but at what he knowes not; therefore God neuer wondreth at any thing, and wise men wonder lesse then fooles, because they know more; and yet both fooles and wise men must wonder at some things which they cannot know.

*T I M. Towhat profit serues this doctrine?*

*S I L.* It serues to rebuke blockishnesse in such as are not moued to wonder at the admirable wayes of God. Secondly, the curiosity of others, who instead of wondering and being amazed, breake

*Doctrine.*

*Reason.*

breake out into murmuring and blaspheming of the things which they vnderstand not: as many Papistes, Pelagians, and Lutherans vse to doe about the matter of predestination and other high points, condemning what by them is not conceiued. Thirdly, the prophane-nesse of some who deride and iest at things which they cannot perceiue: the world is too full of such Atheistes and mockers; all such must bee sent to schoole to sober and godly minded *Paul*, to reuerence and adore things which be about them.

**TIM.** What other instructions from hence?

**SILAS.** The cause and reasons of Gods eternall counsell cannot be sought out nor found; which instruction admits two exceptions. First, (of the blessed Trinity, of which each person knows the hidden things of God, *1 Cor. 3.* Secondly, of such things as are manifest by the workes and word of God, *1 Cor. 2. 16. Math. 11.* So much of Gods waies as Christ hath taught, we may, nay we ought to learne, but we may not bee learners where God is no teacher; nor haue eares to heare, where God hath not a mouth to speake. Learned ignorance is much better and safer then proude and curious knowledge; for he that searcheth the glory, shall be confounded of the maiesty; & secret things belong vnto God, *Dent. 29. 29.*

**TIM.** What profit are wee to make our selues of this point?

**SILAS.** First, it condemnes such curious persons which like *Adam, Gen. 3.* and *Peter, Iohn 21.* neglect to search what they may well finde and know, and desire to pry into that which they cannot know; these lose their labour and themselves. Secondly, it exhorts vs all vnto Christian sobriety, to content our selues with things reuealed, and letting passe that part of Gods minde, which hee hath referued to himselfe, because he needeth none to be the men of his counsell, as *Esay* well speaketh. For as hee knowes all the counsels of all his creatures, and is sufficient to himselfe to bee his owne Councelloire, ha-

uing none to aduise him when he purposed to create and how to gouerne the world: so it bootes not for any man to looke after those counsels of his which he will haue kept secret; there is no more dangerous madnesse then not regarding that which we ought, and may know, to moleste our selues in hunting out what cannot be knowne.

DIALOGUE XXXV.

Verles 35,36.

*Who hath giuen him first and it shall bee recompenced to him againe? For of him, and through him, and for him are all things: to whom be glory for ever, Amen.*

TIMOTHEVS.

**H**ow doth this text agree with the former?

**SIL.** Hauing said we cannot pierce into Gods secrets, hee giueth a reason, because they depend not vpon vs, but we rather depend vpon God as the first beginner of all things; he conferres all vpon others, none conferres ought to him; withall he now quitteth God from accusations of iniury to any creature, by a reason taken from his Iustice, because he is a debter to none, but all are beholden to him for all that they be or haue. Also, he hath both made all at first, and still gouerneth all things vnto his owne glory, therefore he cannot be vniust in his wayes.

**TIM.** Doth *Paul* allude to any place of Scripture in saying, [*Who hath giuen? &c.*]

**SIL.** Yea, to a place in *Iob*, Chap. 41. verse 2. and such an interrogation, hath the force of a negation or deniall, as if it were said; None hath ought giuen vnto him to binde him to make recompence to them.

**TIM.** What is signified by [*First,*] and by [*Recompence?*]

**SIL.** First, signifies before: and recompence, signifies due reward by debt.

**TIM.** What is the doctrine from these words?

**S I L.** That God hath absolute right and power in, and ouer all men, so as he oweth nothing to any, or takes ought of any; he may do to them, or not do, what he will, giue or not giue, what, and to whom, & how much, as he pleaseth, being independent vpon any creature, and free from all obligation which might oblige or tye him vnto any of his creatures. No Potter ouer his clay, or Lord ouer his vassals, can haue more absolute right & iurisdiction, then God hath ouer all things created: *Adam* in Paradise, or the good Angels which be in heauen, did not nor could deserit God, or make him in least degree bound to them, they giuing or adding nothing vnto him, but taking all their goodnesse, wisdom, integrity, and whatsoever excellency from him; and that freely out of his owne good will and pleasure; as being himselfe of himselfe a most full perfection, and an absolute most free Agent, himselfe before all things, cause of all things, vpholder and sustainer of all things, end of all things. As the Sea hath nothing from the Ri- uers, but they from it, nor the Sunne takes any light from the Moone, but it borroweth all from the Sunne; nor the soule borrowes any life from the body, but the bodies life is from the soule; so is it betweene God and all his creatures. No Monarch in the world, Emperour or King, is or can be so absolute and independent as the soueraigne King of the world is; for they cannot subsist without their people, (as a King in roy- all authority) who by their multitude, strength, and riches, do maintaine the safetie of their Kings and Rulers, and by their submission do honour them: but God had neede of his creatures, he did and can for euer haue subsisted, and becom perfect and all-sufficient to him- selfe, and of himselfe without them: and so not they without him, of whom they haue being, when they were not; and all things when they had nothing. This made *Iob* to say, that as mans wickednes hurt not God, so his goodnesse did not profit him. And *Dauid*, *Psal.* 16. 2. that his goodnesse or liberality did not ex-

tend to God, but to the Saints, which were of excellent vertue; it might doe them some good, and none can giue God any thing. Whereas God calls for our affectiones, *Giue me thy heart. Prov.* 23. and for our goods, Offer thy substance vnto God, & he looketh for our thankes and praises, *Render vnto mee praises, Psal.* 50. 14. We are to know that we giue God nothing, but what he first gaue vs. Also by our gifts he may be honoured, but cannot bee enriched, being an infinite perfection. And lastly, in our gifts to him, we expresse our duty, but make him no debter; for wee owe vnto him more then we do or be.

**T I M.** *Vnto what profit and vse are we to turne this doctrine touching Gods absolutenesse?*

**S I L.** First, it serues for instruction, to teach that God cannot do wrong, or offer iniustice to any seeing he is in debt to none, and might do with his owne what he would: therefore, though he haue no mercy on *Cain*, *Ismael*, *Eſau*, *Saul*, *Achab*, *Iudas*, or others, yet here- in is he not vniust, for hee oweth them nothing: nay, had he denied mercy to all mankind, and appointed all the sons of *Adam* to endlesse and remedlesse misery, (as he did the Angels which fell) this plea would haue freed and quitted God, that none gaue him first; & there- fore how can any complaine of him, sithence all was to his owne power to dispose of them as hee himselfe listed? Let then all monthes bee stopped. Secondly, this exhorts the elect and godly, to great and continuall loue and thank- fulnesse towards God, because of his gracious fauour, they hold themselves and whatsoever they enioy; they enioy it not onely besides and without their deservings, but indeede directly against their merit, as being by guilt of sin wor- thy of the same condition with the re- probate; it is the meere goodnesse of God, who hath separated them and al- lotted them a better estate; for they gaue him nothing, they preuented him not by any merit or desert on their part.

**T I M.** *Yet the Scripture often affir- meth, that God rendereth to the godly, ac- cording*

*Doubt.*

cording to their workes, Rom. 2.6. and that hee doth this as a righteous Iudge, 2 Theſ. 1.6,7. 2 Tim. 4.8. Therefore it ſhould ſeeme God is not iuſt, except he recompence the godly for that which they haue giuen him: ſee Luke 14.14.

*Solution.*

SILAS. Whatſoeuer workes the faithfull haue, they be Gods giſts, who worketh in them both the will & deed according to his pleaſure, Phil. 2.19. they be no otherwiſe called our workes, but as our bread is tearmed ours, Mat. 7.11. becauſe it is giuen vs; we are they which receiue it, to vſe it by Gods liberality, and as his bleſſing vpon our induſtry. So good workes being wrought in vs, and giuen vs by Gods holy Spirit, are therefore named ours; and not becauſe they proceede from our will: which made Auguſtine to ſay, Lord looke not vpon my owne workes, but vpon thy workes which thou haſt done in me: and againe, God crowneth in vs his owne giſts, not our merites: and againe, he doth vs a double mercie, firſt hee giueth vs power to doe well, and then recompenceth and crownes that worke which we did well by his grace. Now God hauing freely promiſed a reward to good workes; hence he is called iuſt and righteous, not becauſe hee oweth any thing to any perſons but for that he keepeth his promiſe, which is the part of righteousneſſe. Wherefore popiſh hypocrites and iuſticiaries are little better then mad, which preſume to make God obnoxious and a debter to them by their workes, as if they gaue him ſomething of their owne, and ſo were vniuſt, except by order of iuſtice (not of clemency) he did requite, euen for the worthineſſe of the worke. See Rhemiſh notes on 2 Tim. 4.8. Heb. 6.10. Laſtly, here is confuted predeſtination vpon faith and workes foreſcene, which bindeth Gods fore-appointment to the quality of the creature, as if it (being the ſupreme cauſe of all things) did depend vpon ſomething in men which they ſhould (as ye would ſay) giue vnto him.

TIM. What doth the laſt verſe of this Chapter containe?

SILAS. A prooſe of that which went before, that hee is debter to no man, becauſe he is the beginning of all things; and that he cannot doe vniuſtly with any, becauſe his glory is the end of all things: for it is rightfull that euery thing be referred to his owne end, but God himſelfe is the end for which ſome men are elect, and others reprobate; therefore whether hee do elect or not elect, he cannot wrong any man, for it is iuſt that God ſhould promote his owne glory as he liſt.

TIM. What is meant in this ſentence by [him] thrice repeated?

SILAS. Some vnderſtand it of the three perſons in the Trinity, without any ground, therefore the beſt is generally to expound it of God.

TIM. In what ſence are all things ſaid to be [of God]?

SIL. Not as of the matter whereof they are, (for then all things ſhould be deified) but as of the firſt cauſe and beginning: for he giueth being to all, all things made are of him by creation; all perſons elect be of him by predeſtination; all the Saints that are beleeuers, are of him by regeneration; there is nothing in them either of nature or grace, but it is of God: originall ſinne being an euill thing is not of God, but of the malice of Sathan, and of maus corruption, though ſinne bee of God paſſiuely, for hee ſuffereth it; and deficiently, for hee doth with-draw his grace: yet not from God as efficient and originall working cauſe, it is by him, being by him turned to good, and for him, becauſe it tends to the praiſe of his iuſtice.

TIM. In what meaning are all things ſaid to be [by or through him]?

SIL. They are [through him] by adminiſtration, becauſe he gouernes all things, euen the leaſt, to a ſparrow on the houſe top, Math. 10.29. Secondly, they are through him by preſeruation, becauſe hee vpholds all things in their being ſo long as they be; for God is the preſeruer of man and beaſt, and ſuſtains all things by his mighty word, Heb. 1.3.

TIM.

**TIM.** *In what meaning is it said, that all things are through Christ, and do consist by him? 1 Cor. 8. 6. Col. 11. 7.*

**SILAS.** Not as by an instrument, and one inferiour to the Father, as the tooke is inferiour to the craft-man, (as the *Arians* would haue it) who are confuted by this our present text, where it is said of God the Father, that all things are (through him) yet he is very God; in which sence it is elsewhere of Christ writtē, that all things are through him: as by a working cause, or as by the wisdom of the soueraigne Creator of the world, see *Pron. 8. 27, 28, 29.* As an Artificer exerciseth his Art by his wisdom, so God rules all by his Sonne, *Iohn 5. All iudgement is committed vnto the Sonne.*

**TIM.** *What is the doctrine from these words thus expounded?*

*Doctrine.* **SILAS.** That the same God who is the maker of all things, is both the ruler and supporter of all things, disposing of all things as he will, or sustaining them so long as hee will, for hee doth whatsoeuer pleaseth him, *Psal. 115. 3.* and worketh all things after the counsell of his will, *Ephes. 1. 11.* hence he is called the Iudge of the world, *Gen. 18. 25.* the King of nations, *Ier. 10. 7.* because hee hath all things subiect to his direction and becke, both within and without the Church: hee turneth the hearts of Kings, as the Riuer of waters, *Prou. 21. 1.* The answer of the tongue is from God, *Pron. 16. 1.* and verse 33. *Though the lot (saith Salomon) bee cast into the lap, yet the disposition is from God,* and he is termed in Scripture, *The God of battell.* Now, if the issue of lots and warres be through God guided by his providence, then other things that are further off from chance and fortune, must needs be ordered by his will.

**TIM.** *What profit may wee draw from the knowledge hereof?*

**SILAS.** It instructeth Christians to depend on God alone for all good things, and in the vse of meanes by

prayer, to seeke vnto him for a blessing; for as his goodnesse giues vs the means, so his providence must make it effectual to our benefit. Secondly, it exhorteth all men that receiue any good, spiri-  
tually or bodily, thankfully to acknowledge it to come from God, and in euill things to bee patient and well pleased with God, because they are sent of him, after the example of *Iob 1. 21.* and of *Dauid, Psal. 39.*

**TIM.** *Wherefore doth the Apostle say, that all things are [for God?]*

**SILAS.** His meaning is, that all things are of him, and no other mouing cause, and by himselfe none other helping him; so they are only for his owne glory, and for no other end; for hee made all things for himselfe, *Pron. 16. 4. Reuel. 4. 11.* he predestineth, adopteth, and iustificieth men to the praise of his glorious grace, *Ephes. 1. 5, 6.* Hence our dutie is to giue him glory in and for all things, *1 Cor. 10. 30.* as the Riuer which flow out of the Sea returne thither againe: so God is to bee praised for all good things, because of him alone they proceed: and herein true children are discerned from Bastards, who haue no affection toward the glory of God; whereas his adopted children make it the scope of their actions.

**TIM.** *What may wee learne by the last words, [To him be glory, &c?]*

**SILAS.** That all must effect and approue Gods glory vpon all occasions, desiring it with all our hearts and gladfomnesse, willingly ratifying it: which is a very sure token of an adopted childe of God, to wish and approue his Fathers honour, with griefe to think of the hurt done to it by blasphemies and other wickednesse; and with much ioy studying how to promote it in their liues and callings, by praiers and praises, good practises especially: where there is this good minde in any measure after the hallowing of Gods name, it is a good marke of one, who in truth saith (*O, our Father.*)

*1 Cor. 10. 30.*

## CHAP. XII.

## Exhortations to morall Duties.

## DIALOGUE I.

## Verse 1.

*I beseech you therefore Brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy acceptable unto God, which is your reasonable serving of God.*

## TIMOTHEVS.



*How vs how this Chapter doth depend vpon the former?*

SIL. In the former Chapters Paul had handled doctrinall points of Faith, as Iustification, Sanctification, Predestination, vnto the end of the eleuenth Chapter. Here at the 12. Chapter, he beginneth the next part of his Epistle which is pareneticall or exhortatorie, for hee exhorteth all Christian professors in the person of the Romanes, vnto duties morall in this chapter. Secondly, vnto ciuill in the next. Thirdly, vnto charity, about things indifferent in the 14. and part of the 15. Chapters, and then descends vnto familiar things, Chapter 16.

TIM. *What Method and order doth the Apostle keepe in this Chapter?*

SILAS. He exhorteth vnto generall duties belonging vnto all Christians affirmatiuely in the first verse, shewing what they should do; and negatiuely in the second verse, warning what they should not do: after that, from the third verse, vntill the ninth verse, he perswadeth vnto particular duties, which are to be done in respect of some degree or function Ecclesiasticall. Lastly, in the ninth verse, he returneth vnto common duties, which appertain vnto all professors, vnto the end of the Chapter.

TIM. *Tell vs what is the summe of this first verse, which we haue chosen for our Text?*

SILAS. It is an earnest exhortation to stirre vp all Christians whatsoever, with all their power to study and endeaour to leade their liues holily and iustly. In this exhortation, there are to be noted two things chiefly: First, the matter, which is to become a liuing sacrifice to God. This Sacrifice is qualified with fise conditions, and confirmed or vrged with two reasons. Of the conditions, the first is to be voluntary in these words [that ye present.] Secondly, that it must be of the [body,] that is, of the whole man by a Synecdoche. Thirdly, a [liuing] one. Fourthly, [holy.] Fifthly, [reasonable.] Now the reasons of the exhortation be two, one from the mouing cause, [Gods mercies,] the other from the finall end [That God may be pleased.]

TIM. *What is the other grand or maine thing to bee considered in this verse?*

SILAS. The manner of the exhortation, which is by a sweete obtestation [I beseech you,] and by a louing compellation [Brethren,] that is, all Christian professors which haue one common faith and religion.

TIM. *What instructions may wee take from this milde manner of exhortation?*

SIL. That the Ministers of Christ must not alwaies stand vpon their authority, nor alwayes vse seuerity, but sometimes deale by milde entreaties & perswasions, *Philemon 9, 10.* For Ministers be fathers, who bee milde and deale gently. Secondly the Spirit of the Gospell is the Spirit of loue. Thirdly, the Children of God being of an ingenious spirit, bee more easily led then drawne,

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drawne, and do better like of meeknesse then feare. Lastly, admonitions are like a bitter potion that must be sweetened with kinde words (as it were with Sugar.)

**TIM.** *What use hereof?*

**SILAS.** It serueth to admonish the Preachers to pray for a meeke and louing heart, and for discretion to know towards whom to vse their mildnesse, *2 Tim. 2. 25. Inde v. 22, 23.* Secondly, hearers also by this are to be admonished, to bee bowed and wonne with their Pastors beseeching voyce, lest they deserue to heare his chiding and threatning voyce; remembering what he looseth or bindeth on earth, according to the word, shall bee loosed and bound in heauen.

**TIM.** *What may wee obserue by the illating particle [therefore?]*

**SIL.** It hath respect vnto the doctrine taught formerly; as if he should say, Seeing the Iewes are cast out of the Church for their vnbeleefe, and you *Romanes* are elected of God, and called to the faith of Christ in their roome; euen for this cause you must bethinke your selues what seruice and thankfulnessse you owe to God, how deeply ye bee engaged and obliged to him.

**TIM.** *What is the lesson wee are to take from hence?*

**SILAS.** That Christians are to bee moued vnto duty towards God and man, after the doctrine of his grace and loue towards them be manifested. For as the eye guides the body, so doctrine gouernes dutie; and what a foundation is vnto an house, that the doctrine of grace is vnto an holy life, euen the ground-woke, roote, and spring of all good workes.

**TIM.** *What use of this instruction?*

*Use.*

**SIL.** It confutes them which hold the doctrine of grace to be an enemy to a good life, and to open a window or gappe vnto liberty in sinne, from which it recalleth rather. Also it serues to reprove them that teach duties without doctrine; or doe not leade their liues answerable to the doctrine of grace which they do know and profess.

**TIM.** *Come now to the matter of thing exhorted vnto, and tell vs what is meant by [sacrifice?]*

**SIL.** The word [*sacrifice*] is not heere put properly for some outward sensible thing (as beasts) offered vnto God by a Leuiticall Priest properly taken, to testifie mans subiection to God, and Gods dominion ouer man; whereof some were gratulatory to giue God thanks after some speciall benefite received. Others were propitiatory to make attonement with God after certaine sinnes committed; for *Paul* expressly speaketh of liuing and reasonable sacrifice: and hee writeth vnto all Christians to offer them, not to Priests and Ministers onely. Therefore *Belarmine* doth dote, who in *libro de missa* 10. Chap. 20. would build the sacrifice of the Masse vpon these words, as if sacrifice were here vsed in a proper sence; which if it were so, yet would it not make for the sacrifice of the Masse, wherein no externall oblation is said to be giuen to God: for Christs body was once offered of himselfe, and is now in heauen, there to remaine till the end: but it is vsed here vnproperly for the mortification of our sinfull lusts, sticking in our corrupt reason and will, euen after regeneration.

**TIM.** *For what reason doth the Apostle chuse to call this crucifying and killing of our lusts a sacrifice?*

**SILAS.** First, to meeete with an offence of the Iewes, who misliked the Christian profession, because it had no sacrifice, as now the *Papists* except against our religion, for that we haue no Altars, no Priests, no Oblations; whom we do answer, as here *Paul* doth the Iewes, that the Christian faith hath (sacrifices) but spirituall ones, as good duties of all sorts, *Psal. 141. 2.* Secondly, praises, *Heb. 13. 13.* Thirdly, Almes, *Heb. 13. 16.* Fourthly, a contrite heart, *Psal. 51. 17.* Fifthly, workes of our calling, *Rom. 15. 16.* Sixtly, martyrdomes, *Phil. 2. 17.* Seuently, mortification as in this text: but externall sacrifices we want indeede, because their date was out at the sacrifice of Christ vpon the crosse.

Sacrifice twofold, proper and improper. Of proper sacrifices, two kinds, and two

The improper spirituall sacrifice here meant.

Reasons why Christian obedience is called sacrifice.

croffe, *Iohn 18.30. Heb. 7.* Secondly, to set forth the dignity of Christians, being now by Christ aduanced, to bee themselves both the sacrifices and the Priests, (euen as himselfe was) a royall priest-hoode, *1 Pet. 2.9.* Priests and Kings to God, *Reuel. 1.6.* which should warne vs of our duty, in being carefull to liue well. Thirdly, to put vs in minde that the mortification of our corrupt nature, and the desires thereof, is as gratefull to God as sacrifices vnder the Law, yea more gratefull: sithence they without repentance and faith, were alwaies displeasing vnto God: see *Esay 1. Psal. 51.* outward sacrifices being seuered from internall worship, offended God: which ought to encourage Christians very much to bee conuersant in this inward seruice of faith. Fourthly, it instructeth vs, that the exercise of Christianity, is vnpleasing to our nature, and very painefull, inso much as it requireth a death and slaughter, euen of our dearest affections, that we may liue to God: for there can be no liuing to God, without the sacrificing and killing of sinne; as the bodies of beasts were first killed and then offered; and as Christs body on the croffe was cruelly murdered: So (if wee will be true Christians) must the body of sinne bee vsed, euen mangled, cut a peeces, pierced, tortured, yea the heart-blood of sinne let out by the exercise of repentance & mortification.

**T I M.** *To what use may this knowledge serue vs?*

*Vse.* **S I L A S.** It reprocues such as thinke it an easie thing to be a Christian, *Mat. 7.14. 1 Pet. 4.18.* or that they can bee currant Christians, when they neuer strue to kill and destroy their lustes: such do but deceiue their owne hearts, *Iames 1.22, 26, 27.* let men take neuer so much paines in prayer, reading, hearing, &c. yet if they suffer pride, couetousnesse, malice, fornication, hypocrisie, and other affections vnmortified, they be no Christians indeede, though they be in name. Secondly, it exhorteth all which will haue any comfort or fruite of their profession, to set a worke

the Spirit of grace, which is in them to crucifie the flesh; that is, their remaining corruption, and to this end to take to them the sword of the Spirit (Gods word) and to strike through the heart of sinne, by applying the threatnings of the Law to it, and giue themselves to earnest prayer and often fasting, to vnfeigned confession of daily sinnes, auoiding occasions of euery sinne, nor sparing nor pitying our darling sinne: be it sinne of nature, of custome, of trade, bring it neuer such sweetnesse of pleasure, or profit, or worship with it, yea though the reuenues of our sinnes were 500. pound a yeare: let not your eye pittie it, nor your hand spare it, take it by the throat, strangle and kill it, that it kill not thee. As *Agar* the bond-woman was cast out of *Abrahams* family, so cast all thy slavish vices out of thy soule. Remember what God did to *Saul* for sauing some of the *Amalekites* cattell aliue, he deposed him of his kingdome: so will he banish thee out of his celestiall kingdome, if thou suffer but one sin to raigne. As the hoast of *Israel* had peace and safety when *Achau* was found out & executed: so search thy heart for that hidden & deare sin, which as yet liueth and is mighty, and slay it, or else thou shalt neuer haue peace to thy soule, or safety from destruction; for he that beareth but with one sinne is guilty of all, *Iam. 2.10, 11.* The obstinate transgressors of one knowne Law, despise the whole authority of the Law-maker, and Satan can enthrall and draw to hell by one sinne serued, as well as by forty.

**T I M.** *You haue spoken of the Christians Sacrifice, it is now time we heard the conditions opened vnto vs?*

**S I L A S.** First, it must be free and willingly offered, noted in this word, [present, or giue vp:] a speech borrowed either from sacrifices of beasts freely presented at the Altar to bee giuen to God; or from seruants willingly presenting themselves to their masters presence, ready to do them seruice: so ought our Christian duties to be performed with a good will, *Rom. 6.16. Psal. 119.14.* That which *Paul* saith of giuing

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our Sacrifice.

to the poore must be applied to other good workes, they are not accepted, vnlesse they bee cheerefully done: for God loueth no compulsion or necessity in his seruice, but a cheerefull doer. Secondly, it must be of the whole man [body] put for our selues, as *Rom. 6. 12. 1 Cor. 9. 27.* both body and soules, with the affections in them both. Body is rather named then minde, because sinne entred into the soule by propagation from the body, and are shewed forth in and by the members of the body.

**T I M.** *What are we to learne from this second condition.*

**S I L A S.** That God requireth the whole man. First, he created the whole. Secondly, the whole was redeemed by him, *1 Cor. 6. 20* thirdly, the whole must be glorified. Fourthly, the whole was giuen to sinne before new birth. Fifthly, God giueth himselfe wholly to his children, therefore they must not giue him a part: and indeede we giue nothing except we giue all, for God deserueth, and is worthy of all, euen the whole heart, soule, minde, and might.

**T I M.** *What vse hereof?*

**S I L A S.** This doctrine reproveth Nicodemits, which giue their bodies to Idols, and keepe as they say their heart to God; God will not bee serued with the one halfe, offer to him all or none. Secondly, such as outwardly worship God with their bodies, but keepe their hearts and affections for the seruice of sinne, as hypocrites do. Thirdly, it exhorteth all Christians with all their faculties of soule and body, to decline from euill of all sorts, and to do all good duties of all kinds, towards God and man: let their iudgement stoope to the wisdom of the word, and their affections bow and yeeld obedience to the authority of the word: let their bodily members be no seruants of sin, but instruments of righteousness, *Rom. 6. 13.*

**T I M.** *What be the next conditions of our Christian sacrifice?*

**S I L.** It must be [living] that is, of our selues which liue, and not of dead bodies of beasts, and to shew the chiefe part of this our sacrifice, to be (Faith)

whereby our soules liue to God. Also the more we do liue to God, the more sinne is killed: righteous persons alone are fit to offer this sacrifice, for they alone liue to God, *Rom. 1. 18. Gal. 2. 20.* vnregenerate men cannot sacrifice themselues to God, for they be dead in sinne, *Ephes. 2. 1.* they doe not liue by faith.

Fourthly, it must be holy, that is, pure and separated from all earthlineffe and sinfull corruption; so is this sacrifice in part: the sanctification of the Spirit, which causeth the faithfull to offer vp pure hearts to God, in a good measure separated from mixture of sinne. This was represented in the spotlesse sacrifice of the Law: therefore wicked men cannot offer this sacrifice, for they still liue in their sinnes without holinesse, and so themselues and their offerings are abominable, *Titus 1. 5.*

Fifthly, it must be reasonable, that is, spirituall, so expounded by *Peter, 1 Pet. 2. 5.* Our sacrifices may not bee Masing, Popish, or Mosaicall outward ones; but inward of the spirit and minde, *John 4. 24.* For this is reasonable, because a reason of it may be giuen out of the word, for God is a spirit; and they be of our selues which are reasonable, and offered to Christ our redeemer, as a reasonable thing. More particularly our reasonable seruice be our Theologicall vertues, faith, hope, loue, *1 Cor. 13. 13.* Theoricall gifts, knowledge, wisdom, &c. Our morall gifts, meekenesse, mercy, chastity; our politicall vertues: all these are reasonable sacrifices.

**T I M.** *What is the first reason whereby this sacrifice is confirmed and urged to vs in our Text?*

**S I L A S.** From the mercies of God, euen his spirituall mercies, which are called mercies in the plurall number, because they are many (to wit,) election of grace, calling to Christ, iustification by faith, sanctification by the Spirit: by all these mercies (which are euery one of them more worth then a thousand worlds) he beseecheth them to obey God by mortification of their lusts.

**T I M.**

TIM. *What is our Doctrine?*

SIL. That the meditation of Gods mercies in Christ are a most effectuell motion and sharpe spurre to a godly life. As if a mother should beseech her childe to do something by the wombe that bare him, the paps which suckt him, the knees which dandled him, and all her entire compassions towards him: how flinty should his heart be, not to yeeld to her? so we should shew our selues more then stony-hearted if wee yeeld not to God, when he that might condemne, doth beseech euen by those tender mercies whereby he begat vs, pardoned vs, called vs, renewed, and saued vs. For this is the maine end why he bestowes his mercies: see *Psalm* 130. 4. Also *Luke* 1. 73, 74. Secondly, what-locuer we are or haue, bodily or spirituall blessings, it is all of his mercies. Thirdly, there can be no found obedience giuen vnto God, but that which springs from the sence of his loue and mercy: for that which is constrained by feare is hypocriticall.

TIM. *What vse are wee to make of this doctrine?*

SIL. It condemnes such as by Gods mercies are the more emboldned to offend: it is a fearefull signe of a desperate wicked man, when by the kinde vsage of God he is made more wicked: as he is a bad sonne which is worse by his parents loue. Secondly, such as forget his mercies: whereof good Christians ought to keepe (as it were) a Register, that as they are tempted to any sinne, they may checke it with remembrance of some mercy, as *Ioseph* did; or as they become dull and slow to good duties, they may quicken themselves with meditation of some merciful kinnesse, and with thoughts of some mercy; alwayes resolving that the more deeply they haue drunke of the mercies of God, the more they be bound to liue well and godly: as our Sauour faith, God will require much, where he hath giuen much. It is by *Ezra* to the Iew, and by the Prophet *Esay* to *Ezekiah*, imputed as a fault, that they forgot his mercies, and rendred not to God ac-

cording to his great goodnesse.

TIM. *What is the second reason?*

SILAS. It is taken from the effect of this sacrifice, because God accepteth such a sacrifice so well qualified, for they are after his owne heart. For God being a spirit and holy, cannot but delight in holy and spirituall seruice, being offered vp in the name of Christ, *2 Pet.* 2. 5. and proceeding from faith by the Spirit of God, *Heb.* 11. 5, 6. *Gal.* 5. 22, 23. A great encouragement to euery Christian to labour hard in the deniall of himselfe and mortification of his lusts, to know this to bee accepted with God. Must wiues study to please their husbands? *1 Cor.* 7. 34. and seruants their masters? *Ephes.* 6. 5. euen their vn-courteous masters? *1 Pet.* 2. 18. How much more then ought you to please God, your Lord, husband, father, and redeemer, who hath forgien you all your sinnes and called you to an inheritance immortall in the heauens? *1 Pet.* 1. 4. These two reasons can be of no force with an vnregenerate or euill man or woman, which neuer were partakers of his sauing mercies, no nor of one crum of them, nor yet euer had their hearts framed by the holy Ghost to any sound care of pleasing God; but the godly which haue receiued but one drop of Gods mercy in Christ, and are led by his Spirit, these will be mighty perswasions to make them more vp-right and zealous in Gods seruice.

#### DIALOGVE II.

Verse 3.

*And bee not conformed vnto this world: but bee yee transformed by the renewing of your mindes, that yee may prooue what is that good, that acceptable, and perfect will of God.*

TIMOTHEVS.

What is the matter and method of this Text?

Xxx 2

SIL

Coherence

SIL. It containeth the second generall precept concerning all Christians of every degree and sort. For the forme of it, is set downe negatiuely and then amplified by the contrary affirmation. We are forbid to follow the fashions of this world, and are enioyned (if we will please and serue God) to make the will of God (reuealed in his word,) the rule of our life and manners: which will is set forth by three especiall qualities. First good, Secondly, acceptable. Thirdly, perfect. This verse then hath in it the explication of the former, expressing plainly what was there figuratiuely set downe, teaching vs the manner how Christians may offer themselves to God, namely, if they avoid the corrupt lusts of the world, and endeavour through the regeneration of the Spirit, (which beginneth at the change of the minde, the principall part of mans soule) to allow and to things which God willet and approoueth, being good, acceptable, and perfect.

Summary

Interpret.

TIM. What is meant by the world, and by being conformable vnto it?

SIL. Men viregenerate and increely naturall, and all which is contrary to Gods will, which is heere called the world, as often elswhere, *Iohn 14.17.* *1 Iohn 2.14.15.16.* and Chapter 4.19, &c. because such persons do still sticke in the vnclane & filthy mire of worldly lusts, which they obey with greedinesse. Also for that they wholly minde earthly things, louing them, and caring for the things of this life, neglecting heauenly things. The conforming to these men, is to like and allow them and to bee like them in their conditions, to follow their fashions, forme, and guise of liuing, shaping our courtes semblable vnto theirs, putting on their forme and shape in our behauiour. What the fashions of the world be, see *1 Cor 6. 9.10.* *Galath. 5.19.20.21* *1 Pet. 4.3.* *1 Iohn 2.14.* *Ephes 4.18.19.20.*

Why naturall men be called the world.

TIM. What is our doctrine from these words of the Text thus explained?

SILAS. Gods children must not in any wise make the manners of worldly and wicked men, the rule and pat-

terne of their life and action. The prooffe hereof see *Psal. 1.1.* *Walke not in the way of the wicked, &c.* and *Pron. 1.10* and *Chap. 4.14* we are forbid to go after sinners; whereunto agreeth that of *Matth. 7.13.* forbidding to enter into the broad way: and that of *1 Pet. 4.4.* that we should not runne with the wicked vnto the same excessse of ryot, nor to be companions with the workes of darkenesse, *Ephes. 5.7.11.* All which do teach vs, that in framing our conuersation, wee may not imitate the fashions and deedes of euill men. The reasons hercof be these: First, Gods people are a kingly Priesthood, *1 Pet. 2.9.* therefore the fashions of worldly men do not become them. For, since the elect are made Priests vnto God, it behooueth them to haue the whole life, and all the parts of it well ordered (saith *Crysostome.*) The Priests vnder the Law might not touch any vnclane carkas of men or beasts, neither may Christian Priests meddle with polluted rotten lusts, such as carnall men wallow or wicker in. Secondly, the lusts of the world are not of God but of the deuill, *Iohn 2.16.* But Gods children in their Baptisme haue by solemne promise renounced the deuill and all his lusts, and therefore may not follow them, without running in to the guilt of perfidiousnesse, and promise breaking. Thirdly, the faithfull haue put on Christ Iesus, *Gal. 2.27.* and haue him dwelling in their hearts by faith, *Ephes. 3.17.* Therefore they may not put on the finfull affections, and foolish fashions of this world; for what communion betweene Christ and the world, from which he hath redeemed vs? Also his Gospell and grace teacheth vs to deny worldly lusts, *Titus 2.11.* Fourthly, God & the corrupt custome of sinners, cannot both be loued; for if wee loue the world and the things thereof, the loue of God is not in vs, *1 Iohn 2.15.* *Iames 4.3.* The amity of this world is enmity with God, but Gods children are bound to loue God aboue all, yea alone, all things be for him and in him, therefore they ought to abhorre the world.

Prooffe by Scripture.

Reasons.

world. Fifthly, it is dangerous euen in this life for the godly to doe after the customes, or to delight in the company of ſinfull men. *Peter* among worldly men learned to deny and forſweare his Sauour: *Iehoaſaphat* was forbid familiarity with *Achab*. Wilt thou loue him whom God hateth? *2 Chron.* 19. 1. and *Iofias* by c. nuerſing with, and con'orming himſelfe vnto an heathen King, loſt his life *2 Kings* 23. 29. The Iſraelites by framing themſelues to be Egyptians in 'dolatry, *Exod.* 32. 1, 2, 3. and to the Moabites in adultery, *Num.* 25. 1, 2. pulled due and iuſt vengeance from God vpon their owne heads. *Dauid* amongſt the Philiftines learned to diſſemble, and was in hazard: ſee the title of *Pſalme* 34. Sixtly, the end of the children of this world, and ſuch as faſhion themſelues like to it, is damnation, *Phil.* 3. 9. alſo ſee *2 Theſſ.* 1. 9. *1 Pet.* 4. 5. Laſtly, the faſhions, delights, pleaſures, and luſts of worldly perſons, doe in a ſhort time vaniſh and paſſe away, as ſmoake or as a ſhadow, *1 Cor.* 7. 31. Therefore euen in this Text they be likened to a figure or image, (as alſo *Pſal.* 72.) which hath in ſolidity, or vnfoundneſſe in it. Now true belecuers which are born of God vnto eternall glory in the heauens, *2 Pet.* 1. 3, 4. muſt not inbrace things which be fading and withering, of ſhort continuance; it is not for ſuch as be called to a bleſſed immortality, to glue themſelues to vanities which haue no certainty nor durance.

**TIM.** But haue the godly any need of this debortation which you haue ſo ſtrengthened with Scripture and good reaſon? it ſhould ſeeme they haue, ſeeing *Paul* writeth this to the faithfull Romanes.

**SIL.** Yea very much, for God doth nothing ſuperfluoſly and in vaine, hee would not giue ſuch an exhortation but on iuſt neceſſity: and by nature we are prone to fall into that from which GOD diſſwadeth vs. Moreouer, the luſts and faſhions of the wicked be deceitfull aboute meaſure, and exceeding pleaſant to the fleſh and corruption of nature, which ſeeing the godly haue not wholly put off (for they are partly fleſh,

and partly Spirit) therefore they had need to be warned, and by many reaſons (as by bits or bridles) to be held in from running after the maners of this world: eſpecially, ſeeing they cannot (there is a neceſſitie in it) but liue together with men of this world, therefore not without great heed and labour, prayer and paines, can bee kept pure from the infection of this world: as it is no eaſie matter to keepe the m from being beſmirted, defiled, or burnt and pricked, which touch and handle Colliers, pitch, hot coales, or thornes. And beſides all which hath bene ſaid to preſerue the childe of God from partaking in the faſhions and ſpots of this world; this is not the leaſt motiue, becauſe the truth and power of Religion and Chriſtianitie ſtands herein. See *Iames* 1. 27. Let any perſon haue neuer ſo great knowledge of Scripture, and make neuer ſo godly a profeſſion, yet if he ſtrive not againſt the corruptions and ſpots of the world, but communicate in them and in his luſtes, (beeing like the vaine and wicked of the world) there is not a dramme of true Religion in him.

**TIM.** Vnto what vſes and profit may the meditation of this doctrine ſerue vs Chriſtians?

**SIL.** Firſt, it ſerueth to reprove and vtterly to condemne their courſe as vnchriſtian, who make the faſhions and conditions of worldly men, the chiefe or onely ſquare of their behauiour, thinking they doe well when they doe as they ſee others doe, and in their words, apparel, diet, actions, are like the moſt and worſt men: but if they haue ſome or many, learned, rich, wiſe, and worſhipfull perſons for their precedents and guides; then they bleſſe their ſoules in their euill wayes, and no body muſt miſlike or ſpeake againſt them. Herein they be like thoſe Jewes mentioned in the Goſpell, who faſhioned themſelues in their opinions, traditions, and actions vnto their rulers: yea, ſo farre as they cryed againſt Chriſt, Crucifie him, crucifie him, onely becauſe the Scribes and Pharifees did hate him. So the tenne tribes

*Similitudes.*

*Vſe.*

Such masters  
such seruants  
*Regis ad  
exemplum  
totius com-  
pouitur Or-  
bis.*

tribes would be idolatrous, because *Ieroboam* their King serued Idols. Thus examples of great men do great harme, and as a violent floud or tempest doe carry the common people after them, such as Princes be, such people will be. Therefore it is to be marked, that the Apostle doth not say, ye may fashion your selues like vnto such in the world which bee famous for wisdom, knowledge, authoritie, wealth; but forbiddeth vs to be like the world, without all exceptions. It mattereth not what sinfull men be for those things, though they shine in honour, and be renowned for wit and policy, yet if they be secure and worldly liuers, we may not at any hand conform our selues to them: but when any of you haue taken leaue to transgresse this precept of the Apostle, it will be but a poore plea at the day of Gods wrath to say, thou thoughtest that thou mightest haue done and said as such and such men gaue thee example. Therefore doe not deceiue your owne hearts, but be wise, doe not looke what others do which be euill, or what great men doe which bewray themselves by their talke and doings to be of this world. Walke not thou in their wayes my sonne: doe not tread in the same steps: for they shall suddenly and horribly perishe, sinking downe vnto hell in a moment, therefore chuse none of their wayes: and albeit others will admire and imitate them, yet feare thou that God, whose mercies hath elected and called thee to Christ, and doth now beseech thee not to conforme and fashion thy selfe like to the world. Secondly, here is an admonition for all good Christians, to fly all vnneccessary and causelesse fellowships with vnleane liuers, and prophane worldlings, least by liuing familiarly with them, we doe learne their fashions and manners: such as will flie a sinne, must flie all the meanes thereof. Reason and long experience doth assure vs, that our fashions and courses will be such as theirs bee with whom wee daily conuerse. Hardly or not at all shall we bee held from following and allowing their practises, whose persons we doe like

and liue with. This is that whereof the word of God so often warneth vs: that as we shall learne vprightnesse and wisdom of them that be wise and vpright, so we shall be peruerse, if wee be companions with the peruerse and wicked. Such is the strength of sinne, as it easily poysoneth them that come neere it, euen like the pestilence.

Moreover, our sinfull nature is so apt to take the contagion of sinne, as flaxe and tinder to take the fire. Hence came those protestations of *Dauid*, *Psal.* 26. and 119. and that admonition of *Paul*, *Ephes.* 5. 11. which should prouoke all men (as euer they doe minde to obey this precept of not conforming) to auoide voluntary company of vaine and vngodly persons. Thinke with your selues, if such godly persons, so wise and well mortified as *Dauid* was, durst not ioyn himselfe to corrupt and carnall company, vpon feare to be like them: then how much the more are others to looke to it, which by many degrees are not so strong as this holy King and Prophet was? Oh, that you would once beleue, that there were great hurt and hinderance vnto godlinesse, in the conuersation with vngodly and vnrighteous men, whose words and works shew them to be of this world, as *Peters* language deseried him to be a Galilean.

**T I M.** What other lessons from this verse?

**S I L.** Whereas the Apostle doth not write, that yee should goe out of this world, and leaue it quite, and shut your selues in Monasteries and Cloysters, *Iohn* 17. 15. Neither saith he, vfe not this world, for wee be commanded so to doe, *1 Cor.* 7. 31. and God hath giuen many things both for necessity and comfort, which he would haue vsed in his feare: but saying thus (fashion or conform not your selues to this world.) Hence we gather, that whatsoever is a property, guise, fashion, behauiour, custome, or practise of sinners and corrupt men, (as there be such) this is euen cause enough why the children of God are to decline it, and to follow the contrary course. *Diogenes* thought that he should

*Doctrine.*

should doe best when he did least what the common people did : but sure that course of life is most commendable and acceptable to God, which is most contrary to the fashion of the world. The more and further that in our speech, gesture, attire, condition, or workes, wee go from the world, the neerer we come vnto true godlinesse. As Christian Religion is the more pure and sincere the lesse it doth partake with  $\S$  superstition of Antichrist : so our Christian conner-sation is the more holy and vnblameable, the further it is removed from the customes and fashions of vnregenerate persons. Finally, seeing *Paul* writeth to men already iustified by faith, and sanctified, yea in a great measure : this putteth vs in minde that this lesson is fit for the best Christians to learne and take out, and that it is a worke not of a day, weeke, moneth, or yeare, to flie the conformity and likenesse of the world, but such as mē ought all their life long to be occupied and busied about ; all time and care is here too little.

This precept containeth one halfe of our repentance touching leauing of our finnes, and is like those other precepts, of ceasing from euill, *Esay* 1. 16. *Psal.* 34. 14. of destroying and crucifying the body of sinne, *Rom.* 6. 6. of mortifying our earthly members, and putting off the old man, *Col.* 3. 5, 6, 7, 8. of denying worldly lusts, *Tit.* 2. 12, of departing from iniquitie, *2 Tim.* 2. 19. All these differ not in substance of matter, but in tearmes ; affording businesse enough and enough againe to him that should liue *Methusalems* age. For what a work and adoe about forsaking one foolish and sinfull fashion ( I meane not of apparel, yet euen that way wee can bee foolish and fantastick enough, and as froward in retaining, as forward in receiving them, but wicked doings,) how long ere one naughty vñage will be left? what time and trauaile will it aske trow you, to rid our house of so many noysome cumbersome guests, as haue now long time haunted vs : our finnes of nature, custome, trade especially?

## DIALOGVE III.

## Verse 1.

*But be ye transformed by the renewing of your minde, that yee may proue what that good, acceptable, and perfect will of God is.*

## TIMOTHEVS.

**W**hat is the matter and method of this Text?

**SILAS.** An exhortation to the transformation, or changing of our mindes, that is, to pray God and earnestly to endeavour to haue our mindes changed by his Spirit. This exhortation is enforced by an argument from a necessary effect, because vñlesse our mindes be renewed wee shall neuer bee able to allow and follow the will of God, which is there commended by their Epithites or qualities. First, good. Secondly, acceptable. Thirdly, perfect.

**TIM.** What is meant by [transforming]?

**SIL.** Not such a metamorphosis or change as *Ouid* did dreame of, by passing of one substance into another, but an alteration or change of iudgement, purpose, will, and affections from euill to good, which the Apostle himselfe calls a renouation or renewing ; such a worke of the Spirit whereby old and corrupt qualities (which still sticke in vs, after new birth) be corrected and reformed till they be extinct and destroyed.

**TIM.** What is signified heere by [minde]?

**SIL.** Both the faculties or powers of the soule, to wit, the vnderstanding and will, the daily decays whereof in holinesse, we are here exhorted to seeke by prayer and all meanes to repaire. As a garment or an house when they waxe old or worne, are to be patched and holpen, so the godly when thorow oldnes of sin or corruption, any breach or waste is made in their minde or manners, they are not to despaire or faint,

faint, or cast away all care and hope; but by sorrow, teares, repentance, to rectifie and remedy that which is amisse and otherwise then well. This is the summe of the Apostles exhortation.

**T I M.** *What doctrines doe arise from this short exhortation?*

*Doctrine.*

**S I L.** First, that euen the noblest part of mans soule, (his minde and reason) is corrupt and depraued with ignorance, vanitie, vnbeleefe, errors, doubtings, and heresies, &c. This truth hath testimony from other Authorities and places of Scripture, 2 *Cor.* 3. 5. *1 Cor.* 2. 14. *Ephes.* 2. 3. and 4. 18. *Col.* 1. 21. And also reason to proue it, namely, that the minde hath need to be renewed, therefore it is corrupt and old; for old and corrupt things onely need renewing. That which is whole, sound, and perfect, craueth no renouation, which euer is of a thing decayed and wasted.

*Authoritie.*

*Reason.*

**T I M.** *What use is to be made of this doctrine of Gods children?*

**S I L.** First, it confuteth such Philosophers and Popish Sophisters, who vehemently contend, that the minde remaineth still sound and vncorrupt, alwayes enclining vnto good things, as *Aristotle* speakes in his *Ethickes*: whereas the sicknesse of the minde may be easily bewrayed by these things, namely, that in those most notable things that the heathen were stirred vp vnto by the direction of their minde, they had regard neither vnto the will nor honour of God, but were led with ambition and vaine-glory, being greedily desirous of fame and praise amongst men: and as their intent and end were both naught, so they failed in the manner, because the loue of God and of their neighbour, did not beare any sway in their actions. Secondly, this serueth to humble man, for that he wanteth all power to apply his minde vnto good things, being altogether blinde in spirituall matters. Thirdly, it sheweth the great infection of sinne, poysoning, defiling, and corrupting not the body alone, but the soule; not the inferiour, as the will, affections, and perfect senses, but also the superiour and principall

part of man, the minde, iudgement, memory, and conscience. Lastly, it sheweth how much the elect are beholden to the grace of Christ, by whom the whole hurt taken by sinne, is cured and healed through his grace and Spirit.

**T I M.** *What other doctrine ariseth out of these words?*

**S I L.** Blessed *Paul*, directing this exhortation to such as were already faithfull and regenerate, doth hereby teach vs, that the godliest persons are in this life renewed and sanctified, not fully, but in part onely: for there should bee no cause of exhorting beleeuers to bee renewed in their mindes, were it not that still there sticketh in their soules some blindnesse and peruerseness, which would be corrected and enlightened. This imperfection *Paul* acknowledgeth himselfe, *Phil.* 3. 12. *1 Corin.* 13. 9. and *David*, *Psalme* 119. and all the Apostles praying for encrease of Faith. Finally, what cause were there daily to aske pardon of sinnes, if there were an absolute freedome from sinne? whereof the best of Gods children haue ingenuously accused themselves. The Scriptures also vniuersally proclaiming, that there is no man living, which sinneth not in thought, word, and deed, and that continually.

*Doctrine.*

*Reason.*

**T I M.** *What use hereof?*

**S I L.** It confutes such as vainely and falsely dreame of perfection, as the Libertines, Familists, Anabaptists, and Papists, which hold the Law possible to be kept, and that men may bee without any mortall sinne, and doe more then is commanded, or haue an absolute holinesse and freedome from sinne by the holy Ghost. Secondly, it exhorts all Gods children to see and feele their owne wants and weakenesses, and in the sight and sense of them, to lament & strue towards perfection, *Phil.* 3. 12, 13. to confesse our imperfection, is our best perfection. In remission of sinnes, not in perfection of vertues, consists our blessednesse.

*Use.*

**T I M.** *What other lesson from this part of the verse?*

**S I L.**

The minde is  
first to bee  
made good.

**S I L.** That the renewing of man be-  
ginneſh at his minde, not in his body  
and outward members and actions, but  
first in his vnderſtanding part, which  
beginning ſo, it muſt ſpread abroad into  
the will, affections, and members of the  
body: as mans fall began at the tainting  
and abuſing his minde, through vnbe-  
leeſe to the word of Gods threatning;  
ſo his reſtoring muſt take beginning  
thereat, being Queene and Miſtris to  
guide all the reſt. Knowledge of Gods  
will is the firſt worke of the regenera-  
ting ſpirit.

**T I M.** Let vs goe forward to the ſe-  
cond part of this Text, the Exhortation,  
and tell me what is meant by [The will of  
God?]

Interpret.

**S I L.** Not that faculty or power that  
is eſſentiall in God, whereby God pur-  
poſeth and decreeth all things from  
euerlaſting, *Rom. 9. 16, 18, 19.* but  
the things which God willeth. Of which  
the Law is one part, requiring duties to  
be done towards God and man: and  
the Goſpell another part, requiring men  
to beleue in Chriſt, and repent of their  
ſinnes, *Iohn 6. 4. 1 Iohn 3. 23. 1 Theſſ.*  
*4. 3.* The reuealed will then is meant  
heere, namely, the promiſes and pre-  
cepts of the word, & not his ſecret will.  
In our common ſpeech wee uſe to ſay,  
this is my will, when we meane not that  
part of the ſoule, by the which we will  
and deſire things, but the things them-  
ſelues which we doe deſire: ſo here it is  
taken.

**T I M.** To proue what this will is,  
what doth it ſignifie?

**S I L.** Firſt, plainly and diſtinctly  
to know it. Secondly, to try and diſ-  
cerne it from that which is not Gods  
will, *Iohn 10. 4. 5. Rom. 2. 18. 1 Theſſ. 5.*  
*21. Acts 17. 11.* Thirdly, with ſound  
iudgement to allow, and heartily to  
loue things agreeable to his will, *Phil.*  
*1. 19. Pſal. 119. 14, 16. O how dee I loue*  
*thy law, it is dearer to me, &c.* Laſtly,  
with chearefulneſſe and diligence to  
performe it, and to conſorme our whole  
life, according to the rules of it, *Iohn 10.*  
*14. Iam. 1. 22, 23. 1 Iohn 2. 4, 5.*

**T I M.** What doctrine are we to

learne from theſe words thus expounded?

**S I L.** Seeing that the approouing of  
the will of God, is a ſpeciall part, fruite,  
and effect of our renewing, as this parti-  
cle [That] doth imply: it doth teach  
therefore, that none but regenerate per-  
ſons (borne anew by the holy Ghoſt)  
can loue and embrace Gods will by  
Faith and obedience to it. All vnrege-  
nerate men, either through ignorance  
they doe not know it; or if they know  
it, through malice of their hearts they  
hate and abhorre it, as heretickes and  
prophane men: or thorough hypocriſie  
they may ſpeake and profeſſe well of it,  
yet they reuſe to frame themſelues ac-  
cording to it. As very many which  
are called Chriſtians, are very forwards  
to heare the word, to commend the  
doctrine which is taught, to condemne  
things which are contrary to the will  
of God, and to praife the Preacher of  
the word; to make great ſhew of zeale,  
both towards the word of God, and  
them that bring it, like to *Herod, Mar.*  
*6* and *Simon Magnus, Acts 8.* Too  
like others which liue alter it, and to  
ioyne in fellowſhip and company with  
them; and yet being transported and  
cleane carried aſide by ſome wicked  
affections, as vncleaneſſe, couetouſ-  
neſſe, wrath, pride, or the like; they  
neuer ſubmit to the will of God to doe  
it, but moſt miſerably faile in their pra-  
ctiſe, preferring and taking part with  
their owne corrupt will, againſt Gods  
will. Whereas the truly regenerate  
perſon, as he hath his eyes open by the  
illumination of Gods Spirit, to ſee  
in part what the will of God is, ſo hee  
ſtriueth earneſtly to performe what  
hee knoweth, to beleue that which  
God doth promiſe, to doe what hee  
biddeth. to leaue vndone what hee  
forbiddeth, to ſcare what he threatneth,  
to reioyce in his comforts. At a word,  
to order and guide his thoughts,  
words, and deeds, by the ſound rule of  
his word, as he may pleaſe God in them  
all; the Prophet *Dauid* profeſſeth of  
himſelfe, that hee was purpoſed to  
keepe the righteous ſtatutes of God, and  
had ſworne to obſerue his teſtimonies,

Doctrine.

Yyy Pſalme

*Psalm 119.* And the blessed Apostle Paul (as he witnesseth of himselfe) desireth to keepe a good conscience, and to liue honestly, *Acts 24. 16. Hebrewes 13. 18.* So euery one of Gods children, according to the measure of grace, receiued in their new birth, it is their hearts desire and constant endeavour to expresse in their actions that knowledge they haue of the will of God, and by their owne obedience to Gods will, as by a sure token and marke their regeneration is sealed and made knowne to them, *1 Iohn 2. 4. I am thine Lord, saue me, for I keepe thy commandments,* saith David. Thus may euery godly man conclude, that God is his Father and will saue him, because he labours to please him, by liuing according to his word: *For not euery one that saith Lord, but he that doth shall enter into the kingdom,* *Matth. 7. 21.* Such for their firmnesse in the state of grace and saluation, are likened to an house built vpon a rocke, which neuer shall be remoued, *Mat. 7. 25, 26.*

**T I M.** *What other lesson may we take from hence?*

**S I L A S.** The onely rule of faith and manners, is the will of God reuealed in his word. The Shepherds voice is that which the sheepe are to hearken and to follow, and Gods will is that onely thing which his people must approoue of, beleuee, and practise. The reasons hereof be: First, because the will of God onely is good, it commendeth all good things, it condemneth all euill things; the will of all other creatures is so farre good, as it accords with this: also it makes men of ill to become good, for it conuerteth sinners, *Psalm 19. 7.* The second reason is, because this will of God is acceptable; there is nothing that we either thinke, speake, or doe, which is acceptable or pleasing to GOD, if it swerue from his will: to the which, whatsoeuer is agreeing, that, and that onely, hee liketh, blesteth, and rewardeth; as it is written, *Great is their reward that doe soe after,* *Psalm 19. 11.* Thus Abraham, Isaac, Jacob, Elias, Zacharias,

Elizabeth, and whosoever else were accepted of God, it was therefore because they beleueed, and did his will. Cain, Esau, Achab, Iudas, and others, that haue beene reiected of God, it hath been because they reiected and refused his will. As parents and masters accept such children best which strue to doe their will, so it is with God.

**T I M.** *What profit may come to vs by the meditation of this doctrine?*

**S I L.** It must serue to stirre vp all good Christians more to loue and follow the will of God, which is so good, so holy, so perfect. Secondly, it must warne all such men to looke to themselves and betimes to repent, which care not either to know what his will is, or to gouerne or guide their wayes by it; for the more excellent the will of God is, the more iust and heauy will their condemnation be which neglect it. Thirdly, it sharpe reprooues such as make either their owne corrupt lusts, or the sinfull customs, or the examples of the times, or commandments of men, the patterne and rule of their conuersation, *Mat. 15. 15.* Lastly, it confutes the Papists, which charge the will of God with imperfection, as if it were onely giuen for such as are rude, and not for the strong and perfecter men. Also which equall to it, and march with it apocryphal writings, and traditions of the Church, as things to be receined with like affection and reuerence as the very perfect will of God it selfe: as Tridentine counsell blasphemously hath decreed and written. Here also is an argument for the fullnesse & perfection of Scriptures, because in them onely is found the good, acceptable, and perfect will of God. When I goe from the Scriptures, who shall tell me what is the will of God? saith one of the Fathers.

#### DIALOGVE IIII.

Verse 3.

*I say then through the grace that is giuen vnto me to euery one that is among you, that no man presume to understand*

Reasons.

stand above that which is meet to vnderstand: but that he vnderstand according to sobriety, as God hath dealt to euery man the measure of faith.

TIMOTHEVS.

**VV**hat is it that the Apostle doth now performe, and how doth hee proceed?

**SIL.** The Apostle hauing already giuen vs his generall exhortation (in the two former verses) that wee should serue God, first by studying how to please and obey him, by mortifying of our lusts: And secondly, by not studying how to frame our selues like the children of men: he doth in this verse descend to particular duties, whereof the first is an Apostolicall sanction, or proposition, touching the right vse of spirituall gifts, and the due administration of Ecclesiasticall functions, vntill verse 9.

**TIM.** What is the summe of the speciall exhortation in this third verse contained?

Summe.

**SIL.** That no man carry himselfe proudly in respect of his gifts, hauing an ouer-weening opinion of himselfe, as if he knew more then hee doth know; but to think modestly of his own knowledge and gifts, and to apply them with discretion to the good of others, according to the measure of them, and the meaning of God the giuer; which was not for ostentation and contention, but for mutuall edification.

**TIM.** What be the parts of this present exhortation?

**SIL.** They be two: First, the exhortation it selfe. Secondly, the explanation, with certaine reasons annexed, to giue an edge to the exhortation. The exhortation hath a preface, and the matter. The preface pointeth at *Pauls* Apostolicall Authoritie, enabling him to command; and putteth on the *Romanes* and all other Christians, a necessity to yeeld obedience. The matter of the exhortation consists of two precepts: First, that we be not arrogant, presuming to vnderstand more then is

meet, or to be too wise. Secondly, to vnderstand according to sobriety, that is, modestly to esteeme of our gifts; the reasons are these: First, from the Author, because God is the giuer. Secondly, from the measure, no one man hath all, but each his portion. Thirdly, from the vniuersality of receivers, euery one hath his proper gift, there is none which hath not his talent. Fourthly, from the nature of the gift, it is no temporall but a spirituall gift, therefore no man ought to be insolent to despise others, but each to be content with his owne grace and to vse it well. The cause which moued *Paul* to this exhortation, was great emulation which burst out into contention, the *Jewes* would be preferred before the *Gentiles*, and the *Gentiles* despised the *Jewes*; such as had more worthy gifts disdained their inferiours.

**TIM.** What things are to be obserued in *Pauls* preface?

**SILAS.** First, that he giues not a counsell but a commandement, for *I say* signifies as much as if he had said, (*I bid*,) I command, I enioyne, as the manner of the Latine is to put (*disco* for *iubeo*,) so as this is no indifferent thing which men may doe or not, but a necessary precept which may not at any hand be omitted without sinne. Wee are further to marke, that whereas the Ministers of Christ may sometimes speake mildly out of loue, as in verse 1. so sometimes they may command precisely out of that power which Christ hath giuen, as here, and *1 Timoth. 6. 17. 2 Timoth. 4. 1*. The second thing to be noted, is the vniuersitie of this precept, that it is to all and euery one; it reacheth throughout to euery member or Officer of the Church whatsoever his office or gift be, there is none exempted, be he high or low, learned or vnlearned, they are bound to submit themselves to this precept, concerning humility in vsing rightly their gifts and offices. If they be inferiour persons and haue meane gifts, they haue need of it for to keepe them from enuying them which haue better. If superiours

*Deus dixit. Gen. 1.*

and haue more excellent graces then they haue need of it to keep them from pride, and disclaime them which haue lesse. Lastly, whatsoeuer they be they shall neuer turne their gifts to the profit of others, and of publike good, vnlesse they be modest and sober minded. The next thing to be noted in this preface is, that *Paul* doth bring forth his Apostolicall calling and function to warrant his precept. For (grace) in this place signifies neither the gift of holy eloquence, or power in speech, nor yet the gifts of wisdom as some thinke, but (by a Metonymie of the cause for the effect) it is put for the Apostolicall vocation, as also *Romanes* 1. 7. and 15. 15. which is therefore called (grace) because hee receiued it freely, being put into this office when hee thought not of it; yea, he was a blasphemer and persecuter of the Church, *Acts* 9. 1. *Tim.* 1. 19. And this hee doth to shew hee was no intruder or ambitious vsurper, which thrust in himselfe, doing more then hee might well doe, in giuing precepts to Churches; as also to draw the *Romanes*, and in them all Christians to yeeld vnto the practise of this precept with all good reuerence and submission, that they bee not found to strue and fight against the Lord Iesus, speaking to vs by the Apostle *Paul*, whom to hearken to, and to reuerence, is to receiue and hearken vnto Christ, *Matth.* 10.

**TIM.** Now to the exhortation what is the first part of it?

**SIL.** Not to vnderstand aboue that which is meet, or not to presume to be wise ouermuch.

**TIM.** But how can any be wise ouermuch, seeing none can haue too much wisdom, nor can vnderstand enough? how then shall any offend by vnderstanding aboue that which is meet? for we are bid to be wise as serpents, *Mat.* 10. 16. *Ephesians* 5. 15.

**SIL.** It is true, therefore here is not condemned the excesse of wisdom, (for GOD will haue his children strue to perfection) but the proud opinion of such men as challenge to

themselues all wisdom and knowledge, who both are proud of that which they haue, and also arrogate to themselues vnderstanding and gifts which they haue not, to the contempt of others, thinking themselues to know all, and to be the onely wise men, none to be like them, or fit to be compared with them. This attributing too much to our owne conceit, and detracting from others, is the maine vice here forbid and condemned, out of which (as out of a noysome roote) there doe spring three noysome branches, all comprehended vnder this part: as first an itching desire to inuent new doctrines, forsaking the beaten path, and simplicitie of the knowne and receiued truth, to runne into new and strange opinions. And that this pride and ouer-weening of wit, is the Mother of heresie and damnable errors, both Scriptures, *1 Tim.* 6. 3, 4. and lamentable experience hath confirmed vnto vs, that some to be thought wiser then others, haue hatched errors.

Secondly, a too great confidence of our vnderstanding, as if it were sharpe and quicke enough to pierce into the most secret things of God, which are vntraceable and past finding out. Whence it is, that many haue neglected things necessary to be knowne, and fruitfull, to search out things which cannot be sought out, and tend not a whit to edifying. Of these men *Salomon* saith, that such as search the Maelitie shall be swallowed vp; it is the wisemans counsell to content our selues with that which God hath commanded and taught, and not to seeke vnto high things aboue our capacitie. It is a needlesse matter (saith *Augustine*) to define that with danger, what wee may bee ignorant of without danger: and better it is still to doubt of things hidden, then to contend about that which is vncertaine. The third branch is curiositie, when a man thrusteth his sickle into other mens haruest, rushing beyond the bounds of his owne calling, to run into and intermeddle with the matters which appertaine to the vocation of other men, intruding vpon

vpon other mens gifts and functions; as King *Uzza* did vsurpe the Priests function, 2 *Chron.* 26. 16. and another *Uzza* put his hand to the Arke: as Romish Prelates not content to meddle with their owne Churches affaires, would curiously busie themselue with other mens Churches and charges, and secular matters, till they did arise vnto this height of tyranny which now they are growne vnto. To bee short, as all busie bodies do, which leaue their owne places and matters, to intermeddle with that which in no wise belongs to them, contrary to the precept of the Apostle, 1 *Thes.* 4. 11. *Study to be quiet, and to do your owne busynesse.* This curiosity draweth with it infinite contentions, and much waste of time, which might bee better spent: as *Seneca* saith, Men spend much time amisse in doing nothing, but more in doing euill things, and yet most of all in doing other things which bee not proper to vs, but appertaine to our neighbours; and this is most properly meant here.

*TIM.* Now we see what it is (to vnderstand aboue that is meete:) let vs heare what it is (to thinke soberly) which is the second part of Pauls exhortation?

*SILAS.* There is a sobriety of the body, which is properly temperance, and consists in a moderation of our appetite about pleasurable things of this life; as meate, drinke, apparrell, generation, &c. Secondly, a sobriety of the minde, which is modesty or humility (the mother of all vertues, and the preseruer of the minde in soundnesse and temper:) as on the other side, pride is the ouerthrower and ouerturner of the minde, leading men oftentimes to folly and madnesse. This humility standeth in two things: First, the sight and acknowledgement of our owne infirmities. Secondly, in a contentment with our owne gifts and condition of life, without being puffed vp through our gifts, or thrusting our eares into other mens boates, by being busie in other mens callings. This is to be wise according to sobriety, as the next verse opens it, when we iudge or thinke of our selues,

according to the measure of our owne graces and degree, esteeming meanly of our selues, and much better of others, then of our selues.

*TIM.* What be the reasons wherby Paul perswadeth vs to the exercise of this Christian modesty?

*SILAS.* First, because it is God, who is the distributor of our gifts, 1 *Cor.* 7. 7. 2 *Cor.* 12. 6. Now it is certaine, that God administred his gifts both most wisely & most iustly; therefore, let not such as haue greater gifts, be insolent, seeing nothing is their owne, but all receiued, 1 *Cor.* 4. 7. nor men of lesser gifts repine at others, for this were to neglect Gods administration. Neither let any man hide his talent in a Napkin, or burie it in the ground, with the naughty seruant in the Gospell, remembering that God will haue an account of his gifts, how they are vsed or bestowed. The second reason is, because God hath distributed a gift to euery man; there is not a person in Gods family, but hath a talent committed to him: one hath the gift of teaching, another of exhorting, another of ruling, another of being ruled: one hath a publicke gift, another hath a priuate gift: as in the naturall body each member hath a faculty, so in the mysticall body of Christs Church, 1 *Cor.* 12. 6, 7, 8, 9, &c. Therefore let no man imagine that himselfe hath all, but let him know, that each hath his gift and function to, and by this meanes, none shall despise or hinder others, but each shall employ his proper gift vnto the common good of the rest. The third reason is, that to euery man is dealt out a measure of Faith. Here (by Faith) we are to vnderstand: first, the sound knowledge of Christ. Secondly, the effects thereof, namely, the infused habit of iustifying beleefe. Thirdly, those gifts of the Spirit, which accompany this habit of faith, which are therefore called by the name of (Faith,) both because Faith is the gift by which all other are attained, (*Be it done to thee according to thy faith, Math.* 15. 28.) Also because these gifts are conferred vpon the faithfull which beleefe in Christ.

Double Sobriety.

Christ. A measure of this faith, is set against fullness or perfection, which no meere man in this life can haue, because God giues it vnto none, *Phil. 3. 12.* but dealeth to euery man a certaine portion of faith, to some more, and others lesse, as he himselfe pleaseth, *1 Cor. 7. 7.* Hereunto appertaineth the Parable of the Talents, whereof fiue were committed to one, and ten to another, and one to another. Like as in our fleshly bodies there is great difference of gifts, our more excellent members, hauing more excellent faculties: so it fareth in the Church, which is the body of Christ; there is grace giuen to euery member of that body, but it is according to the measure of the gift of Christ, *Ephes. 4. 7.*

**TIM.** *What vse hereof?*

**SIL.** First, it must be a bridle vnto arrogancy, and a motiue to humility, to thinke that no one man either hath all gifts, or those gifts which he hath in full perfection, but a certaine measure meated out to euery man, not by our deserts, but as it seemeth good in the eye of the giuer. Here also we may obserue, how the Pope doth walke by this rule, or how may we iudge him to be the seruant of Christ, who bring but one man, yet arrogateth all to himselfe? hee will haue the whole power of the Church, yea, and he will do all in the Common wealth too, he alone will be both a temporall and spiritual Monarch, hee ingrosseth all knowledge into his owne breast, nothing must be diuinity and truth which he saith is not so. At a word, according to the Latine Proverbe, he alone will be *Dominus Factorum*: and after our common English saying, *He alone will haue all the Pipes.* This is farre from contenting himselfe with his owne portion and measure, as other fellow-seruants do: he may very well and worthily be termed Antichrist, being so contrary to Christ, who himselfe was so full of humility, as *Phil. 2. 6 7.* *Iohn 13. 5.* taught his Disciples to be humble and meeke, *Math. 11. 29.* whereas this Lucifer is the childe, nay the King of pride, nay pride it selfe.

Moreouer, seeing the measure of Faith is dealt of God, hence it followes that faith is Gods gift, and comes not by mans will in whole or in part, *Ephes. 2. 10.* Also the measure of Faith is diuers: there is a little or a weake faith; againe, there is a great or a strong faith. Let not the strong in faith bee lifted vp, but thinke of profiting and encreasing their measure, after the example of the Apostles, (*Lord encrease our faith:*) Neither let them of little faith despaire, for God that dealt their measure, will maintaine and augment it, so they doe their part and endeauour. Finally, when *Paul* requireth vs to be wise according to sobriety, he condemneth in all Christians both blockishnesse or foolishnesse, and slothfulnesse; requiring in them both wisdom in the knowledge of vniuersall things both diuine and humane; and prudence in the choice of particulars, about things profitable to the Church and our selues: likewise industry in applying their best vnderstanding vnto the most benefit of our selues and our brethren.

#### DIALOGUE V.

Verfes 4, 5, 6, 7, 8.

*For as we haue many members in one body, and all members haue not one office, so we being many, are one body in Christ, and euery one members of another. Hauing then gifts, &c.*

**TIMOTHEVS.**

**H**ow doth the Apostle Paul go forwards? and how doth this text hang vpon the former?

**SILAS.** Now he bringeth a new argument from the communion of the faithfull, to proue his last exhortation, to wit, that euery one without pride ought to content himselfe with his measure of gifts, and to vse them to common edification in all humility and charity; and this he doth by a comparison of a naturall body, which comparison our Apostle vseth also in *1 Cor. 12. 12.*

*Coherence*

*Similitude.*

12. and *Ephes.* 4. 4, 16. It is very fit and of great force to draw men from curioſity and arrogancy, vnto humility and vnity: for as in a body naturall, albeit it be one, and the members many, diſtinct the one from another, in place, order, vſe, office, and gifts; yet one member doth not inuade the roome, or vſurpe the duty of another, but each member keeping in his owne place and ranke, confers his owne proper gilt and doth his owne office to the ſafety and good of the whole body in all peace and concord, without diſdaining or enuying one another: So in the Church (which is Chriſts myſticall body) it is meete that each member endeaour it ſelfe with quietneſſe and modeſty, to ſerue and benefit others, without intruding one into anothers calling. What efficacy to hold men in con corde this ſimilitude hath, may be perceiued by the example of *Menenius Agrippa* in *Liure*, when the people in a faction and diſcontent, were renting themſelues from their Senators and Rulers, he reduced them to good agreement by this compariſon: alſo the holy Ghoſt hath often vſed this ſimilitude to perſwade vni on amongſt Chriſtians, as eſpecially in *1 Cor.* 12. and *Ephes.* 4. 4. and in our preſent text.

**T I M.** What bee the parts or things chiefly to be conſidered in this ſimilitude contained in verſes 4, 5?

**S I L A S.** The firſt thing to be conſidered here is, that the vni on or ſociety of belecuers is called a body: a matter vſuall to giue the name of a body to a fellowſhip in all languages: thus a Colledge is termed a body Scholaſticall; a Citie, a body politicall; ſo the Congregation of Chriſtian profeſſors, both *1 Cor.* 10. 17. *Ephes.* 1. 22, 23. for reſemblance and likenefſe ſake which is betweene a ſociety and a body: for firſt, in a naturall body, the body is but one, and the head is but one; likewise the body of the Church which is but one, hath but one head, and that is Chriſt, *Ephes.* 1. 22. *Col.* 1. 18. Should therefore the Pope bee a head of the Church? it would bee a monſtrous body hauing two heads at once, either principall or

ſubordinate, yea ſoure heads at once, when beſides Chriſt there were three Anti-Popes actually, one at *Avinion*, another at *Ranenens*, a third at *Rome*: alſo *Peter* himſelfe was but a member of the Church (as other belecuers were) how then can the Pope (ſuppoſe hee were *Peters* ſucceſſour) be an head? for 38. yeares together, from Pope *Enariſtus*, vnto Pope *Pius*, the ſea of *Rome* had no Pope, therefore ſo long was a body without a head; yea were the Pope head, ſo often as the Pope dyeth, the Church alſo ſhould dye. But what can a Pope do, which an head ought to do, either for externall direction (being an hereticke,) or for internall viuification and motion (being but a creature) and therefore no head of the Church, which is the body and ſpoule of Chriſt; therefore the Pope no husband, no head of it, no not ſo much as a ſound member, but hee is rather head of the Antichriſtian body, and Captaine of that apoſtacy from the faith, *2 Theſ.* 2.

The ſecond thing to bee conſidered in this compariſon, is, that although the body of the Church bee one, and the head one, yet the members be many, all knit to Chriſt their head, and among themſelues, by the inward glue of Faith and Chriſtian charity, and by the outward band of the Word and Sacraments; as our fleſhly members by ſinewes and arteries are ioyned to our head, and one to another: and this is that communion which is among the Saints. Vnto which, nothing is more repugnant then pride and ſtiffe. *Let nothing* (ſaith *Paul*) *be done through contention or vaine-glory, if there bee any communion of the Spirit, or comfort of loue, Phil.* 2. 1. Wherein wee learne, that contention and arrogancy cannot ſtand with Chriſtian communion.

The third thing to be obſerued in this ſimilitude, is, that the faithfull which are as many members, hauing euery one a ſeueral function, and a particular gift for ordering and doing their function. As in our naturall body, there is no member but hath his owne office peculiar to it ſelfe, the eye to ſee, the eare to heare,

The Pope no head of the Church. Chriſt gaue ſome Apoſtles, ſome Prophets, &c. *Ephes.* 4. 11. but he gaue no head.

Ephes. 4. 11.  
Phil. 2. 1.  
1 Tim. 3. 8.

heare, the mouth to speake, the feet to walke, &c. and to euery one belongeth his owne gift and faculty; as of seeing to the eye, &c. So amongst the faithfull, some haue one function, some another; one was a Doctor, another a Pastor; one an Elder, another was a Deacon; one a superiour and ruled, another obeyeth as an inferiour; and euery one of these haue singular and special gifts for the performance of their worke. Here is moreouer to be obserued, that as in our naturall body, no one member inroacheth vpon the gift or office of another, so in the Church of God, one Christian should not vsurpe the office of another, each is bound peaceably to do his owne dutie without hinderance vnto, or disturbance of others, by proud curiosity and busie meddling.

Lastly, as the head, or eye, or eare, do not proudly insult ouer meaner members which haue lesse graces and offices in the body; so a man of great gifts may not contemne one of a lesser; but euery Christian with humbleness turne his gifts vnto the common good. As all the members of the body labour together ioyntly for the preservation and good plight of the whole. The want of this hath brought such Schismes and factions as we now see with much grieffe, to be too rife both in Common-wealth and Church of God.

**T I M.** *What doth the Apostile performe in verses 6, 7, 8?*

**S I L A S.** He amplifieth that part of the comparison touching diuers members, and different gifts and functions. As in a naturall body there bee many members, and these haue sundry faculties and operations; so amongst the faithfull, they haue gifts and duties one diuers from another, [Seeing we haue gifts which are diuers] that is; Wee Christians (which bee as many members) haue diuers gifts. Some the gift to teach, some the gift to exhort, some to rule, some to distribute, some to shew mercy, each hath their proper worke, and proper gift. Let euery one in the vse of his gift bee wise vnto sobriety, (for this must be added to supply the fence,)

and not, let vs be conuerlant (as *Beza* would haue it) or, let vs attend and waite, as the *Syrian* Interpreters, and *Gualter* do thinke: but the words in the third verse [*Let vs soberly thinke, or Be wise to sobriety,*] must in common be applied to all these parts and branches following, which doe all depend vpon that precept, and serue to expound it by the particulars.

**T I M.** *But what are those gifts spoken of in verse seuen? And what is meant by [Grace giuen,] and by the [proportion of Faith?]*

**S I L.** *Paul* speaketh not of myraculous and extraordinary gifts, such as he reckoned vp, *1 Cor. 12. 6, 8, 9, 10.* for then this exhortation should not be perpetuall and pertaine to the present Churches which lacke those myraculous gifts. Secondly, the functions and gifts here mentioned be ordinary, such as the Church of Christ hath neede of to the end of the world. As man consisteth of soule (which hath vnderstanding and will,) and a body: God willing to haue the whole man saued, appointed for the vnderstanding part, Doctrines to teach it, and for the will exhortations to quicken it, and for the body certaine other officers, to looke to the welfare and carriage of it before men.

The word [*Grace,*] leadeth vs vnto the fountaine of these gifts and callings, the free fauour of God: and by (Analogie of faith) is vnderstood not as Faith hath deserued; nor as euery one hath the measure of faith. The holy Scriptures, which be a certaine rule of Doctrines and Canon of all sauing verity, are here vnderstood by Analogie of faith, as some thinke, (or heads of faith) gathered by the Apostles from out of the Scriptures; according to which, the teaching and exhortations of Doctors and Pastors ought to be examined, and to be allowed, being consonant to that forme or proportion, or refused if it be found dissonant and disagreeing from it. The Papists wickedly dote, and dreame foolishly of a certaine vnwritten rule by Traditions, deliuered to the Church to try and prouue by it, even

euen the writings and bookes of the Apostles and Euangelists which yet themselves will be the Canon whereby to iudge of all that which is taught in the Church.

**T** I M. *What be the kinds of offices and functions vnto which these ordinary gifts belong?*

**S** I L A S. They be summarily these two: First, Propheying. Secondly, Ministry. Whereof one containeth instruction, which he calleth here Propheying, not in a speciall for prediction of things to come, but in a generall sence, in which the word propheying is vsed, in **1 Cor. 14. 13.** This is named first, as the most noble and excellent function; the other, pertaineth to discipline and manners, and is heere called [*Ministry*], not in a particular sence, as agreeing to Deacons, but in a generall meaning, as comprehending other kinds vnder it, which were to bee conuersant about the body, and temporall things. Vnto propheying there be two Offices belonging: First, [*teaching*], which is the office of the Doctor: and secondly, [*exhortation*], which is the office of the Pastor; for these two offices are diuided, (though sometime their gifts may and do meete in one, **Ephes. 4. 11.**) and haue their seuerall gifts; the one hath the gift of knowledge, the other of wisdom, **1 Cor. 12. 8.** and seuerall operations or workes, for the one teacheth and interpreteth Scripture, layeth out the sence and doctrine soundly, confuting errors, which is the Doctors part; whereof wee haue a practise in our Vniuersity professors which read diuinity Lectures in the Schooles, as also in our Cathedrall Churches, to exhort the hearers vnto godlinesse, and to comfort and strengthen the infirmities of faith in the Saints, as also to minister Sacraments, this is the part of the Pastor or exhorter.

Now [*ministry*] which is the second generall head, hath three gifts, or is subdiuided into three functions; one, of such persons as are set apart to distribute the treasury or Church goods to the poore, as euery one had neede. **Acts 6. 3, 5.** These goods came first by

free sale, **Acts 4. 34, 35.** then by collection, **1 Cor. 16. 1, 2.** And for the right disposing of the publike almes, there were appointed Officers, **Acts 6. 5.** whose gift was (simplicity) without fraude, vaine-glory, couetousnesse, or frowardnesse to giue out the almes. The second Ministers were they which were ioyned as assistants and helpers to the Pastors, for good gouernement of the flocke, to preuent scandals and offences, **1 Corin. 12. 28. 1 Tim. 5. 17.** These **M. Caluine** calleth Seniors, **Ossander** censors of manners, **Terintian** presidents, which obserued and attended manners and outward behauiour onely; their gift is diligence, which containeth both a resolute purpose and great endeavour, with delight to doe the businesse and charge committed to them. The third and last Ministers (be mercysheewers,) not such as bee spoken of, **Mat. 25. 35. 36.** for these workes be common to all Christians; but such mercifull workes as bee mentioned, **1 Tim. 5. 10.** Their gift is (cheerfulness,) which containeth in it three things; first, alacrity of heart; secondly, gentleness in words; thirdly, pleasantnesse in countenance: they which were to bee employed in this seruice of mercy shewing vnto sicke, aged, impotent, strangers, exiles, orphans. as their worke was such as might breede loathsomnesse to attend sicke and feeble; so they were to bee old widdowes and aged men, who naturally are sowe and testy, therefore needed this precept of cheerfulness.

#### DIALOGVE VI.

Verses 9, 10.

*Let loue be without dissimulation, abhorre that which is euil, cleane to that which is good. Be affectionated, &c.*

**T** I M O T H E V S.

**W** Hat is here performed by Paul?

**S** I L. After particular duties in respect

Prophecie  
or Ministry

So Origen  
& M. Peter  
Martyr  
take it generally  
for Doctrine  
and exhortation:  
also  
Parsus.

Propheying  
subdiuided.  
Thus  
Peter Martyr,  
Oleuius,  
and M. Doctor  
Weller, do  
distinguish  
them.  
Differing  
gts, ver. 6.

Ministry  
subdiuided.

Thus Martyr  
Oleuius, and Parsus  
do iudge:  
Piscator also.

Liketo our  
Church-wardens &  
Side men.

Thus Faisus,  
& Gualter,  
and Parsus,  
expound it.

Coherence

spect of a gift and a function in the Church, now hee turnes vnto generall duties, and commendeth vnto Christians certaine generall graces pertaining vnto common conuersation; whereunto he exhorteth them, namely, to continue in the practise of them: for being belecuers they already had begun to exercise these vertues; as namely, loue, courtesie, diligence, seruency, hope, patience, prayer, liberality, hospitality, humility, mutuall affection, and simplicity, forbearing of reuenge, and such like godly graces, as ornaments in our Christian profession, and fruits of charity. Of this loue heere bee in our text sundry good precepts: First, that it bee true without dissembling. Secondly, discrete, abhorring euill. Thirdly, firme in adhering and sticking to goodnesse. Fourthly, vniuersall to all the brethren without partiallaffe. Fifthly, feruent and earnest without coldnesse. Sixthly, humble without ambition.

Sixe properties &amp; effects of charity.

Doubt.

**TIM.** *Wherefore doth he begin with loue? why is this first named of all other vertues mentioned in this Chapter?*

Solution.

**SILAS.** Because it is the cheefe gift about other, and foundation of all the rest, which do spring out of loue, as head-spring and mother of them all. Before in former Chapters, whiles **Paul** discussed the doctrine of grace, and entreated of free Iustification by Christ, he neuer mentioned loue, for that it had nothing to do in matter of forgiveness of sinne, either to merite it, or to receiue it: It doth onely declare (as a signe) who be iustified and pardoned by faith. But now he giueth exhortation to manners and good life, he nameth loue, as the cheefe and principall grace which swayeth most in the matters of a Christian life and conuersation, being ring-leader vnto, and breeder of the rest: for therefore doe men behaue themselves iustly, meekely, peaceably, chastly, and courteously, because they doe loue.

Doctrine.

**TIM.** *By what reasons may it be proved that charity is a cheefe gift of the Spirit?*

**SIL.** Not onely because **Paul** na-

meth it in the first place, as heere and **Galath. 5. 22.** and for that it is the roote of all the rest, as faith is the roote of loue: but thirdly, because it is the summe of the Law, **Romanes 13. 10.** And fourthly, it makes all graces profitable, which are of no vse without charity, **1 Corinth. 13. 1, 2.** and fifthly, it is the band of perfection, which knits all Christians, and holds all duties together, as stickes are made fast by a band. And sixthly, it is the maine badge and cognisance of true Christianity, and a certaine note to discern a true Christian from a counterfet, **Iohn 15. 35. 1 Iohn 3. 14.** Lastly, it is perpetuall, and remaineth after other gifts, when Faith and Hope ceaseth it continues. **1 Cor. 13. 13.**

Reason.

**TIM.** *What Use is to bee made of this Doctrine, touching the excellency of loue?*

**SIL.** First, to enflame our hearts more and more with the loue of this lovely grace, more earnestly to seeke after it, also more heartily to praise God for it. I exhort therefore (as **Paul Col. 3. 14.**) that about all things we put on loue.

Use.

**TIM.** *Of what quality is that loue we are exhorted vnto?*

**SIL.** Such loue as is without dissimulation, that is, it must be true, sincere, from the heart, without fraude, guile, deceit, false shewes or wrinkles.

Quality of loue.

**TIM.** *How may a Christian iudge of himselfe, that he hath this undissembled and vpright loue?*

**SILAS.** There be three rules by which it may be discerned to be voide of hypocricie. First, when one doth heartily loue God, and that which is pleasing to him. A good rule: for then wee cannot choose but in our loue to our neighbour to be sincere, because sincerity and truth is a thing highly pleasing to God. The second rule, when we are ready to do towards our neighbour, as wee our selves would be dealt withall by others. This rule is commended in **Math. 7. 12.** for no man will dissemble or deale falsely with himselfe. The third rule is, not to loue

Three Rules whereby to iudge sincere loue.

in

in word and tongue onely, but in truth and deede, *1 Iohn 3.18.* not as they are spoken of, in *Iames 2.15, 16.* but as God loued mankind, to whom he promised his Sonne by word, and afterward sent him at the fulnesse of time, *Gal. 4.4.* or as Christ, who shewed his loue not onely by kinde speeches, but by giuing his life, *1 Iohn 3.16.* so our loue must be expressed in actions, and then it is found and vndissembled. Lip-loue, is lying loue.

**T I M.** *To what profit may we turne this doctrine?*

**S I L A S.** It serues for the iust and due reproofe of all such as make shew of loue and meane it not: such as giue sugred words for to hide the gaulle of the heart, and the bitternesse of the hand, speaking faire when they meane foule, as *Cain* did speake to *Abel*, *Isaiah* to *Abner* and *Amazin*, and *Iudas* to Christ. These had honie in their lippes, and swords in their hearts. Secondly, such as shew loue out of seruile base feare and dread, as Malefactors and Offenders do to seuer Magistrates, bad seruants to their vncourteous Masters, and the poore to the mighty whom they could wish in their graues, yet by speeches and gestures, pretend much reuerence and loue. Thirdly, such as loue others for profit, which they hope to sucke out of the; so long as they make much of them giue kinde words as *Felix* did, *Acts 4.* At a word, all such are here condemned, as do not loue their neighbours out of a pure heart, the seate of loue, vnfaigned faith the cause of loue, a good conscience the companion of loue. *1 Tim. 1.5.* Secondly, beside reprehension, here is exhortation to all to strue for vnfaigned loue in all their dealings with men by word or deede, to declare the truth of their loue, seeming to be in kindnesse what indeede they bee, and being what they seeme: for God hateth hypocrisie, it is odious in his sight, and vnto all good men. Also dissimulation, as it is contrary to the nature of God: so it is hurtfull to our neighbour: it makes vs like a broken bow, whereof the shiuers are ready to

runne into his hand which leanes vpon it, or a broken staffe which sayleth him that trusteth thereunto, or vnto a loose tooth; for so is a false friend.

**T I M.** *What is meant by the next precept of [abhorring euill, and cleauing to that which is good?]*

**S I L A S.** It may bee generally expounded of the nature of true and perpetuall repentance, taking euill for filthinesse of sinne, and god for holinesse and goodnesse: and then the meaning is, that vnto true repentance, is required not onely to flye sinne, and to loue righteoufnesse, but to loath and detest sinne, and haue it as abomination whatsoever is euill in his eyes: also not coldly to approue good things commanded of God, but feruently to embrace them, struing to bee glued to them, to become one as it were with that which is good, which is meant [by cleauing to it.] Hereof we haue *Danid* an example, *Psal. 139.22.* but more especially it may bee restrained vnto loue, whereof we spake in the former Aphorisme: and then by good and euill, vnderstand not onely that which is honest and dishonest, but that also which is profitable and hurtfull, and by abhorring and cleauing is meant extreame hatred, and singular desire.

**T I M.** *What lesson from the words thus interpreted?*

**S I L A S.** First, that our loue to our neighbour, must nor hinder vs from abhorring that which is euill and sinfull in him, though he be neuer so deare a friend: nor from liking and eagerly embracing that good and vertue which is in him, be he neuer so much an enemy vnto vs. As the loue of mens persons must not make vs loue their faults, or flatter them, or winke at them, or defend them: so the hatred of mens vices must not draw vs from the desire and earnest delight in that which is good in any man. Furthermore, it is the property of true loue to bee exceeding loath to iniure or hurt our neighbour, or suffer him to bee hurt in any thing which is precious vnto

Zzz 2

him;

The 2. words in the original, signify an hatred with vehemencie, & to be ioyned vnto that which is good with a strong and indissoluble bond, *1st. Martyr out of Chrysostom.*

him; as his name, person, goods, wife, saluation, &c. but rather very earnestly to study how to pleasure and helpe him in all and euery one of these: to thinke, and speake, and do him good, being so bent vnto the profit of our Neighbour, as to our owne welfare, according to the saying of our Sauour Christ, *Loue thy neighbour as thy selfe.*

**T I M.** *In the next short sentence, what is meant by [affections, and by brotherly loue?]*

*Interpretation.*

Brethren, because they communicate in one & the same thing, therefore they loue one another by good right.

*Aristot.*

**S I L.** The first word signifies such naturall affections and tender loue, as is in parents towards their children, whereof see *Iacobs* example, *Gen. 37. 35.* and *Mary, Luke 2.* and the latter word implieth such loue as is betweene Brethren borne of one and the same Parents, whereof *Ioseph* is a president vnto vs. *Moses* and *Pauls* loue vnto their kinsmen, was vehement, *Exod 32. 32.* *Rom. 9. 1.* Christians are brethren by profession.

**T I M.** *What learne we from hence?*

**S I L A S.** That their loue amongst themselves one towards another, must not be common and ordinarie, but singular and very great, like vnto that which parents do beare to the children of their wombe, and wherewith brothers affect one another: and no maruaile, seeing our loue must extend euen vnto the spending of life, and not of our substance onely for our brethrens sake, *Romanes 16. 4.* *1 Iohn 3. 16.* See like precepts, *1 Thessalonians 4. 9.* *Hebrews 13. 1.* *1 Peter 1. 22.* *2 Peter 1. 7.*

**T I M.** *Are Papists which professe and beleene the doctrine of the councell of Trent, our brethren? and bee all our brethren to be loued alike, with the same degree of loue?*

**S I L A S.** Such Papists bee not our brethren (namely if they bee learned and haue knowledge,) for they do not professe the same doctrine, nor the same religion with vs, (which is the band of brotherhood) but raze the foundation of faith and works. Secondly, they haue not the same Sauour, but a disguised one, such a one as shall saue them by

their owne merites, at least in part. Thirdly, they haue the great whore mentioned, *Reuel. 17.* and *18.* for their mother, and we haue the chaste spouse of Christ to our mother. Fourthly, they haue no true Sacraments but bastard ones; for the Lords Supper is all corrupted and depraued with their inuentions, they turne the Communion into a priuate supper, and they ouerturne the doctrine which baptism should seale. Fifthly, they confidently holde, and pronounce peremptorily all vs to bee in the estate of damnation, iudging (though falsely and rashly) vs to be Heretickes, Schismatickes, &c. So wee ought to deeme of them which liue and dye in the papacy: how can wee be brethren, which bee so miserably diuided? Now towards such as bee our brethren (by ioynnt confession of the same holy faith) wee are commanded to loue all these with the same kinde of loue that is sincere and great, but not in the same measure: for as any of the brethren be more neerely linkt vnto vs by bands of nation, or nature, or of affinity, or bee more plentifully endowed with grace, so we are to declare the force, and bring forth the fruites of our loue, rather towards them then others, howbeit wee are to loue all which are of our Christian religion, with a brotherly loue, according to those many and plaine exhortations of the word before set downe.

**T I M.** *Now for the last precept, what doth [honour] signifie? and what is it to goe one before another in giuing of honour?*

**S I L.** Honour signifies a good opinion conceiued of others, and outwardly testified by words, gestures, deedes, &c. The grounds or begetter of this opinion be these 4. First, authority, publicke in Magistrates or Ministers, priuate in parents or masters. Secondly, dignity, or any thing wherein another excelleth; as to be a creature, a man, a Christian, a child of God, a member of Christ, &c. and to each of these there belongeth honour and certaine reuerence. Thirdly, gifts outward of the body, or inward of the mind, either naturall, ciuill, morall, or

The great Anti-christ nowhere but at Rome.

What honour is. How engendered.

The Romish Church neither sound Church, nor sound member. Rainold. The faith of Rome now, & of old Rome is not one. Doct. Fulke.

or ſpiritually, and theologicall, as faith, hope, loue, repentance, &c. Fourthly, merits, when any deſerue well, of Schooles, or Church, or Commonwealth, by publike benefits, as that Centurion did, *Luke 8. 4.* Theſe be the cauſes of a good opinion: many be the ſignes of it, to ſhew it by, amongſt which vailing the Bonnets, bowing the knee, ſtanding before them, riſing vp, relecuing them, *Matth. 15. 6, 7.* It is firſt to haue a lowly opinion of our ſelues. Secondly, to think better of others then of our ſelues. Then we go before others in giuing honor, when inferiours do both in heart and action begin firſt to honour and ſalute their ſuperiours: when equals ſtrive who ſhall preuent and begin, firſt prouoking to reuerence and honourable reſpects. Laſtly, when ſuperiours doe ſo take the honour due vnto them, in regard of their place, as they could be pleaſed to preuent euen their inferiours out of an humble affection, might they doe it without offence and breach of good order; whereof in ſocieties there is a ſpeciall care to be had.

What it is to goe before other in giuing honour.

# DIALOGUE VII.

## Verſes 11, 12.

*Not ſlothfull to doe ſeruiſe, ſeruent in ſpirit, ſeruing the Lord, reioycing in hope, patient in tribulation, continuing in prayer.*

## TIMOTHEVS.

**W**hat doe the firſt words of this Text containe?

**SIL.** An exhortation to induſtry and diligence in doing all duties both towards God and men; which are not to be performed ſlothfully, becauſe God doth not loue ſuch as doe their worke grudgingly and negligently. Alſo ſuch ſhall heare at the laſt day, Take that ſlothfull ſeruant, and binde him hand and foot: but to the faithfull (whereof diligence is a part) it ſhall ſaid, Come good and faithfull ſeruant. Therefore whatſoeuer is in our hands to doe (as *Salomon* ſaith) wee are to doe it with

all readineſſe and induſtry, if wee will pleaſe God and auoid his iudgements. Example of this readineſſe in buſineſſe, we haue in *Abraham*, *Gen. 18. 6.* and *Gen. 24.* in his ſeruant, who in the buſineſſe of *Iſaacs* marriage was diligent. Alſo in *Mary*, *Luke 1. 39.* and Chriſt the Lord, and in the Apoſtle *Paul*, who moſt induſtrioſly did the workes of their calling. Here we are to take heed of two extreames: the one is of too much diligence, when we buſie our ſelues much in things not pertaining to vs. This is curioſity, condemned by *Paul*, *1 Theſſ. 4. 11.* the other is too much ſlowneſſe or ſluggiſhneſſe in our owne duties, when we doe our things as it were ſleepingly, like that idle ſeruant in the Goſpell, that hid his talent in a Napkin: or like that ſluggard mentioned, in *Prov. 26. 13.* that ſought vaine delays and excuſes to keepe him from his duty, *There is a Lyon in the way.* Some are ſlow, being of an heauy mould, and dull by nature; others thorough vnwillingneſſe to doe any good, theſe be the worſe.

2. Extreames of diligence.

**TIM.** What is commended to vs in the next ſentence?

**SIL.** Feruency in ſpirit: in which is a precept contrary to the former, and inioyneth not readineſſe alone, but earneſtneſſe to, both in Religion to God, and charity to man: and wichall it teacheth whence this earneſtneſſe or feruency commeth, namely, from the ſpirit of God, kindling it in our hearts, and inflaming vs with loue in a great meaſure. Whereof wee haue example in *Moses*, who out of zeale brake the two Tables: in *Elias* doing the ſeruiſe of God with much power and feruency; as appeareth in deſtroying the Idols, and killing *Baals* Priests. Alſo in *Iohn Baptiſt*, who trod in the ſame ſteppes of *Elias* zeale, *Luke 1. 17.* in *Paul* and *Bar-nabas*, *Acts 14. 14, 15.* and in Chriſt, *Iohn 2. 14, 15, 16.* and generally in all the Prophets and Apoſtles. They walke not according to this rule, who are cold in their profeſſion. Alſo thoſe who be neither hot nor cold, but luke-warme in their Religion, being indifferent, not caring

Feruencie or zeale.

caring which end goeth formost. Nor they who be temporizers and newters in the confession of their faith: also by this rule Gods children are exhorted to a godly seruency and zeale, both in profession and practise of Religion. For zeale is a fruit of the Spirit, and of godly sorrow, *2 Cor. 7. 11.* and hereby wee become like Christ and the Apostles. Lastly, it is good to be zealously affected still in a good thing (saith *Paul, Gal. 4. 18.*) Note here, that these words import a continuall act. Christians are to be diligent and earnest, not by pangs or fits, but all their life long, and in one thing as well as another, and according to the qualitie of the matter, that will shew our zeale to be wise and good, and proceeding from God. Such as are zealous at the first, and afterwards become cold, or bee little zealous in the chiefeft businesse; or bee forward in some matter of profit or pleasure to themselves, and not so in the things of God, giue suspicion that their zeale is fleshly and carnall.

**T I M.** *How doe you reade and vnderstand the next Aphorisme, or short sentence and proposition?*

**S I L.** Some reade it thus, seruing the time, and then the meaning is either to watch opportunities or occasions of doing our duties, and to obserue what is fitting for time and season, according to that in *Rom. 13. 11.* or to consider what belongs to the time, after the example of *Paul*, at one time circumcising *Timothy*, when he would not circumcise *Titus* at another, *Gal. 2. 3. 4.* And herein there is great wisdom to consider what is meet and fit to be done, according to time and place (yet without departing from truth and honesty :) for all good things are not to be done at all times. Howbeit the other reading (seruing the Lord) is much better, as warranted by diuers Greeke Copies, and directing vs to the right and true end of all our actions, namely the seruice and glory of God, whereunto they must aime as at their vtmost marke, *1 Cor. 10. 31.* and this doth distinguish Christian duties from

the workes of ciuill men, who neuer respect the worship or honour of God, but their owne pleasure and praise in all things, whatsoeuer they pretend to the contrary. Also this precept may further teach vs whom we are to serue, namely, not the world nor men, but God, because he is our Lord, *Psalm 2. 11. Gal. 1. 10. 1 Cor. 7. 23. and 1 Cor. 6. 20.*

Lastly, it may teach great men modesty, that they swell not by opinion of their owne power and might, remembering that they are vnder God, as a seruant vnder his Lord, and therefore not to abuse their inferiours, *Col. 4. 1.* for they serue one common and most iust Lord, who is no respecter of persons.

**T I M.** *What be the graces we are exhorted to in the 12 verse.*

**S I L.** Vnto these three: Hope, Patience, and Prayer, which are so many remedies against afflictions of all sorts. The first of these graces is set forth and declared by an effect of reioicing. The second, by his object, which is tribulation. The third, by the adioynt, which is perseverance. When any affliction happens, priuate or publike, inward or outward, for Christ or sinne, Gods children through hope of deliuerance from them, faint not in their hearts, but reioyce and are glad, because they certainly looke for saluation in the end; for their hope makes them not ashamed, *Rom. 5. 5.* and by hope they are saved, *Rom. 8. 24.* But if their afflictions continue vpon them, and waxe more grievous, then to hope must be ioyned patience, which enableth to endure with submission vnto, and waiting vpon the pleasure of God, as wee are admonished in many places, *Math. 24. 13. Rom. 5. 4. Heb. 10. 36. 2 Pet. 2. 9.* To hope and patience must be ioyned prayer, which is a notable armour and weapon against troubles, because it gets wisdom how to carry our selues in afflictions; and diuine helpe how to come out of it, that we may ouercome, *1 Iam. 1. 5. Psal. 50. 15.* Our prayers may then be said to be continuall, either when

Hope, Patience, Prayer

How our  
prayers be  
continually.

when we call vpon God by offered occasions, and necessities bodily or spirituall; or when by no meanes we intermit the set houres or times of prayer; or else when we are instant in prayer, asking earnestly, *1a. 5.* or though we be not heard presently, when we continue to aske without ceasing, *Luke 18.* or else we may vnderstand this not of mouing of the lips, but the desires of the heart, which when they are continually, our prayers be continually, for a continually desire, is a continually prayer; *God will heare the desires of them that feare him, Psal. 145.* It was an heresie condemned in *Eutiches* and the *Massilians*, that thought Christians ought all their life long to doe nothing else but pray; abusing this and the like Texts to this end. Whereas besides prayer, the workes of our generall and particular vocation are to bee followed, yea in Gods seruice there is preaching, and Sacraments must haue time allowed. It is a greuous sinne in many Christians at this day, which contenting themselves with publike prayer (which is a good thing) neglect set prayers in their families, or fore-slow the iust occasions to turne vnto God by prayer, or in their prayers doe behaue themselves coldly or carelesly: such as these, they both fall into many euils, and are left in their euils without comfort, because they seeke not vnto God feruently for his aide and protection. Finally, remember vnto all these precepts, and to the rest following, to knit these first words of this Chapter [*I beseech you,*] at a generall and most forcible motiue, to stirre vs vp to practise them, as we would not cast from vs, and make our selues vnworthy of the mercies of God, whereunto not all the world is to be compared, no not to the least of his speciall and sauing mercies in Christ.

DIALOGUE VIII.

Verſes 13, 14, 15.

*Distributing or communicating vnto the necessities of the Saints, giuing your*

*selues vnto hospitality. Blesse them which persecute you, Blesse I say, and curse not: Reioyce with them that reioyce, and weepe with them that weepe.*

TIMOTHEVS.

**V**hat is required by the first of these precepts?

**SIL.** Liberalitie or mercy to the poore, that we be ready to giue them almes according to their need. The word translated [necessities,] signifies [vs] to teach vs, that as we may not minister to the delicacies of the poore, so we may not stay till extreame necessity vrgeth them vnto this duty of mercy in giuing. There be many exhortations in the Scripture, vpon sundry and great reasons, as *Heb. 13. 16.* where it is called a sacrifice, and God is said to be well pleased with it. In *Phil. 4. 18.* it is called an odour of sweet smell, a sacrifice acceptable to God. And *Acts 20. 35.* it is said, that it is a more blessed thing to giue then to receiue: and *Luke 16. 9.* we are charged to make friends of vn-righteous Mammon, by giuing to the poore, that they may receiue vs into euerlasting habitation: and *1 Tim. 6. 18, 19.* of distributing to the poore *Paul* saith, it is the laying of a good foundation against the time to come.

Againe, Christians be stewards, and it is required that stewards be faithfull, to dispose their goods to the minde of their Master; and his minde is, that such as haue much, should giue to such as haue little; and that the abundance of some, should supply the wants of others, *2 Cor 8. 13, 14.* Further, by being mercifull to the poore, we are like our heavenly Father, which is mercifull and giues liberally, *Matth. 5. 45.* also wee expresse loue and kindnesse to Christ, by doing good to his members, *Mat. 25. 35, 36, 37.* Wee witnesse to our selues and others, the truth of our faith, which workes by loue, *Galat. 5. 6.* and comforts the heart of our brethren, *Philem. 7.* and brings glory to God and our profession. Besides, all these fore-named

named reasons, there be three reasons more in our Text, to perswade vnto this duty, as the loue of Saints, because poore Christians are [Saints] purged by the blood, and sanctified by the Spirit of Christ.

Secondly, the comparison of their necessities and wants which we are bound to pitty.

Thirdly, liberality in communicating. By which word of communicating, we are put in minde, in that the Apostle saith rather communicating then giuing; that the poore haue an interest in the goods of the rich, as touching the vse by vertue of Gods commandement: and that the rich ought to communicate with them in affections and sympathy, by releeuing them, as if they felt their wants, and suffered with them, *Hebr.* 13.3.

And lastly, that betweene rich and poore, there is a kinde of spirituall trafficke and merchandize, the rich communicating temporall things in making the poore partakers of their substance, and the poore spirituall, in making the rich partakers of their prayers. The examples of such men as haue performed this dutie, is first *Dorcas, Acts 9.39.* making coates to giue to the poore: the brethren of *Antioch*, sending releefe to the poore Saints at *Ierusalem*, whom also the Church of *Macedonia* did releue euen beyond their power, *2 Cor.* 9.2.3. Now as for the manner how beneficence is to be performed, *2 Cor.* 8. and 9 Chapters, not grudgingly, or of necessity, or sparingly, not of compulsion, but out of a Christian compassion, of a ready minde with chearefulness, for the loue and sake of Christ, and as to him; for God loues a chearefull giuer. For the quantity, it must be much where much is, *2 Cor.* 9.8.11. *1 Tim.* 6.18. no certaine stint or rate, but according to thy ability, and thy neighbour necessity.

**TIM.** What are the vices contrary to this duty?

**SILAS.** They be couetousnesse and prodigality; for by excesse in apparell; eating & drinking, Christians are made both vnable and vnwilling to doe this

dutie, as they might and ought, if they were temperate, and kept a seemely moderation and measure in the vse of Gods blessings bestowed on vs: and couetousnesse doth quite choake the affection of liberality, it hardens the heart of the rich against the poore, and bindes vp their hands, so as nothing comes from them, vnlesse it be wrung out by great entreaty, or by authoritie, as seises. Lastly, in giuing Christians are to beware both of opinion of merit, which poysoneth Popish liberalitie, and of vain-glory, which spoyles the bounty of many Protestants giuing, to be scene and talked of.

**TIM.** What is the next duty here exhorted to?

**SIL.** After beneficence, *Paul* exhorts vnto hospitality, by being ready to entertaine strangers and exiles, such as were driuen from home for the Gospel; whereof great store were in the primitiue Church, when both Apostles and other Christians were forced to trauell from Countrey to Countrey for their safety, through the heat of persecutions: See *Hebr.* 13.2. Note in our Text, that he saith, not imbrace, but be giuen: which signifies to pursue and follow it with eagernesse and earnestnesse, as if it were not enough to inuite strangers, and to receiue them, but that we ought also to entreate and vrge them to come to vs; after the example of *Lydia, Acts 16.15.* and of *Abraham, Gen.* 18. and of *Lot, Gen.* 19. which while they receiued strangers, vnawares entertained Angels, *Heb.* 13.2. See *Deut.* 10.18.19. God loueth strangers, and your selues were strangers, therefore be kinde and beneficiall to them.

**TIM.** What is the meaning of the next precept?

**SIL.** As before *Paul* taught what our behaviour should be towards friends, and the household of faith, so hee now teacheth duty towards them which are without, which are enemies, whom he willett vs to [blesse,] that is, both to wish well vnto them, and to speake well of them (as farre as we may with matter of truth;) both to pray for, and to praise

Hospitality.

Blesse, what it is.

praise them according to their vnworthinesse, yea, and to doe good vnto them also, if they need it. In that *Paul* repeateth the word *Blisse*, twice, and then sets it forth by the contrary word *Curse*, he puts vs in minde how hard a worke this is, being a worke of the Spirit, and not of the flesh, as being contrary to our corrupt nature. Also, that we should not doe it by fits, but be constant in blessing. *Paul* borroweth this present from the words of Christ, *Matth. 5. 24.* Wee haue Christ himselfe a patterne of it, *Esay 33. 12.* and *Stemen, Acts 7. 6.* and *1 Pet. 2. 22.* all Christians are called to imitate the example of Christs patience towards their enemies.

The practise of this dutie, is the very touchstone and triall of all Christian charitie. For to speake well, and doe well vnto such as loue vs, is no singular matter: it is common to Gods children with Publicans and sinners: but to loue and blesse an enemy, is the peculiar worke of a godly person: see *Matth. 5. 43, 46. Luke 6. 27, 35.* This forbidding to curse, must be meant of priuate enemies. Againe, from this precept wee may learne, that Gods children must make account, that there will neuer want wicked men to persecute them both with their tongues by raylings, slanderings, and calumnies; and with their swords or hand, by losse of goods, imprisonment, death, &c. and that for truth and righteousnesse sake. Heereof Christ forewarned his Disciples, *Matth. 5. 10.* The best remedy we haue in such cases, to breake the malice and cruelty of wicked men, is by patience and well-doing, *1 Pet. 4. 19.*

**T I M.** *What is required more in the next precept?*

**S I L.** Mutuall affection betweene Christians in bothe estates, aduersity and prosperity, to reioyce together in the one, and to mourne together in the other. And it is to be noted, that this precept reacheth more vnto spirituall, then vnto temporall cases: for we are bound more to lament the spirituall decayes of our brethren, then for their

worldly losses: also more bound to reioyce for their graces, then the riches of our brethren. The Reason of this sympathy, is that which is rendred of the Apostle, *1 Corinthians, 12. 26.* because we are members one of another; and if one member suffer, all ought to suffer with them; and if one reioyce all to reioyce with them; so it must bee amongst Christians. Examples heereof we haue in the kinsfolke of *Elizabeth, Luke 1. 58.* and in *Paul, Phil. 1. 3. Col. 1. 1 Thess. 1. 2 Iohn 1. 2. Romanes, 16. 19.*

**T I M.** *What vse of this point?*

**S I L.** It serueth to reprove such enuious persons which fret and repine at the good and happy estate of their brethren, as *Caine* enuied *Abel*, *Saul* *David*, and the Pharisees Christ; and the malicious also, who instead of mourning together for the losses of others, are well pleased and make themselves merry and sportfull with the miseries of their neighbours; this is a wickednesse against which *Iob* doth protest, Chapter 31. verse 29. and for the which God threatneth the *Edomites* in *Obadiah*, verses 12. 13. It is the part of all Christians to be vnlike vnto both these, and by sympathy and fellow-feeling of other mens both ioyes and sorrowes, to expresse our owne loue to our brethren, and to shew that we are voide of enuy, and to enlarge their loue againe towards vs, when they shall see vs ready to communicate with them both in their gladnesse and heauinesse: and finally somewhat to ease and lessen the griefes and afflictions of our neighbours, by helping them to beare the burthen in a common affection. But here is to bee obserued, that if in the sorrow of our neighbour there be either an error, mourning when they ought to reioyce, or being glad when they ought to mourne, or an excesse in either of these, that then our duty is to correct them by admonition, and not to communicate with them in such vnruely affection. Also heere is the effect put for the cause, weeping outwardly for lamenting inwardly; yet teares would beshed and

Aaaa

powred

Where were patience, or ex. er. ence, or hope without these persecutions of wicked men, saith *Cor. 13. 7.*

Mutuall affection.

powred out into any great calamities of our brethren, after the example of Christ weeping ouer Ierusalem; and Paul for carnall and worldly Gospellers, *Philippians* 3. 18.

### DIALOGVE IX.

Verſes 16, 17.

*Be like affectioned one towards another.*

*Be not high minded, but make your ſelues equal to them of the lower ſort.*

*Be not wiſe in your ſelues, recompence no man euill for euill, procure things honeſt in the ſight of all men.*

TIMOTHEVS.

**VV** *Hat doth the firſt of theſe fixe precepts containe?*

SIL. An exhortation vnto concord, which hath in it theſe two branches; Firſt, conſent of minde in matters of faith, to thinke the ſame things in reſpect of doctrine. Secondly, the knitting of the heart and affections in the actions and counſels of life. Thus the Apoſtle, *Phil.* 2. 2. hauing generally exhorted to concord by the ſame phraſe vſed here in the text, (*be yee like minded*) doth preſently ſubdiuide it into conjunction of loue and affections, and agreement in minde and iudgement. An example of this concord we haue in *Acts* 4. 32. a contrary example of contention in *1 Cor.* 1. 11, 12. There is nothing ſo much an enemy to loue, to deſtroy it as diuiſion of mindes, about things to be beleued, and affections about things to be done; for there is nothing ſo able to vphold and continue loue, as to imbrace a mutuall conſent in faith and actions. But becauſe there will ſtill be imperfections in the beſt men this way, as appeareth by *Acts* 15. 39. therefore we muſt ſtrive the more to obey this precept, which enioynes vnicie, forbearing one another, and forgiving one another, as *Col.* 3. 13. and doing according to that which is written, *Phil.* 3. 15, 16. Let vs minde the ſame things.

TIM. *What is the next precept, and how doe they cohere and agree with the former?*

SIL. In the next three precepts, two hinderances of mutuall concord are remoued, and one furtherance thereunto is commended. The firſt hinderance is pride, that is to ſay, when in diſdaine of others, whom we doe not take to bee ſo good as our ſelues, we haue too lofty a conceit of our owne gifts, and ſufficiency, and out of a haughtineſſe of mind, doe aſpire to high place and matters then we are made or fitted for: this is to be high minded, euen to beare a lofty heart, and to aſpire in our mindes to high things which be aboue our capacitie and calling.

Hence is pride in Latine, called *Superbia*, euen as one would ſay, *Superire alius*, and in Greeke *Hypſiſphronia*, that is, lofty-mindedneſſe, when men looke on high matters, out of a great conceite of their owne ſtrength, with deſpiſing others. Of this diſeaſe was *Absolon* ſicke, when hee ambitiouſly aſpired to his Fathers Kingdome: and the Phariſie in the Goſpell, *Luke* 18. when out of too great opinion of his owne merits, he diſdained the poore Publican: yea, the two Apoſtles of our Sauour, *James* and *Iohn*, were ſomewhat infected with this diſeaſe, when they ſtroue to be greater then their fellow Apoſtles. There were fundry ſuch high minded perſons both in the Church of *Corinth*, and of the *Romans*, who were too much lifted vp with a conceit of their owne Learning, and of the magnificence of their Citie, being the Lady and Miſtris of the whole world, and fear of the Empire.

Hence it is, that the Apoſtle ſo much beateth downe pride, both here and in the third verſe of this Chapter, and in the eleuenth Chapter, verſes 18, 30. For he ſaw the beleeuing *Romans*, to be lifted vp againſt the deſected Iewes, whence much diſſention followed; and therefore deſires them not to bee high-minded: but were Paul aliue now, to ſee the pride of *Rome* in Popes and Prelates, both ſpiritually and bodily

What bitterneſſe there is in contention about religion, on the examples of Iewes and Samaritans, of Ariians & Chriſtians, of Pap ſits of Hugonites, of Lutherans and Proteſtants, of Formaliſts and Puritans (as they be called) doe witneſſe.

ly pride, oh how would hee thunder against it?

**T I M.** *What is the other let that bindeth concord amongst Christians?*

Effect of Arrogancy.

**S I L.** Arrogancy, to be wise in our selues, that is, to haue an ouer-weening conceit of a mans owne wisdom: this is y very root & first cause of pride, and bringeth forth diuers foule effects: as first it causeth men to set at naught the counsell of others, and to thinke them sufficient for themselves: whereas God hath compassed vs with many imperfections, that we might one haue need of another, as it is in the members of one naturall body. No man seeth all: and as our English prouerbe is, *Two eyes see better then one.* Experience also teacheth vs, that the simple may giue counsell to the wisest, as *Ietbro* did to *Moses*, *Dent. 18.* *Abigail* did to *Dauid*, *1 Sam. 25. 25.* and thus hath God ordained it for the best preferuation of loue and concord, as also to nourish humilitie and to kill pride.

Secondly, such as be wise in themselves, turne their wisdom altogether to their owne profit, and not vnto the good of others, contrary to that of the Apostle, *Charity seeketh not her owne things*, *1 Cor. 13. 5.*

Thirdly, such as regard not the will and pleasure of God, which is true wisdom indeed, contenting themselves with worldly wisdom, which is foolishnesse with God, *1 Cor. 3. 19.* Such men as they, doe not consult with God in his word, so they doe not ascribe the praise of their wisdom to God, the author of their wisdom, but to their owne wit and industry.

Lastly, this arrogancy and out-reaching opinion of our owne wisdom, is by long experience proued to be the mother of error of all sorts, whether in doctrine, or worship, or common conuersation: for on the one side, the cause why men giue ouer themselves to grosse sinnes in their liues and actions, is this, that in arrogancy of spirit, they hold scorne to be taught and admonished of others: they know as much as any man can tell them, and let men meddle with

themselves. Such as these, God deliuer ouer to a reprobate minde, and to great euils, as is plaine in the example of *Cain* and *Iudas*. So on the other side, whence commeth it, that diuers men haue deuised new opinions in doctrines, and new worship in practise of Religion, but for that not resting in the plaine and simple truth of Scripture, they take themselves to see more then other men, yea to bee wiser then God himselfe; See *1 Tim. 6. 3, 4.* *Vaine-glory or filthy lucre begets heresies*, *Augustinus.* Hence doe arise rents and diuisions in Gods Church between Teacher and Teacher, Pastor and Flocke, to the great disturbance of peace and concord.

**T I M.** *What thing is that which is such a furtherance vnto concord?*

**S I L A S.** Humility, when we condescend to men of low estate, or submit our selues to the lowly or humble. These words, if we vnderstand them of the persons which be lowly and humbled, then the meaning is, that wee must apply our selues to persons of low degree, descending to their basenesse, as if wee were base with them; not despising their company, but liuing humbly with those that are humble, consenting to them, louing them, and imitating their humblenesse: but if we referre [lowly] vnto things, rather then vnto persons (as the opposition betweene high and low things will beare this sense,) then the meaning is, that we must not refuse the meanest and basest seruice to doe good vnto others, after the example of Iesus, who washed his Apostles feet, *Iohn 13.* But the best way is, vnder this word to comprehend both things and persons, that for charity and concord sake, wee should embrace humble persons, and base things, out of a lowly minde, in imitation of our Sauour, who couersed with Publicans and sinners, *Luke 15.* See *Phil. 2. 5, 6, 7, 8.* &c. and abased himselfe vnto most shamefull things out of loue to vs, *Phil. 2. 7, 8.*

**T I M.** *Proceed to the next precept, and tell vs what is meant by recompensing euill for euill?*

**S I L.** By euils here are meant wrongs

and iniuries, which wee are commanded to suffer patiently, and not to requite them. It is like that precept of Christ, *Matthew chapter 5. verse 39.* It is a corruption of our nature, that wee are prone to retorne wrong for wrong, one ill turne for another, and men thinke they haue a goodly pretence for it, because others began with them: but the truth is, that whereas it is no small sinne, to inferre and doe hurt to another, in his person, name, or goods, by word or deed, secretly or openly: for such doe offend first against God, forbidding wrong doing. Secondly, against charitie, which doth no euill to her neighbour, *1 Cor. 13. 5.* For we are one body in Christ, and members one of another. Thirdly, against Iustice, & measures right to euery man, and condemnes all iniuries: yet to referre and requite one euill with another, is a farre greater sinne, not onely because they doe adde sinne to sinne, but for that a man may doe a hurt suddenly and vnadvisedly, not perceiuing that hee doth euill, but offending through ignorance or ouersight; whereas they that recompence euill for euill, doe it purposely, maliciously, and wittingly, knowing that they doe euill, and yet will doe it: contrariwise, they that patiently and meekely suffer iniuries, as they keepe themselves pure from sinne, so they declare themselves to be led by the spirit of God, (which is the spirit of meeknesse) and to beare the image of Christ, who when he was reuiled, reuiled not againe; and when hee suffered, threatned not, *1 Pet. 2. 23.*

Heere it must be obserued, that this precept of retaliation, reacheth not to the Magistrate, whose office is to render euill for euill, tooth for tooth, eye for eye, blood for blood: See *Romanes 13.* to render euill to an euill doer, is a worke of iustice, and therefore good. It checketh onely priuate iniuries betweene a man and his neighbour, in such we may not carry a minde detirous of reuenge, but be willing to beare.

Moreouer, if it be euill to recom-

pence euill for euill, it is farre worse to recompence euill for good. This is not onely an humane errour, but a diabolicall naughtinesse, and the very height of all vnthankfulnesse, to deale vnkindly with such as haue vsed vs kindly: the iust God hath threatned that euill shall neuer depart from the house of such as so doe: let the Iewes be an instance for prooofe hercof, for the wrath and vengeance of God lies heauy vpon that Nation, vntill this day; because vnto 6 Prophets, vnto Christ, vnto the Apostles, which did good to them by instructing them, and calling them vnto the Kingdome of GOD, they wretchedly recompenced much euill, beating some, reuiling some, and killing others.

Lastly, note that euill must be requited to no man; neither to a friend and a Christian, for he is our brother; nor yet to an enemy or Infidell, for hee is a man as we are, made after Gods owne image.

TIM. Come now to the next Aphorisme, and tell vs the summe of it?

SILAS, The summe is, that wee ought to imbrace innocency of life, euen in the sight of men, that euill men may haue no cause to reproach vs as euill doers, *2 Peter, chapter 3. verse 12.* and good men may be edified by our example, *1 Corinthians, chapter 10. verse 33.* and be moued to glorifie GOD, *Matthew chapter 5. verse 16.* *1 Peter chapter 2. verse 12.*

TIM. What is meant by [ honest things? ]

SILAS. Iust and holy things whereby the praise of God is aduanced, and the saluation of our neighbour furthered.

Secondly, such things as cannot bee done without offence though they be lawfull, *1 Corinthians, chapter 10. verse 23.* When hee saith these things must bee (prooued:) hee thereby sheweth very manifestly, that these things are not to be done carelesly and at all aduenture, but with great diligence and prouidence or fore-cast:

fo

Innocency  
of manners.

ſo the word in the originall importeth, as if in our mindes and thought we ſhould ſtudy before hand, and provide that nothing be done but what may be approued of God and all good men: and it is to be noted, that theſe termes [*before all men,*] may either be oppoſed vnto God, as if it were ſaide: Be very carefull that the things ye do be honeſt and good, both in the ſight of God and men. This oppoſition is expreſſed in 2. Cor. 8. 2. or elſe alſo the antitheſis is betwene man and man; as who ſhould ſay, Both to this man and to that man, to the Jew and to the Grecian, to one as well as another, friend or ſtranger, carry your ſelues honeſtly, whether they be pleaſed or not pleaſed, yet let all that is done before them be honeſt. Hereby bee reprooued ſuch who procure things honeſt, onely before men, neglecting God, as hypocrites who looke alone to their reputation among men, *Matth. 6. 1.* Secondly, they which do honeſt things before God, but are recheſſe in giuing ſatisfaction to men, or if they iuſtifie their doings to ſome men, it is with contempt of others. Laſtly, they which exerciſe honeſty neither before God nor men, but are without reuerence of God, or care of men, like to the Iudge in *Luke 18. 3.* Many ſuch lewde and notorious euill liuers there bee, which haue ſhaken out of their hearts the feare of God, and the ſhame of the world, the loue of heauen, and the dread of hell; not caring what bee thought or ſpoken of them in earth, or what euill happen to them from heauen; forlorne perſons addicted to euill courſes.

#### DIALOGVE X.

Verſes 18, 19, 20, 21.

If it be poſſible, in as much as in you is, haue peace with all men. Dearely beloved auenge not your ſelues, but giue place vnto wrath; for it is written, vengeance is mine, I will repay ſaith the Lord: Therefore if thine enemy hunger, &c.

#### TIMOTHEVS.

What verities doth theſe laſt verſes of this Chapter exhort vs vnto?

SILAS. Vnto theſe two: the firſt is peaceableneſſe, or loue and care of a peaceable life. The ſecond is meekeneſſe, in forbearing reuenge, vpon this reaſon that Gods office is to take vengeance: which is confirmed by authority of Scripture, ver. 19, 20, 21. and ſet forth by the contrary of doing good for euill, in ſtead of taking reuenge. This is amplified by the euent, [*ſo ſhalt thou be as coales*] all is ſhut vp with this worthy Aphoriſme, [*bee not overcome with euill, but overcome euill with goodneſſe.*]

TIM. How doth this precept of embracing peace differ from that which enioyneth concord of minde, verſe 16. and why are we to follow peace, and towards whom? and with what conditions?

SILAS. In the 16. verſe, inward concord amongst Chriſtian brethren was commended (as a thing ſimply neceſſary,) now the ſtudy of retaining peace with ſtrangers from the faith, and Infidels or Heretickes (as well as Chriſtians) is required, as this claule ſheweth [*with all men.*] Firſt, becauſe God commanded it to be ſo Secondly, he delighteth in peace, thence he is called the God of peace, *Rom. 16.* Thirdly, he hath pronounced them bleſſed, that keepe & make peace, *Mat. 5.* Fourthly, many and ſweet are the benefits of peace, but bitter and ſundry are the fruites of contention, vexation of minde, waſte of ſubſtance, &c. We are to follow this peace vpon two conditions, wherein this precept differeth from the next before it, for we muſt abſolutely at all times, before all men, prouide for things honeſt; but peace cannot be had but with certaine men, therefore he addeth conditions to limit & reſtrain this exhortation.

TIM. What be thoſe conditions, and what is the meaning of them?

SIL. Theſe conditions are not all one (as ſome thinke) but diuers: the former [*if it be poſſible,*] ſheweth that in ſome caſes and with ſome men peace cannot be had, namely, when queſtion is of religion, that God is to be offended by

Reaſons of a peaceable life.

by partaking with Idolators or Hereticks, or when by our silence the truth is to be betrayed, and our neighbours saluation hindered. In these cases with good conscience peace cannot possibly be retained; wee cannot haue society with men in euil things and wickednes, for our duty is to resist and oppugne such things according to our vocation, gifts, and meanes, though peace be broken: a godly dissention is better then a wicked peace; peace must be followed with holinesse, *Heb. 12. 14.* We ought so to haue peace with men, as we do not make warre with God. Hence Apostles and Apostolike men haue chosen to contend by writing and preaching against errors and superstitions, (see *Paul* to the *Galathians*, *Augustine* against the *Manichees* and *Donatists*;) rather then by holding their peace, to forsake Gods truth and the edification of the Church. The other condition is [*so much as lies in vs,*] which is put in, in respect of such contentious quarrellsome persons, as doe one what he can to appease and please them, they will haue no peace, being like those of whom *Dauid* in the *Psalms* complaineth, that made them ready to battaile when he spake to them of peace, *Psal. 120.* Towards these we shall do our duty when we are in our selues peaceably disposed, neither giuing them, nor hastily taking from them occasion of dissention, but by all meanes prouoking them to quietnesse, that there be no fault in vs. Finally, bearing good will to their persons when we are driuen to hate and rebuke their vices, praying earnestly for their conuersion: this is all that lyeth in vs to do.

**T I M.** Whereunto sendeth the next precept?

**S I L A S.** To perswade vnto meeknesse and moderation of anger toward such as offer wrong vnto vs; albeit the Apostle had forbid vs before, not to recompence euill for euill, yet knowing the pronnesse of our corrupt nature to take reuenge for iniuries done, vnder pretext that we may bee dastards and cowards: and to shew how hard and excellent a thing it is, meekely to suffer:

therefore in other words he repeateth againe his exhortation, saying [*auenge not your selues*] which is set forth here by the contrary duty [*giue place vnto wrath*:] this is by some and may be vnderstood of the wrath of our enemie, whereunto if men giue way, they doe oftentimes purchase peace, their wrath being mollified by patience. For as thundering makes a great noyse, and breaks downe strong things when they hit vpon things that resist them, as Okes, &c. so do guns also overthrow wals and Towers; but meeting with things soft and yeelding, they do very easily penetrate and pierce through; they loose their strength and doe no harme. Likewise, the wrath of men is much asswaged, and sometimes quenched by yeelding, and silence, or soft answers, but it is made more hot by resisting. This sentence also may be vnderstood of our owne anger, which euery one is to bridle and to moderate. But *Paul* meaneth this especially of diuine anger and reuenge, which we must suffer to shew it selfe forth against our aduersaries, and not preuent it by our impatience & fury. This to be the most naturall sence appears by that which followes; for it is written [*Vengeance is mine*] a text fetched out of *Deut. 32. 35.* where God threatens y in his due time he will take vengeance on wicked liuers.

**T I M.** But how may we be assured that God will bee auenged vpon them which hurt vs, and vpon what reasons are we to leane vengeance to him alone?

**S I L.** First, because it is his office [*Mine is vengeance*], now he will neglect nothing that pertaineth to him. Secondly, Gods children are deare vnto him, euen as the apple of his eye, so precious in his sight, that he will not forget their iniuries. Thirdly, there is no hurt done vnto any, but first there is iniury done to God by transgressing his Law. In all wrongs to our neighbour, God is first wronged, which hee must punish. Fourthly, God is the Iudge of the world, and it belongeth to him to doe euery man right. Fifthly, hee can bee reuenged without perturbation

*Doubt.*

*Solution.*

tion or passion, and so cannot wee. Moreouer, God will do it more sharply, and with more seuerity then we can do. Lastly, if we do i our selues, we do not onely spoile God of his right and authority, (as if a subiect should wrett the sword out of his hand, and depriue our selues of his protectio and defence;) but whereas in taking wrong we were meere sufferers of euill, in the auenging of wrong, wee become the doers of euill and sinners; and so liable to Gods auenging hand as well as our enemies. And lastly, we shew our selues vnlike to Christ, and like to Sathan; therefore the onely way is to leaue and commit our enemies onely vnto God: not that wee are to desire his vengeance vpon our neighbours, or to take pleasure in it: but hauing prayed heartily for their conuersion if th y continue malicious, and he punisheth them, wee are to delight more in Gods iustice, then in their paine.

Finally, this precept bindes priuate mens hands, & not Magistrates, whose duty it is to take vengeance, *Rom. 13.2.* not for himselfe, as this text saith, but on the behalfe of God, whose Minister he is, and of his neighbour who is offended. Also, it is no breach of this precept in our extremities, to flye to Magistrates for succour, so it be not with a reuenging minde to make him the instrument of our hatred, but with an honest purpose to preferue our selues and others whom we haue charge of from dangers. Secondly, to haue the wrongdoer bridled and amended by moderate correction. Thirdly, to haue scandall remoued from among Gods people. Fourthly, to haue others feared from euill doing by example of their punishment. For these ends, it is as lawfull for vs to vse the Magistrate, as to vse the Sunne, or ayre, or any other creature or ordinance of God. *Paul* appealed to *Cesar*, and called for helpe against those

which had vowed his death, *Acts 23. 23, 24.*

**T I M.** What is meant by the next exhortation?

**S I L A S.** By hunger and thirsting is meant necessities of all sorts, and by giuing bread and drinke, all duties of humanity (by a Synecdoche) which for charity sake we are to performe euen to an enemy (after the example of the *Samaritan*) if he bee in want, and that by our kindnesse we do maintaine him in his sinne, or against God and his King and countrey. This is the greatest tryall of our Christian loue, *Math. 5.44. Luke 63.5.* By coales of fire, is meant diuine plagues and punishments which hang ouer the heades of such malicious men as will not bee conquered by our beneficence & wel dealing with them, (thus *M. Beza*, and most rightly.) And here is shewed not the purpose of the doer, but the euent; that this is the best fence, appeares by comparing this place with *Prou. 25.22.* whence it is taken, and by other places where the same phrase is vsed in *Psal. 18. ver. 13.* and *120.4.* to note the kindling of Gods wrath and iudgements. [*To be overcome by euill*] is to be impatient for wrong done to vs, and to study reuenge. To ouercome euill with goodnesse, signifies to shew mercy and kindnesse where we receiue euill. This is a more noble victorie to conquer our selues, then if we ouercome a City. *Fortior est qui se quam qui fortissima a vincit. Nobile vincendi genus est se vincere posse.*

This is it which we are mightily to striue vnto, as a most excellent degree of perfection. Be perfect as your heauenly Father is perfect; for he is kinde vnto the vnkinde, and suffers his Sunne and raine to fall vpon the ground of good and bad. In these steppes of God, did walke *Moses, Christ, Dauid, Paul*, and *Stephen*, all doing good against euill.

*Augustine* vnde. it stands by coales of fire. the burning gapes of Repentance, making an enemy relent, being mollified by benefits as *Jerome* saith. Others, of burning charity, and fire of loue as *Martyr* and *Lyrus*. Others of both, as *M. Caluinus*, &c.

Magistrates be lawfull auengers.

How we may vse Law and authority.

## CHAP. XIII.

## Of Magistracie.

## DIALOGVE I.

## Verse 1.

*Let every soule bee subiect to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.*

## TIMOTHEVS.



*What is the argument and subiect of this Chapter?*

SIL. Having in the former Chapter exhorted vs to many morall duties, hee now commendeth vs vnto politicall and ciuill subiection; and withall exhorteth vs vnto mutuall charity, and holinesse of conuersation, so as the parts of this Chapter are three. The first of obedience to Magistrates, to the end of the seuenth verse. The second, of loue due to our Neighbour, to the eleauenth verse. The third of purity and sanctimony of life, to the end of the Chapter.

TIM. *Show vs now more distinctly the connexion of this Chapter with the former, and what reasons might moue the Apostle to treat of duties to Magistrates?*

SILAS. *Paul* having before forbidden to recompence euill, and to auenge our selues, lest hee might bee thought to take away all power from man to auenge our wrongs, hee now teacheth that Magistrates are set vp of God to bee his ministers to take vengeance of euill doers.

Secondly hauing said that we must do good to such as hurt vs, hee now very fitly inferreth, that wee ought much more to reuerence and obey Gouverners which are helpfull to mankinde. Now

the reasons which moued *Paul* to make a set treatise touching the honour due vnto Rulers are these: First, to stoppe the mouthes of such as affirme the Gospell of Christ, to be an enemy to authority against Kings and Princes, for thus the Christians were accused in the Apostles time. Secondly, in respect of the Iewes who being borne of *Abraham*, free borne and Gods peculiar people, did seeke to shake off the yoke of the *Romanes*, who were now become their Lords. Thirdly, because it might bee iudged farre vnmeet for the faithfull which are gouerned by Gods Spirit, to be ruled by heathenish Gouverners, and such they all were at that time.

Lastly, to meete with such as imagine that Christian liberty and ciuill Magistracie could not stand together, and that we neede not to be subiect to politicke lawes, because *Paul* had written before that we are not vnder the Law. Vpon these considerations it seemeth the Apostle doth now very seasonably vrge ciuill obedience: and as all the precepts in the former Chapter from the ninth verse to the end, are branches of the sixth Commandement [*Thou shalt not murder,*] so this that hee speaketh now of subiection to Rulers, belongeth to the fift Commandement, whereof it is a part; for what else be Magistrates but Parents of their Country, raised vp of God with a fatherly affection to defend the lawes and publike peace, and to procure the common good, and to be honoured of the people vnder them with child-like reuerence and obedience?

TIM. *Lay forth now the method and disposition of that part of this Chapter which concerneth men in authority?*

SILAS. The generall members of this

this treatise are two : first, a proposition; secondly, the reasons thereof.

**T I M.** *In what words is the proposition contained, and what is the meaning thereof?*

**S I L A S.** The proposition is in the first words [*Let every soule be subiect to the higher powers,*] the meaning hereof is, Let every man and woman be in subiection to the Magistrate. In the word [*soule*] there is a Synecdoche, as the flesh or body (which is put apart) is sometimes put for the whole man, as in those sayings of *Esay*, *All flesh is grasse*: and againe, *All flesh shall see the salvation of God*: so the soule doth often signifie the whole man, as in *Gen. 46. Iacob went downe into Egypt with 70. soules*, and *Acts 27. 37.* and so in this place the whole man is denominated from the soule which is the principall part: and in the *Psalmes*, Soule is sometimes put for the man himselfe, but yet the Apostle useth rather the word [*soule*] then man; for these reasons, as namely first of all to teach vs that the subiection he requireth, must bee voluntary, not vpon compulsion, but willingly. Secondly, to shew that inferiours not in substance onely and body, but must bee subiect also euen in their very soules, in such things as they may do with a good conscience, otherwise they ought to obey God rather then men. Thirdly, to declare that all mortall men without exception of any, (euen as many as haue soules) must yeelde their subiection to Rulers.

**T I M.** *Is not this last thing further confirmed by this vniuersall particle [*euery soule*]?]*

**S I L.** It is so: for the meaning thereof is thus much, that all men of what condition, sexe, or age soeuer (none exempted) must be subiect. Therefore foolish and very false is that collection of *Origen*, that such as be vtterly spirituall and doe not follow the affections of the flesh, are not to liue vnder Princes, because *Paul* wrote thus [*Let euery soule*] not let euery spirit, this is more subtile then sound, for none were more spirituall then Christ and his Apostles,

and yet none were more subiect then they; wherefore it is better to say with *Chrysostome*, that this vniuersall particle [*all*] doth comprehend all without exception of any, and that this precept is giuen not to secular men onely, but also to Priests and Monkes, as *Chrysostome* saith, Whether he be an Apostle, or Prophet, or Euangelist, or whatsoeuer hee be, let him be subiect, for this subiection (saith he) doth not ouerthrow religion. Hereunto accordeth *Bernard*, in an Epistle of his to the Cleargy of *Rome*, *Epist. 24. Si omnis anima subijci debeat, quis eos excipiet ab hac vniuersalitate? quisquis conatur clericos excipere, tentat decipere*: yea Christ himselfe did not plead priuiledge against this precept, neither did grant exemption vnto any.

**T I M.** *What use is to be made of this point, touching the generality of the persons who must be subiect?*

**S I L.** It reprocues diuers sorts of persons: First, the Anabaptist who will not admit Christians either to beare Magistracy, or to be subiect vnto authority; as if it were fit for Infidels but not for the faithfull to bee subiect to powers; vnder this pretence, that being Christs free men they may not liue in seruitude, or be bound vnto any: whereas *Paul* directeth this precept to the beleeuing *Romanes*, who were Christians by profession, whose spirituall freedome from sin, Sathan, & damnation, is not repugnant vnto corporall subiection, due to ciuill Magistrates. There is nothing in the Gospel against this, but rather much for it, that a man may be both a Christian and a subiect, as well as a wife, a master, a seruant, and a childe. The second kinde here reprocued, are certaine irregular and exorbitant persons amongst our selues, who though they bee in iudgement conuicted, and cannot but confesse that this precept is giuen to all Christians, and touching all powers, yet they make themselues a dispensation, & take liberty to do what they list, without all due regard to that which is by superiors commanded. Herein ioyning with Anabaptists and Libertines, that as touching their practise they strue to

shake off from their neckes the yoke (though not of supreme) yet of subordinate Gouvernors, as if they were too good to obey some powers.

The third kinde is the Pope and his Cleargy, who do not onely plead for an exemption, but also do practise it with such manifest and grosse wickednesse, as that the Pope doth not onely withdraw subiection from Emperors, but hath lifted vp his Throne, aboue the Throne of Emperors and Kings, whom he taketh vpon him to set vp and pull downe at his pleasure, to dispose their Kingdomes, & despise may destroy their persons (vpon imputation of heresie) and is not onely not subiect to them, but causeth them to bow downe their neckes vnder his feet, and most filthily to worship him by kissing them, vnder this pretext, that the soule is better then the body, & therefore spirituall Gouvernors, which teach the soule, are to be preferred before temporall, whose charge it is to looke to the body, & worldly things. It was the argument of Pope Boniface the eight, whereas in truth, it is not the fashion of Popes to preach the Gospel, therewith they little trouble themselves; but to Lord it, and liue in pompe and pleasure. And say they did teach the word of God yet as Kings (how great forer their dignity be) must subiect their vnderstandings and wils to be gouerned by the word which the ministers propound (for Gods word must rule the highest Rulers,) so Ministers, though their function be very high and excellent, yet cannot free themselves from subiection vnto ciuill Magistrates, because it is here imperatiuely commanded, *Let every soule be subiect*: As the High-Priests were subiects, Aaron to Moses, Abiathar and Zadock to Salomon, and Romish Byshops to the first Christian Emperors.

TIM. *What may bee vnderstood by the word [Subiect?]*

SILAS. This word imports as much as to bee put vnder another, or to be brought in order, and insinuateth to them that are gouerned, that there is a certaine order, orderly dispo-

sing betwene the ruler and the ruled, by consideration whereof, the inferior which is set vnder, must giue place to the superiour which is put aboue. This emphasie the learned obserue in this word. As it is in nature, Bees, Cranes, and Fishes, haue one aboue them, vnder whose conduct they goe forth to feede, and returne from feeding: and among the Elementarie bodies, the more heauier and more masse, are subiect and put vnder the lighter and more subtile, the earth vnder the water, the water vnder the ayre, the ayre vnder the sky, the sky vnder the starry firmament, and that vnder the third heauens, which are the seate of the Angels. And as in humane bodies, the other members, as handes, armes, and legges, &c. doe by nature acknowledge the head as cheefe, and are subiect vnto it, so in policy or worldly estates, there is such an order setled, that some should bee aboue to command, others beneath to obey, and that they which are placed as inferiours, should submit themselves to such, as by ranke and order are their superiours. Again, it is more significant to say [*be subiect*], then if the Apostle should haue said, obey, reuerence, resist not, honour, &c. For subiection as a generall word, comprizeth all the rest as particulars vnder it, (namely) acknowledgement of their power, taking lawes and come from them, arming at their commandement; reuerence, loue, prayer, and thanksgiving for them; thankfulness in maintaining them, obedience in doing and suffering, all these appertain to subiection.

TIM. *What are we to vnderstand by [powers?]*

SILAS. By [*powers*] are meant heere, not Ecclesiasticall Gouvernors, as Apostles, Euangelists, Doctors, Pastors, Teachers, but such as take tribute, and beare the sword, which Ministers are forbid to doe, and ciuill Rulers may doe; and therefore the Papists erre, which from this place would set vp the preeminency of Pope and of Byshoppes about

Similar-  
tudes.

Powers.

Subiect, what  
it imports.

aboute politicke Rulers (who by a Metonymie of the adioynt) are here named [*powers*], becauſe they are endow- ed with great power and might aboute other men, to ſuppreſſe the wicked and defend the good. Alſo to ſhew that they beare the Image of God, not in reſpect of his eſſence but in reſpect of his power: and thence it is, that not *Iehonab*, the Title of his being; but *Elohim* the Title of his power, is attributed to the Magiſtrate, *Pſal. 82. 1, 5*. Obſerue alſo, that ſubiectſ may not examine by what way or meane Princes get their power, whether by right or wrong, for *Paul* knew that the *Romanes* had by great force made themſelues the Lords of the world, yet he will haue the preſent powers obeyed.

Laſtly, *Paul* ſpeakes not of the perſons, but of the functions, which muſt be reſpected, be the Gouvernors good or bad. Mens deformities cannot extinguiſh Gods ordinances; nor can diuine functions be leſſe honourable by humane frailties: it is a groſſe malice or blindneſſe not to diſtinguiſh the ſins of the man, and the worthineſſe of the Magiſtracy.

DIALOGVE II.

Verſes 1, 2.

*For there is no power but of God, and the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receiue to themſelues damnation.*

TIMOTHEVS.

**H**ow doth our Apoſtle proceede?

**SIL.** In theſe words, and the verſes following, hee rendreth ſundry and weighty reaſons why we ought to be ſubiect to Magiſtrates, whereof the firſt is taken from the efficient cauſe and author, which is neither fortune, nor chance, nor men, nor Angels, good or bad, but onely God himſelfe, whoſe ordinance we are bound to reuerence, and

be ſubiect to it; but powers or Magiſtrates are Gods ordinance, therefore we muſt be ſubiect to them. This is the firſt argument which may be thus further preſſed and yrged. It is a comely and an honeſt thing to ſubmit our ſelues vnto that order which comes from God, who is not the author of any thing that is euill: therefore, ſeeing Magiſtracie is a thing which God hath ſet amongſt men, it is a ſeemely and honeſt thing to ſubmit our ſelues vnto it.

**TIM.** *May we not gather from the firſt words, that there are ſundry powers, and that they are all of God, one and other?*

*Doubt.*

**SILAS.** Yea, this Text implyeth, that there are ſundry kindes of powers, and that they come all of God their firſt Author, becauſe hee ſaith in the plurall number [*the powers that be*] are ordained of God, which propoſition being vniuerſall, ſhewes that the former excluſiue propoſition [*no powers but of God*] comprehends all, and is as much in effect, as if the Apoſtle had ſaid, all powers, both high, middle, or low, priuate or publike, ciuill or Eccleſiaſticall, or whatſoever powers it be, haue God for the ordainer thereof. Heere let vs obſerue for diſtinction ſake, that from the very beginning of the creation, God gaue vnto man a threefold power. Firſt, ouer himſelfe, which is the rule of vncorrupt reaſon ouer our ſenſes and appetite in the ſoule of man, and may be likened vnto that gouernement which the Maſter hath ouer the Schollers: of this it is written, *Eccle. 7. 23. That God made man righteous.* And in *Eccleſiaſticus 15. He left him in the hands of his owne counſell*: and as *Moses* ſpeakes *Dent. 30. 19. Hee ſet before him, life and death, good and euill.* Man is now like a ſtone or blocke (which cannot moue but from an externall cauſe mouing it) but hath in himſelfe the beginning of motion, whereby hee could by the power of his will, apply himſelfe vnto good or euill, to chule or reſuſe, till by abuſing his free will, in not reſuſing to eate the forbidden fruite, hee loſt both

*Solution.*

*The kindes of power.*

it and himselfe. The second power given to man in his first creation, was ouer Beasts, and Fowles, and Fishes, according as it is written, *Genesis* 1. 26. *Let him rule ouer the fishes of the Sea, &c.* Heereunto accordeth that in the *Psalme* 8. vers. 6, 7, 8. This was lost by *Adam*, but restored by Christ.

*Mariti potestas.*

*Patria potestas.*

The third kinde of power was that which he gaue to man ouer man: of this there be sundry sorts, the first of all was the power which the husband had giuen ouer his wife, *Gen.* 2. 21. and 3. 16. The next vnto this, was the power of the Parents ouer their Children, which *Adam* and *Eue* exercised ouer *Cain* and *Abel*, and of the which the fifth Commandement speakes expressly. Also *Paul*, *Ephes.* 6. 1, 2. Now as families did encrease, there arose the power of masters ouer seruants, whereof *Paul* *Ephes.* 6. 5, 6, 7. *Colos.* 4. 1. After this did spring vp the power of the Magistrate ouer subiects, when the world was multiplied: this was established in *Gen.* 9. 5. which power being to be exercised not rashly by euery man, (which would breed a confusion whereof God is not author) doth argue that it is appropriate to certaine men whom God hath ordained to be Rulers ouer others; see *Exodus* 18. 21. and 20. 12. *Deut.* 1. 15, 16, 17. and 16. 18. Now this publike power of the Magistrate was either of one ouer a kingdome, called a Monarchy; or else of some chiefe and choice men for wisdom and goodness put ouer the rest, called an Aristocracy; or exercised by a multitude called a Democracy. In these seuerall kindes of power and authority, howsoeuer the acquisition or assuming of it, bee not alwayes of God, as Tyrants and vsurpers, which by violence and force doe intrude themselues into gouernment without a due calling, after the example of *Nimrod*, and the first *Romane* Emperors, and *Richard* the third in *England*; and though the abuse of the power being carried not after the will of God but after the lust of man, and being vsed not for the weale,

but to the hurt of the subiect, be not of God but from Satan and wicked men: yet the very power it selfe considered alone, is certainly a diuine ordinance erected and appointed of God for the common good of mankind; as riches and marriage bee good, though often they be ill gotten and ill vsed: therefore our Apostle not speaking of the person nor of the abuse, nor of the manner of getting the authority, but of the very thing it selfe, saith it is of God. This being generally true of all powers, yet is here especially meant of the politick publike power, as appeareth by that which is afterward said of the sword, and of tribute paying.

*TIM.* But why doth God say in *Osée* 8. 4. *They haue set vp a King but not by me?*

*SILAS.* This is spoken of *Ieroboam*, who had the regiment ouer the ten Tribes which were rent from *Rehoboam*: his rule is said not to be of God by some, because God onely permitted it, and was not the effectual cause of it; which is false, as appeareth by the words of God himselfe, both before the diuision, *1 Kings* 11. 31, 35, 36. and in the very time of the peoples rebellion against *Rehoboam*, *1 Kings* 12. 15. All which proue, that the translation of the kingdome from *Salomons* race vnto *Ieroboam*, was not only suffered but acted of God, as it was a iudgement vpon *Salomon* and his children: now euery iudgement being an act of iustice, hath the nature of a good thing, and therefore hath being from God, not by permission onely, but as his owne action; yet *Ieroboam* is said to be set vp not by God in respect of some circumstances, and the manner of the fact; because the rebellion of the people against *Rehoboam*, their rightfull King, and their defection to *Ieroboam*, a vile intruder, without asking counsell of God these things were not from God, but from their wicked & rebellious minds. Neither was it from God that *Ieroboam*, being King set vp Idolatry, and swarued from the reuealed will of God in his gouernment, to follow his beastly affections; yet the power it selfe which

which he exercised was Gods ordinance; so was *Cyrus* his power over the *Affrians* and *Alexanders* over the *Persians*, & *ſ* *Romans* over the *Greecians*; the power was of God, though the getting of it by vniust war proceeded from the diuell, and from their owne ambitious, greedy, and vnſatiable luſts.

**T I M.** *Why then doth Peter ſay that powers be humane creatures, or the ordinances of men, 1 Pet. 2. 13.*

**S I L.** This muſt not be taken caſually, as if that men were the firſt inuenter and finder out of ciuill gouernement, but powers are named humane ordinances, either ſubieſtiuely, becauſe that man is the ſubieſt by whom it is exerciſed; or obieſtiuely, becauſe humane affaires are the onely obieſt, or the thing about which it is conuerſant. Laſtly, alſo in reſpect of the end, becauſe it is appointed, and doth ſerue for the great of good mē. Moreouer, owſoeuer diuers formes of gouernment be found out by man (as euery King in his kingdome, for neceſſity of his Kingdome, may create new officers) yet the originall inſtitution of Rulers and Gouernours is from God, who hath ordained all ſorts of ciuill powers, *Iohn 10. 35.*

So then to conclude, thoſe powers are from God, not as plagues, ſickeſſe, and other euils wherewith God ſcourges the wicked onely in his fury, but as an wholeſome order, tending to the benefit of good and bad, to reclaim the one from the euill, and to retaine the other in his goodneſſe.

**T I M.** *What uſe and profit are wee to make of this point?*

**S I L.** Firſt, an admonition to ſuch as haue any power to vſe it rightly, ſeeing they both haue it from God, and they muſt be countable to God how they vſe it. That which *Paul* ſayes of Maſters, muſt be applyed vnto all Magiſtrates, *Col. 4. 1.* They haue a Maſter in heauen, and therefore muſt deale equally and iuſtly. For power, being a thing which God hath ordained, it muſt needes therefore be bounded within the limits of reaſon, honeſty and right; without the which, it may in no wiſe

paſſe without offence to God the ordainer.

Secondly, it puts ſubieſts in minde, as to thanke God for ſetting vp ſuch an order, ſo to be ſubieſt vnto it in all quietneſſe, euen for that reuerence and reſpect they beare to God the authour of it. It cannot be but a thing exceeding pleaſant vnto God, when for his ſake his ordinance is acknowledged, receiued, and regarded. Laſtly, it rebukes ſuch as will obey none but higher powers onely, whereas ſubieſtion is here called for to all powers (which we doe liue vnder) becauſe their inſtitution proceedeth from God.

**T I M.** *What other reaſon doth our Apoſtle giue, why we ſhould be ſubieſt?*

**S I L.** His next reaſon is drawne (*a-ſurpi.*) for it is a thing very vnſeemely and vnhoneſt, to ſtrive againſt God, and that which he ordaines: therefore it is very filthy and vncomely to reſiſt Magiſtrates, for they are Gods ordinance. Now Magiſtrates may be reſiſted theſe three wayes. Firſt, by ſubtilty and craft; when by euill reports, and miſſe information of ſeruants and officers, they are drawn to do againſt Iuſtice, as *Dauid* did againſt *Mephibeſeth* by the falſe accusation of *Ziba*. This is the miſery of Princes (as one ſaith) that they haue neither eyes nor cares of their owne, but are forced to ſee and heare by other, who abuſing them by vntruthes, carry them to wrong and oppreſſion. Another was wont to ſay, that honeſt ſimple Princes are often ſold by their owne ſeruants, who take Bribes to corrupt their Maſters with lies: this is a cunning reſiſtance; vnder pretence of pleaſing and humouring, they doe much wrong to Rulers and people both.

Secondly, there is a reſiſtance by diſobedience or contumacy (for reſiſting is oppoſed vnto ſubieſtion) when the lawfull commandement of Rulers, is not with ready ſubmiſſion fulfilled, their good Lawes and Statutes about things lawfull, be broken through contempt and negligence: this is a ſtubborne reſiſtance.

Thirdly, there is a mutinous reſiſtance

2. Reaſon.  
How Magiſtrates may be reſiſted.

A good wary, & wiſe prince is oftentimes ſold.

stance by seditious persons and rebels, which openly strue against authoritie, as *Corah*, *Dathan* and *Abiram* did; or beare armour against them, as *Abolon* and English Fugitiues haue done. Last-ly that doe resist, which are as bellows by word or writing, to perswade others to rebellion, as *Parsons*, *Saunder*, Cardinall *Allen*, and other Seminary Priests had done. At a word, all authors, abettors, counsellors, fauourers, and consenters vnto sedition and rebellion, or contempt of Rulers, be resisters of God in Magistrates.

**T I M.** *What is our doctrine from this second reason?*

**S I L.** That such as resist authoritie, are resisters not of men, but of God; as the Poets saie of the Giants that raised vp a mount to heauen, to pull downe *Iupiter* from thence; so all resisters of powers, are fighters against God. The reason of this doctrine is, because they that strue against the order that God hath set vp, strue against God, the author of of that order, and it is a signe that they would not haue God reigne ouer them that will not obey such Rulers as hee hath appointed to be in his roome and place. As Kings doe take themselves to be abused, when their deputies are abused; so the abuse of Gods Vicegerents and Officers extends euen to God himselfe, as it is written of *Corah* and his accomplices, that they murmured not against *Moses* and *Aaron*, but against God, *Numbers 16*. And they haue not cast off me, but thee, (saith God vnto *Samuel*, when the people refused him to be their Ruler, *1 Sam. 8 7*.) Howsoeuer men list to thinke otherwise of the matter, yet Rulers being in Gods stead set vp at his owne command, cloathed with his name & power, it cannot be, but they resist them in any degree, resist God himselfe in violating a diuine order: yet let this be noted, that when Rulers are oppressors, subiects may (by honest meanes) preserue themselves from coming into their hands, as *Dauid* did from *Saul*; and also make appellation from inferior Rulers, abusing their places, to superior rulers, as *Paul* did to

*Caesar*. Neither must wee thinke disobedience to Rulers in things that are vniust and impious, to be any resistance of power, when subiects are ready with patience to endure the punishment, though wrongfully inflicted, as *Paul* & *Silas*, and the other Apostles did, *Acts 5*, and *4*, and *16*. Also the Martyres in the Heathen Emperours time, and in our Kingdome.

**T I M.** *What vse are we to turne this doctrine?*

**S I L.** First, to settle our mindes the better to submission of all kinde of authoritie by this meditation, that we shall shew our selues thereby to bee louers and friends to God, and to his owne order, and enemies vnto confusion. Secondly, to condemne such of foily and madnesse, which withstand Rulers in things lawfull or indifferent. For this is all one, as if one should rise vp against God, the creature against the Creator, the pot and the thing made against the potter and the maker, then which what can be more sottish and foolish? and yet this they doe, which strue against mightier and better then themselves, which must needs in the end turne to their owne ruine, as the Apostle reasons in the third place.

**T I M.** *What is the third reason why we should be subiect?*

**S I L.** It is this, that they that resist, purchase to themselves damnation, that is, either eternall damnation in hell, or temporall punishment in this life; either from the hands of the Magistrate, or immediately from God himselfe, as it happened to *Corah*, consumed with fire; to *Dathan* and *Abiram*, swallowed vp of the earth; and to *Abolon* who was hanged by the haire of the head, and innumerable other Traitors both at home and abroad: vnto all which, did befall an unhappy and fearefull end; as in our Nation, euen in our memory (as well as in former ages) very many of all sorts, haue for their disloyalty and treasons, lost their liues at Tower-hill and Tiburne, being denied most of them the honour of buriall, their bodies hanged vp for the Birds of

Reason.

the

the ayre to feed on. It were to be wiſhed theſe harines might be other mens warnings. In iudging ſome, an admonition is giuen to all, *Dent. 18. That the reſt may heare and feare.* If men would not beleue the comminations of iudgement by the word, yet their owne experience and ſenſe ſhould conuict them, and aſſure vnto them ſuch an euill end as others haue, whoſe ſteppes of diſobedience they follow. Neither is it for the capitall diſloyalties onely, but contempt of a leſſer degree and nature, uſe to draw downe vengeance from God and his Lieutenants by imprisonment, baniſhment, pecuniary mulcts, according vnto the qualitie of the crime. Wherefore, let men feare God and the King, and *Take heed my ſonne, thou do not ioyne with the ſeditious, for his ruine cometh ſuddenly, and who knoweth when? Prov. 24. 21, 22.*

DIALOGVE III.

Verſes 3, 4.

*For Princes are not to be feared for good workes, but for euill. Wilt thou then be without feare of the power? Doe well, ſo ſhalt thou haue praiſe of the ſame. For he is the miniſter of God for thy good.*

TIMOTHEVS.

**VV** *What is the purpoſe of the Apoſtle in this Text?*

SILAS. To perſwade ſubiection to Magiſtrates, which hee doth by a new argument (*a duplici ſine*) from a two fold end of powers which were ordained of God: Firſt, for the puniſhment of the euill, or to reſtraine wickedneſſe. Secondly, for the praiſe of well-doers, or to cheriſh and protect vertuous and obedient ſubiects. Becauſe hee had threatned iudgement to ſuch as diſobey, hee therefore firſt be- ginneſh with the former end, and then proceeds vnto the latter, which he amplifieth being of more waight then the other, wherunto he returneth in the end of the fourth verſe.

TIM. *Expound the words, and tell vs what is meant by Rulers, and by good and euill workes?*

SIL. Rulers or Princes, and chiefe Leaders *Archontes*, is the ſame with powers, which name is giuen to Magiſtrates to denote their might; and this of Princes to ſignifie their preheminance and excellency aboue others which are vnder them; and as before he meant all high, low, middle, priuate, and publike; ſo here likewise by good and euill workes, are vnderſtood not workes which be ſuch Theologically, (as a Diuine would ſpeake of workes, who calleth them good, which being commanded of God, are done in the faith of Chriſts Name, vnto Gods glory: and them euill which come not of Faith, or be forbidden in the Law.) But ciuilly good or euill, that is, vertuous or vicious actions, as be inioyned or prohibited by the good Lawes of that Kingdome or Citie where wee liue. Workes done according, or againſt humane Lawes, either naturall or common to all, or nationall or poſitiue, be here named good and euill workes.

TIM. *How become Rulers a terror and feare to euill workes?*

SIL. In reſpect of puniſhment, wherof there be diuers kindes; firſt, in words, rebukes, or threatnings. Secondly, in deeds, as ſtockes, imprisonment, baniſhment, pecuniary mulcts: and corporall paines, as whipping, loſſe of members and limbe, of goods and life: all which be painefull and dreadful, ſtriking a terror both to good men to hold them in the courſe of obedience, and into euill men to draw them from diſobedience.

TIM. *But how? can any feare bee to (workes) either good or euill?*

SIL. True, euill workes doe not feare, but by reaſon of euill workes men are cauſed to feare, or terror belongs to men which doe euill: workes (by a metonymie) are here put for the workers, or doers of them.

TIM. *What doctrines doe ariſe from the words thus opened?*

SIL. Firſt, that ſuch as liue well and obedi-

obediently to good lawes, need not to be afraid of Magistrates, or of his punishments threatned by Lawes. The truth is, good men must still feare Governours and Lawes with a reuerent feare, such as children haue towards their parents, *Prou. 24. 21. Rom. 12. 7.* But a perplexed and seruile terrour pertaineth not to them; this is the benefit of their obedience to good lawes, to enfreed their mindes from such a feare as malefactors haue, whose feare is a continuall tormentor: and to make Rulers not terrible, but amiable to them: yet feare of punishment is not vnprofitable for them.

Secondly, we learne that if vile persons be punished for their disobedience and disorder, they haue cause to blame themselves and their ill doings, but may not accuse the Ruler of the harmes which they suffer: for all men by light of nature doe know, that to euill deeds, euill and paine is due, and that society of men could not continue where rewards be not giuen after mens deserts. Therefore if they runne into knowne crimes, and haue demerited punishment for disobedient resisting Rulers, they must thank themselves, and acquite the Ruler who doth but that which is equall and iust, to maintaine lawes and publike peace, and to bridle the enemies thereof.

Thirdly, hence Magistrates may learne the bounds of their power, which is not indifferently to terrifie all good and euill, or to wink at offenders, and afflict well-doers. For this is the abuse of power, and they which doe thus, shall purchase iudgment to themselves, from the hand of supreme power, who is terrible euen to earthly powers, if they abuse their office by beating the iust, or bearing with the vniust. For it is equally abomination vnto God to condemne an innocent, or to absolve & iustifie the wicked, to whom the Ruler must be terrible. Hence it followes, that sithence Rulers must suppress euill doers, they must be men of courage, because euill men with their malice haue both might and friends oftentimes. Hence they are called oppressors, *Psal.*

*72. 3. and Iob 29. 17.* Also that in Rulers there is required diligence in searching, and iudgement in discerning of mens persons and causes which come before them, to be able to know who doe well according to right and Law, and who doe ill contrary to equity and honesty, and what penalties belong to severall offences, which are brought to their hearing and examination.

**T I M.** But if the Rulers be fearefull and breed terror, will not this cause them to be hated and abhorred? for men hate whom they feare, and what is such an enemy to vertue as feare, or such a spur to wickednesse?

Doubt.

**S I L.** The Apostle meeteth with this exception, and giueth a good remedy to expell terror of Rulers out of all mens minds, namely a study and care of doing such works as are agreeable to good lawes established: such shall bee so farre off from terror, or expecting punishment from Rulers, as contrarily they shall receiue praise from them.

Solution.

**T I M.** What is here to be understood by praises?

**S I L.** Euen all that good which from Magistrates is due vnto honest subiects, for that is called good in the next verse, which is here called praise; also praise being opposed to terror and reuenge, shewes, that vnder it is comprehended freedom from condemnation and punishment, absolution from crimes falsely objected, approbation of their obedience, with some publike reward and recompence, for their encouragement, and for exciting others to duty: moreouer, defence and protection, quiet possession of life, goods, estate: and finally praise and commendation; all this is contained vnder praise, and is the fruit of subiection.

**T I M.** But it often happens that obedient good subiects doe misse all of these, and meet with the quite contrary?

**S I L.** That is a fault not in the powers, but in the persons which abuse the power: againe, *Paul* sets downe not alwayes what is done by Rulers, but what should be done. Lastly, if well-doers misse praise from men, they are sure to haue

haue it from God : and euill Rulers when they doe not praife good men caſually; by giuing them their due commendations, yet they doe it occaſionally, whilſt by puniſhing good men vniuſtly, they miniſter occaſion vnto them to ſhew forth their patience to their praife & glory. Power to hurt is giuen to diuels & wicked men, y the patience of good mē may be proued to their praife.

*T I M. What is our leſſon from hence?*

*S I L.* That praife and all good is due from the Magiſtrate vnto ſuch as doe well; the reaſon hereof, is that which followes in verſe 4. The Magiſtrate is the Miniſter of God to them that doe well, that is, he ſerueth God by commanding good, and forbidding euill things, touching faith and manners.

*T I M. Of what [good] doth the Apoſtle ſpeake?*

*S I L.* Both naturall good for the preſeruation of life to themſelues & others, and morall good to keep men from vice and in the exerciſe of vertue, and ciuill good by maintaining their eſtate and libertie; and ſpirituall good by making lawes for religion, and againſt idolatry, by vpholding preaching and Preachers, and the right vſe of Sacraments, maintaining Schooles, & Vniuerſities, with profeſſors: for Religion is our chiefe good, the care whereof lies on the powers ciuill, who be the preſeruers of both the Tables of the Law, whereof is a precept, *Dent. 17. 18, 19.*

*T I M. In what ſenſe is the Magiſtrate cald the Miniſter of God?*

*S I L.* Firſt, becauſe they are ordained of God. Secondly, ſet ouer vs by God. Thirdly, they are Gods in earth, to exerciſe his iudgements. Fourthly, in Gods behalfe, in his ſtead, in his name, and by his power and authoritie, they reward the righteous, and puniſh the euill, as well concerning Religion as Iuſtice: as the Kings of *Inda* did defend publike peace and honeſty, diſcipline & good order, ſo as God may be ſerued, & the tranquillity of the State preſerued.

*T I M. But wherein doe Paſtors differ from Magiſtrates, for they are alſo called Gods Miniſters?*

*S I L.* They haue onely one beginning (to wit) God; and one end, the good of the people: but they differ in the obiect, which is the ſoule and Diuine things for the Preacher, but body and goods for the Ruler: and in the meanes which be extelnall, force in the Ruler; but inſtructions and exhortations, and Eccleſiaſticall diſcipline in the Preacher.

*T I M. What uſe of this inſtruction, that Rulers are appointed for the praife and great good of the people?*

*S I L.* It is a great ſpurre to ſubiecti- on, to heare as ſuch as doe well, ſhall receiue praife and ſo much good: for all men doe deſire good things, and co- uet to be well ſpoken of. Secondly, it reprooues ſuch Rulers as looke to their owne priuate ends, and not to the publike good; ſuch as waſte the common Treafure, ſpoile and waſte the ſubiects, neglect the obſeruati- on of good Lawes, & the encouragement of vertuouſly diſpoſed perſons, giuing heart by remiſſi- on and conniuece to the euill, and diſheartening the good. Thirdly, it admoniſheth all Rulers, with all care and conſcience to anſwere their high authority; as they are Gods Miniſters, ſo to doe Gods will, and to approoue their doings to God, to ſeek his honour in their office, remembring that to him they muſt render account, and aboue all to vphold the puritie of Doctrīne and Diuine worſhip, after the example of *Iofhua, David, Iofiah, Ieſoſaphat, Ez- kiah*, and other godly Emperours and Kings. Laſtly, it muſt prouoke vs to the greater reuerence towards them, being Gods Officers and Vicegerents: in reſpecting, louing, obeying them for Gods ſake we muſt declare our reuerence, loue, and obediēce to God himſelfe.

#### DIALOGVE IIII.

Verſe 4.

*But if thou doe that which is euill, be afraid: for he beareth not the ſword in vaine, for hee is the Miniſter of*

Cccc

God

*God to take vengeance on him that doth euill.*

TIMOTHEVS.

**VV** *What is contained in these words?*

SILAS. The second or latter end or vse for which Rulers are appointed of God, (for the punishment of euill doers) as *Peter* stileth it, *1 Pet. 2. 13.* From whence the Apostle argueth thus to confirme the principall matter in hand touching subiection: We ought willingly (not for feare onely) be subiect to them which are helpfull to all mankind. This proposition is not expressed, but vnderstood. But Powers or Rulers are beneficiall to mankind, not onely for praising and defending the good, but for brideling and punishing the euill, *verses 2. and 4.* Therefore, not for feare of wrath onely, but for conscience sake we ought to obey them, *verse 5.* for it is against conscience to resist and grieue such benefactors as gouernours be. The prooffe of the assumption or minor is, because to power is giuen authority to beare and vse the sword, both for protecting the innocent by lawfull warres, and reuenging the malefactor by corporall paines, and death if neede bee. This power was granted to man, *Genesis 9. 5.* And afterwards oftentimes confirmed in *Exodus* and *Deuteronomie*.

TIM. *Come to the words and interpret them.*

SIL. By doing euill is meant, trespasses and crimes committed against positive and politicke lawes. For there are many euill deedes forbidden in Gods Law, which Magistrates can take no knowledge of, or cannot call vnto an account to punish, as euill thoughts, and many rotten words and vaine actions; therefore criminall and capitall faults be meant. They which be guilty of such, may well be afraide of powers, for they haue power to strike for such deedes.

TIM. *What is our lesson from hence?*

SILAS. That innocent persons are

dreadlesse and bold, but breakers of good lawes doe goe and liue in continuall terrour, as Theeues, Murtherers, Traitors, dare not looke out. The reason is, because innocency is as a Bulwarke and fortresse to the good, and the Lawes also and Powers are for their safegard; whereas the guilt of an euill conscience, is as a tormentor to the euill doer, who knoweth Powers and Lawes to be ordained for scourging and curbing them. Hence it is, that the wicked and disobedient liuers doe feare and flie, and hide their heads, and seeke the darkenesse to couer them, as *Caine* did, and as with vs, Fellons and Malefactors doe; when guiltlesse persons are fearelesse and confident, and shunne not the light, because they haue not done euill against Lawes. The three seruants of God, being conuicted before the King, and sore threatned, said; *O King we are not afraid to answer thee, Dan. 3. 16.* *John* and *Peter*, (*Acts 4. 13.*) being brought before the Rulers, so stoutly answered (out of the goodnesse of their cause and conscience) as the Elders and Priests admired to see vnlettered men so bold; whereas euill men commonly shake and tremble in the presence of the Magistrate, and looke pale as if death were in their faces, because guilt is in their conscience. This serues to be a notable spur to subiection, to cause vs to walk obediently towards Rulers in all ready subiection to Lawes and Orders well established for publike good, that wee may inioy that freedome from perplexed and slauish feare, which as a Ghost or Fiend doth follow euill doers, to disquiet and vex them, liuing in continuall feare and dread of the sword, and seruilitie of Iustice.

TIM. *What is meant here by the [Sword], and in what sense is it said not to be [borne in vaine?]*

SIL. This is not spoken of an Ecclesiasticall or spirituall sword, which is by the hands of GOD himselfe put into the hands of Church Officers, whereof *Paul* entreated before, *Chap. 12. verse 7, 8.* Heere he speakes of Ciuill officers,

officers, to whom custome and tribute are paide; and therefore this must bee vnderstood of a materiall sword, by which he meaneth (Metonymically) the right and power of drawing the sword for good subiects against euill ones, and (Synecdochically) armour and weapons of all kinds, together with all coactive and coercitiue power whatsoeuer, is to bee exercised for the safety of the body politicke, and the suppression of all enemies thereof, either domestickall and intestine, or forraigne. In the rearme o. bearing the sword, hee hath respect without all question, vnto the custome of Princes and great Rulers, who as ensignes of their authoritie, and for the moouing terror in the minds of rebellious ones, vse to haue scourges or rods, Axes and swords, carried before them by Sergeants and Officers. This sword is said not to be [borne in vaine] in two senses, First, he beareth it not rashly, Secondly, or not without cause or end. The former hath relation to the beginning or first cause of the sword, which the Magistrate hath not caught or snatched to himselfe by violence, nor commeth it to him by fortune or chance, but it is put into his hands by diuine ordinance, to be wielded and vsed not blindly, according to his owne priuate lust, but by reason and publike Lawes: the latter sense aimeth at the vses and ends of the ciuill sword, which be three. One for the protection of the good: secondly, for suppression of euill: thirdly, for execution of Iustice.

*T I M. What Doctrines from these words thus opened?*

*S I L. Two:* First, the power and vse of the sword doth belong, yea, it is proper to the ciuill Magistrate to whom it is granted of God (and not to the Minister of the word) to be as it were the very sinewes and strength of his authoritie. A Minister may weare, but not beare a sword. *Peter* may shew the sword, and offer to strike with it, but *Christ* will both command him to put it into his sheath, and tell him further, that he shall perish with the sword: if

he take it. [Take it] shewes that the sword in the Ministers hand is taken and vsurped. It is not put there and giuen of God, and therefore without their perill, yea, without perill of perishing, cannot be assumed of them. For all this, and notwithstanding *Christ* haue in *Luke 22. 25.* plainly distinguished betweene Ciuill and Ecclesiasticall power, as touching externall rule and regiment, saying, (*but yett not so*) that is, shall not vse such manner of Titles and Regiments as Kings doe; yett the Pope and his Prelates intrude vpon this right of Ciuill Rulers, and challenge to themselves the power of both swords, yea, and execute temporall iurisdiction, as well as spirituall. On the other side, the Anabaptists offend in the other extreame, denying vnto Christian Rulers all power and vse of the sword. Wherein they crosse the manifest Scripture, and also what lyeth in them overthrow humane pollicy, and so deserue punishment, as violaters and disturbers of Gods order, and mans society, by denying such a necessary helpe, as without which, any good Lawes cannot be made nor executed, neither in peace nor warre; the euill doer cannot be restrained, nor the obedient subiect and Citizen maintained without the sword.

*T I M. What then is the second Doctrine from these words?*

*S I L.* Such as haue the power of the sword, they must not haue it in vaine, & for nothing: they are bound to make vse of it, and to conuert it to the right ends for which God did ordaine and giue it. Wherefore one reason is, that it is the will of God that it should not be borne idly, being suffered to rust in the sheath. Secondly, it standeth with the office of the Ruler, vpon occasion to draw it out on Gods behalfe, and in his stead (whose ministers and seruants they be) to take vengeance and punishment on such as doe offend: so as not to vse it, is to frustrate Gods institution, and to doe against their owne duty. The Church, the Families, the Schooles, haue their

swords to fight withall: the Church hath the word of God, that two edged sword, *Heb. 4. 12. The sword of the Spirit, Ephes. 6. 17.* The chastising rod is in stead of a sword vnto the Father and Schoole-maſter. As all theſe are bound to make a right vſe of the ſword, by right cenſures and correſtions, without conniueance or cruelty; & if they ſhould by remiſſe or ſlacke vſe of their power, ſuffer ſinne and vices to grow and encrease in Church, houſe, or ſchoole, they ſhould deſerue blame, and were worthy themſelues to bee beaten, becauſe they doe not what they may to hinder the breede and multiplication of iniquities: ſo much more (as his power is great, and the hurt more) the Magiſtrate is blame-worthy, if he be careleſſe and will not, or fearefull and dare not conuict his power of puniſhing, to the hinderance of enormities in the Common-wealth. For by impunity ſinne will waxe impudent and fruitfull. It will boldly ſpread it ſelfe in all places where it is not checked and controuled, like a ſhameleſſe Strumpet; and it will fall out in the reckoning, that Rulers will be found culpable and guilty of ſuch crimes, as by his ſoftneſſe and ſufferance bee committed. For with God it is much one, whether one bee a doer of euill, or no hinderer, and ſo a conſenter and a foſterer. On the other ſide, by the diligent and conſcionable vſe of the ſword, not onely the Ruler is diſcharged, but there is a terror ſtricken into the hearts of euill men, which ſtayes them from running headlong to vice, as *Salomon ſaith, The bineneſſe of the wound driueth out euill. And Dent. 18. Crimes muſt bee puniſhed by the Iudge, that the reſt may feare and do no ſuch euill.* Alſo *1 Tim. 5. 24.* ſcandalous Miniſters muſt bee openly rebuked, that others may be terrified: ſo as there is a double benefit comes by correſting vices, according to their quality. One, the reformation of the offender, as the theeſe on the Croſſe was reclaimed by his paine: and ſecondly, the reſtraint of others that would offend, were they not feared by example of puniſhment.

Thus as the body by purging out noxious humors, the garden by weeding, the flocke by tarring, ſcabbed ſheepe be kept ſound, cleane and healthfull: ſo the Common-wealth is purged of much euill, and preſerued from infection of vices by ſeuere puniſhments. To theſe we may adde a third commodity of the ſword, that (as *Chryſoſtome ſaith*) it makes the wayes of vertue eaſie, when to the vertuous life of the Ruler there is added the impuſſion and force of lawes well executed. This brought many Donatiſts from that wicked ſect, to embrace the Catholike truth, whereupon *Auguſtine* correſted his error, touching the not puniſhing of hereticks. Laſtly, in that they are entituled the Miniſters of God: let this helpe to nourish reuerence towards them, to haue them in good reputation for the Lords ſake, *1 Pet. 2. 13.* Secondly, let it aſſure Rulers that they ſhall not lacke Gods aſſiſtance and protection, ſee *Joſhua 1. 5, 6, 7.* If Kings will maintaine their Iudges, Sheriſſes, Juſtices, and theſe do beare out their vnder-Officers doing but their duties, yea to the puniſhing of ſuch as reſiſt or make reſcues: How can it be that God ſhould caſt off the care and defence of his Miniſters and ſeruants, executing but his iudgements? he will certainly be a ſhield and a buckler to ſuch ſhields of the earth (ſo the *Pſalmiſt* calles Rulers) as be found vpright and valiant.

#### DIALOGVE V.

Verſes 5, 6, 7.

Wherefore ye muſt be ſubiect not onely for wrath, but for conſcience ſake. For this cauſe ye pay alſo tribute, for they are God Miniſters, applying themſelues for the ſame thing: giue to all men therefore their duty, &c.

TIMOTHEVS.

What be the contents of this Text?  
S I L. It containeth a conſluſion of the former exhortation touching ſub-

ſubiection vnto Magiſtrates, wherein we are to obſerue theſe three things: Firſt, a repetition of two maine arguments, the former (*à metu pœnæ*) becauſe of wrath. The ſecond (*à metu Dei*) for conſcience ſake, that is, leaſt wee hurt our conſcience by offending God who ſets Rulers ouer vs, and commands vs to obey them. The ſecond part is an addition of two new arguments, firſt from neceſſity, [*ye muſt be ſubiect,*] the ſecond from equity [*render to euery man his due:*] this is *regula aequitatis & iuris*. The third and laſt member of the text is an enumeration of the parts of ſubiection, which bee theſe foure: 1. feare, 2. honour, 3. tribute, 4. cuſtome. Of the laſt two, there bee two reaſons yeelded in the text, why they ought to be paid: Firſt, (*à teſtimonio*) becauſe they ſecret be witneſſes of ſubiection, [*for this cauſe ye pay tribute.*] Secondly, (*ab honeſto*) becauſe it is an honeſt thing to giue recompence to the Magiſtrate for his labour and paines, (applying themſelues to this purpoſe.)

**TIM.** *Let vs procede to the words, and tell vs what is here meant by [wrath,] and [for conſcience ſake?]*

**SIL.** Wrath ſignifies that puniſhment or reuenge mentioned verſe 4. becauſe it proceeds from the wrath or anger both of God and the Magiſtrate, which becauſe men can no otherwiſe auoyd then by ſubiection, therefore here is the neceſſity of ſubiection. But eſpecially [*for conſcience ſake,*] which words haue ſundry interpretations all true, but not all fit to the text: Some by conſcience vnderſtand the light of naturall reaſon, which teacheth vs to render euery man his due, as *Liramus*. Or the conſcience of ſuch finnes as diſobedient perſons may fall into, through their diſobedience, as *Tolet* thinketh. Or the conſcience of other men, that it bee not hurt by example of our obſtinacy againſt Rulers, as *Eraſmus*. Or the conſcience of ſuch benefits as wee receiue by the meanes of Rulers, whereof in verſe 4. Or thus, it is againſt conſcience to reſiſt ſuch Benefactors as proteſt the good, and puniſh the euill doer, as

*Chryſoſtome*. Or the pricke that doth ſting the conſcience of rebellious perſons. Now there be two things which doe (like furies) ſting the conſcience of ſuch: Firſt, the contempt of the good ordinance of God. Secondly, ingratitude towards Rulers, which made all mankind beholden to them. Thus *Peter Martyr*: but Maſter *Beza*, and *Piſcator* do interpret it, *De metu Dei & conſcientia præcepti*, becauſe God hath ordained Rulers, and commanded ſubiection, therefore we cannot with a good conſcience deſpiſe or reſiſt them. Albeit I would not willingly caſt off any of theſe interpretations, yet for diuers circumſtances of the text, I do rather encline to that of *Chryſoſtome*, and this laſt of *M. Beza*, as the righteſt and fitteſt, becauſe he had ſpoken of Gods ordinance, and the good uſe of Rulers, in regard whereof, there is conſcience to be made of ſubiection to the Magiſtrate.

**TIM.** *Let vs now heare what Doctores ariſe from the words this opened?*

**SILAS.** That to giue ſubiection to Rulers is no indifferent thing to bee done at our pleaſure, as a thing at our owne election: we are bound to bee ſubiect, as either we will eſcape puniſhment, our keepe or conſcience vnto Godward vnſpotted. If we be not ſubiect, we incurre Gods wrath, we make ſhipwracke of a good conſcience, two of the greateſt euils, and therefore wee muſt needs be ſubiect, by which means, we ſhall enioy Gods fauour, and the peace of a good conſcience, which are two of the chiefeſt good things. Secondly, were we ſure to auoyd both the wrath of God, and the puniſhment of the Rulers, yet we ought to be ſubiect vnto them, that we may preſerue an vn-corrupt conſcience, which is a farre greater benefit then to auoyd corporall paine. Thirdly, our externall obedience is not ſufficient, vneſſe it bee ioyned with ſubiection of conſcience: not to ſpeake euill with our tongues, nor with our hands to reſiſt the Magiſtrate, is then a Chriſtian action, when in our conſcience wee reuerence Rulers. As  
this

this reproveth such people that are subiect not in singlenesse of heart, but with eye-subiection: so it exhorts vs in performing subiection, not to set our members a worke onely, but to do our duty to superiours of conscience to God; otherwise there may be fruit of our subiection vnto Rulers, but none to ourselues before Gods

*Doubt.*

*TIM.* But may it bee rightly collected from this text, that the Lawes of men do as truly, absolutely, and properly, binde our conscience, as do the Lawes of God?

*Solution.*

*SILAS.* No verily: this is the prerogative of God, that hee is alone the Lawgiuer to the conscience, *James 2.* There is one Law-giuer, euen God. God alone is the Lord of the conscience, 1. for he made it, 2. he gouernes it, 3. and he alone is able to saue or destroy it, for breach of his lawes: and therefore his lawes haue absolute and proper power to binde the conscience of such as break them, to sinne and damnation. Whereas mens lawes doe binde our conscience, it is not through any power of themselves, but by vertue of Gods Law, commanding vs to bee subiect vnto them; and of the things commanded, being agreeable to diuine Lawes.

Secondly, if mens Lawes should properly binde (as they be mans) then the Midwives disobeying *Pharaoh*, *Exod. 1.* and the three *Hebrewes* disobeying *Nebuchadnezzar* about falling downe to the Image, *Dan. 3.* had sinned against conscience: whereas their example is in Scripture commended for our imitation. Also then, *Peter*, *James*, and *John*, had not giuen a sound answer vnto the Rulers, forbidding them to preach, saying, *It is better to obey God then men.*

Thirdly, both the Ministers and the people of Christ, should bee equally bound to study humane Lawes, as diuine, which were an absurde thing: also then humane Lawes should bee as perfect as diuine, whereunto as nothing is to be added, so nothing is to be taken therefrom.

Lastly, there being no Tribunall seat, sauing that of God in heauen, higher

and greater then that Tribunall which is set vp in our conscience on earth: If the Law of man (as it is of man) could binde the Conscience, then it would follow, that inferiour power might prescribe and ouer rule the superiour.

These things serue to discouer the intollerable pride of that man of sinne, the Pope of *Rome*, challenging to himselfe that which is peculiar vnto God, euen a Soueraigne rule ouer the conscience, which he will haue as much obliged vnto his Ecclesiasticall Lawes, as vnto Gods morall precept; so as men shall sinne mortally, and become worthy of eternall death, if they breake any Papall constitution, euen therefore because they be his constitutions. Thus *Peregrine* the Iesuite affirms: but *Belarmine* in his Chapter de pontifice goeth yet further: that if the Pope should commend for vertues such things as are vices, men are as much bound in conscience to obey them, as if they were lawfull things commanded of God: and no maruaile, seeing they ascribe vnto the Pope omnipotency, and acknowledge him to be a God. But what is this, but to fulfill the prophesie of Antichrist by *S. Paul*, *2 Thes. 2. 2.* To sit in the Temple of God, as God; and to lift up himselfe above all that is called God? For the conscience is Gods Temple, and subiect vnto none but to God, according to that, *Giue vnto God the things that are Gods*, *Math. 22.*

*TIM.* But do not the Lawes of man binde the conscience in any respect? Or if they do, how, or in what respects? *Doubt.*

*SILAS.* Yea, we are in conscience bound to obey humane Lawes, or else we runne into the offence of God, and so offend our conscience. This is the very meaning of our Text: for if wee must obey for conscience sake, then Rulers and Lawes doe in some sort binde our conscience. Again, this Commandment [*be subiect vnto higher powers*] cannot be broken with a good conscience. Therefore wee are in conscience bound to do such things as are enioyned vs by Rulers, with this condition, that the thing enioyned bee not contrary to

*Solution.*

com-

common honesty, equity, reason, and religion. For further explanation of this point, obserue that the Law of ciuill Magistrates, do forbid and require sometimes the selfe-same thing that Gods Law doth forbid and require; as Vsury, drunkenesse, periury, theft, murder: and then wee obey not in respect of men, but for diuine precept sake, the things commended being such as wee cannot but imbrace, vnlesse we would wound our conscience: but if the things enioyned, be indifferent of a middle nature, neither prohibited by Gods Law, nor exacted, yet then we are to obey in conscience, not of the things themselves, but first of the generall precept, *Honour the King, submit your selues to Principalities, be subiect to powers, &c.* Secondly, in respect of the end which the Ruler propounds vnto himselfe, and that is externall peace, order, comeliness, honesty, which being morally good things, we are therefore in conscience bound not to violate them. Thirdly, in regard of certaine accidents which doe accompany the breach of humane Lawes, as disloyalty, contempt of Rulers, scandall to our neighbours; which being things morally euill, therefore when any of them do issue for our neglect of ciuill Lawes, then the conscience is hurt and sinne is committed, though the things whereon the Lawes were made, be but indifferent. Finally, if humane Lawes be such, as do determine of circumstances, which be meanes the better to maintaine and obserue Gods morall Law, as touching time and place of diuine worship, and concerning the not wearing of Dagges, Swords, Guns, to auoyde murther; or moderation in meates, drinke, apparell, &c. to auoyde intemperancy: in these things, it behooues vs to make conscience that wee doe not offend, because God himselfe hath bound vs to the exercise of all meanes and helpes, whereby any vertue may bee exercised, or any vice eschewed.

**T I M.** *Procede to the next verse, [For this cause ye pay tribute,] and tell vs what is meant by these words?*

**S I L.** Now *Paul* reasoneth from their owne testimony, as if hee should say, in that you pay tribute, in this you witnesse, that you do owe subiection to Rulers, euen (for this cause) that you may auoyde wrath, and keepe a good conscience. By Tribute, is meant such payments as the people contributed to their Rulers, and were brought into the Kings Exchequer (as one would say, for commodities exported or imported) thence called, *Phoros opotompherein*, or *prospheerein*. Tribute herein differs from customes, which are imposts and payments, either payd by the polle, man by man, or according to mens seuerall substances, immouables, things, lands, or mouables, as Merchandize. Note further, *ye* saith not [ye giue] but [ye pay] tribute, to teach, that Tributes are not gifts but debts; not things freely bestowed, but of duty performed; as it is written in the beginning of the seventh verse, *Render to euery man his duty*. And whereas our Apostle, writing to all beleeuing *Romanes* (whereof some were Ministers, some were people) and vniuersally saith to them all, [ye pay tribute,] this sheweth, that no persons Ecclesiasticall or Ciuill, be exempted from this part of subiection of paying Tribute, vnlesse where there is immunity granted by the bounty of the King.

**T I M.** *What is our doctrine from this first verse?*

**S I L A S.** That it is a duty by God himselfe laid vpon all sorts of subiects, willingly to pay vsuall customes and tributes vnto their Princes. The Reasons of this duty be these. First, to testifie and declare our subiection toward powers, that we acknowledge them to be our lawfull Gouernors, and that wee haue them in singular account, as men set ouer vs by God, for whose sake we pay them tribute, subsidies, and customes. Secondly, to maintaine and vphold the publike charge that Princes are put to, about the publike tranquillity. Whence it is, that by *Vlpian*, tributes are termed *nerui reipublice*, for that no more a body can be preserved without sinewes, then a Common-wealth

*Doctrine.*

*Reasons.*

wealth without tribute, Now reason would, that euery man should be burdened about the vpholding of y<sup>e</sup> wher- in euery man hath an interest & publike charge to be defraidd by publike purse, euery man his share according to his meanes; many hands make light labour.

Thirdly, tributes are to be payd as a recompence vnto Magistrates for their great paines, for they must apply themselves (as the text saith, verse 6.) to this purpose, that is, with all their study, care, and might, they must serue to take vengeance on the euill, and to recompence the good, to vse the sword for making of Lawes, for maintenance of peace, execution of iustice, and waging of warres: these bee matters of great waight, charge, and difficultie, of much paine and perill, which made the Emperor *Maximilian* to know that the life of a Rusticke is to be preferred before the life of a Ruler, who is a seruant to all, to watch when other men sleepe, to trauaile abroad when other men stay at home, to purchase other mens ease and safety with their owne disquiet and danger. Which made a certaine wise man to say, that if a Crowne lay on the ground, he would not stoop to take it vp, it had so many cares annexed to it. In respect whereof, *Queene Elizabeth* spake it openly in the Parliament house, that she had rather be a milke-woman then a Queene, were it not more for her subiects sake then her owne. And of a certaine *Romane* we reade that long aspiring to be Emperor, he was not so forward to haue it, as feeling the burthen he was willing to cast it off, yea moaned and complained of the burthen of it, that it was heauy. If this matter were thoroughly considered, it may re- strain many men from aspiring to places of gouernment, which are ioyned with so many and so great incumbrances and troubles, if their duty bee thorowly done: also it would preuaile with subiects to encourage them without grudging and murmuring, willingly, yea cheerefully to bring in all such payments which are reasonable and necessarily imposed vpon them for the

publike good, or for the sustentation of publike persons: Such as are compelled to pay, do hereby deserue rebuke. Withall hereby are reprobued our Romanists which both (*de facto & iure*) exempt the persons of the Cleargy in criminall causes from ciuill tryals, and their goods from ciuill payments, according to a decree of *Boniface* the eight, and the corrupt opinion of *Bel. larmine*, that the Cleargy is exempt in person and goods by donation of Princes: and of *Thomas Aquinas*, that the law of nature hath freed the Cleargie, though Princes had not cleared them. But all this is quite contrary to the Law of God, who requires euery soule to be subiect, verse 1. and tribute is a part of subiection, verse 6. Secondly; to the example of Christ and his Apostles, who payde polle money, *Matth. 17*. Thirdly, to the law of reason and nature, which teacheth that members of a Common-wealth and such as partake of the benefit of Gouernors, should in common maintaine gouernment, it being vnreasonable that when others are burthened, Ministers should be eased, hauing money, lands, and possessions, as well as others, (alwayes excepting such immunities as they enjoy lawfully,) and somewhere in that proportion, as were they exempted, Princes should loose the third part of their kingdome, as now in *Spain*, and was sometime in *England*.

**TIM.** What is signified by [fear] and [honour?]

**SILAS.** Not feare after a crime committed, which is of an euill conscience, but an awe to offend & do a fault, which is of a religious heart, bearing reuerence to Gods order, and carefull to obserue good lawes without giuing offence. Honour is the testification of inward feare by outward signes, as vailing the cap, bowing the knee, rising vp because of their place and dignity, keeping silence before them, speaking well of that they do well, couering their infirmities, not as *Cham* blazoning the faults of Rulers; comming to them vpon command, answering them with good

good reuerence and meekenesse, attributing to them their due titles, &c. All which belongs to the honour of our superiours may bee brought to these few heads, 1. loue to their office and Gods ordinance in it, 2. reuerence of their dignitie and power, 3. thankfulness for their care and labour, and the benefits which come thereby to all. 4. charity in construing well their actions, interpreting doubtfull things to the best part. 5. prayer for Gods assistance and protection. 6. obedience to lawfull commandements. 7. patience in suffering euen vniust punishments, without resistance.

DIALOGVE VI.

Verles 8,9,10.

*Owe nothing to any man but to loue one another, for hee that loueth another hath fulfilled the Law. For this, thou shalt not commit adultery &c.*

TIMOTHEVS.

**H**ow doth the Apostle proceede? and what agreement hath this with the former?

SIL. This is the second generall part of this Chapter containing an exhortation to mutuall loue. It hath this coherence with the former matter, wherein hauing exhorted to render Magistrates their due particularly, hee now generally perswades all Christians to pay vnto all sorts of men whatsoever they owe them, not ceasing till they bee quit from all debts: by which occasion he stirreth vs vp to pay the debt of charity; for if all debts must be payd, then must charity be exercised, because that is a debt, and profitable for vs to the keeping of the Law; which he proueth by these two reasons, one by the enumeration of particulars, verse 9, as thus: The particular precepts of the Law are these, *Thou shalt not commit adultery, &c.* but loue inableth vs to the keeping of these precepts, therefore is loue the fulfilling of the Law: the assumption and conclusion of this argument are in

the tenth verse. The second reason is, loue doth none euill, therefore it is the keeping of the Law. Of these 2. reasons the former is drawne from a profitable effect of loue, and the latter from removing of the contrary effect.

TIM. *What is the doctrine we learne from the first words of the text, [Owe nothing, &c?]*

SILAS. That it doth behoue euery Christian to haue an honest care for the payment of his debts of all kindes both ciuill and moral. This proposition needs explanation, confirmation, and application: I explaine it thus: it is a part of euery wise man so to liue if it bee possible, as he may free himselfe from all pecuniary debts: First, that he may not be obnoxious to others, and the lesse bee his owne man. Secondly, the more a mans debt is, so the lesse is his substance. Thirdly, debt is a disquiet vnto an honest mind, and hath some apparance of discredit. Some by debt hurt their name, their profession, and their posterity.

The best meane, to auoyd debts are these. First, frugality and moderation in expences, euer keeping vnder, rather then at any time going about our degree and ability. For whereas diuers there be, who go ouer shooes & bootes, yea and ouer eares too in debt; that falls out by ouer-eating and drinking, or by ouer building, or by ouer purchasing, or ouer cloathing themselves and theirs. Secondly, warinesse in contracts and bargaines. Thirdly, by auoyding rash suretiship, when we know neither the men, nor their estate for whom we become pledges. In this there is much folly, and oftentimes the end thereof is beggery, as Salomon in many places teacheth; so doth debts which cometh by gaming, & ryotous liuing. Fourthly, by eschewing to take money vpon Vsury; for that biteth (as the Hebrew word signifieth) and gnaweth the estate of many a man to the bare bone at last. But sithence it fareth so with many men, as it is hard for them to trade in the world without debt, in this case we are charged by the Apostle to make due and timely satisfaction.

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TIM.

**TIM.** But what if my neighbour wil forgive the debt? Or what if he be not able to pay it? Or what if the debt be small, or the creditor be dead, and none appointed to require it?

**SILAS.** Though the debt be forgotten and neuer demanded, yet art thou bound to pay, if thou be not forgiven and quite discharged. If thy debt be so great, and thy selfe so poore as thou beeest not able, then after the counsell of the holy Ghost in the *Prou. Chap. 6. verse 3.* Go humble thy selfe, &c. purpose restitution, promise to pay it when thou shalt be able: and if the Creditor be dead, and the debt small, and no order left to exact it, yet remember, that there is as good right to a peny, as to a pound, and what cannot be rendred to the creditor, pay to his children, or the next of his kindred, or in defect of such to the poore; for a Christians care must be, not to owe any thing to any man.

**TIM.** By what reasons may this duty be confirmed and urged?

**SILAS.** The lesser light of nature, teacheth vs to giue vnto euery man that which is his owne. Secondly, the greater light of the word, instructs vs to deale iustly, and it is a maine part of iustice commutatieue to pay debts. Thirdly, by paying of debts we shall please God, and finde him ready further to blesse vs. See the example of the Widow, *2 Kings 4. 1. 2. 3.* Fourthly, by this meanes we preferue our credit with men, and the peace of our conscience with God, and escape the danger of Lawes humane, and diuine iustice. Whereas on the contrary, by liuing in debt carelessly, we offend God whose Law we breake, we wound our conscience by iniustice, wee hurt our owne estimation, and slander our profession, causing men to speake hardly, not onely of our selues, but of the Gospell for our sakes. Lastly, we also incur the penalty of the Law (to wit) imprisonment; and the paines of eternall death, (to wit) hellish torment for our vnrighteousnesse, *1 Cor. 6. 9.*

**TIM.** What vse are we to make of this instruction?

**SILAS.** First it serueth for reproofe of such as runne in debt by borrowing, and do not meane to restore. Secondly, of such as in payment of debts are partiall, satisfying some and not others, when as they haue wherewith to satisfie all. This is the case of many Banker-outs, which breake, that they may escape by paying by quarters or halves. Thirdly, of such as do pay, but it is grudgingly, driuing their Creditors to recouer by Law, what was lent them in loue. All these are worfe then Paganes or Iewes. For the Heathen *Romanes* so abhorred loose debtors, as they made a Law to cut them in peeces, and to satisfie euery Creditor with a quarter. Whereunto the Gospell alludeth, in allotting punishment to the vnfaithfull Steward, *Matth. 24. 51.* The Iewes though somewhat milder, yet seuerenough against retchlesse debtors, who by their Law must be solde, and themselves, their wiues and children, become slaues, to satisfie their Creditors, *1 Kings 4. 1.* Secondly, here is an exhortation vnto all persons, as tender either conscience or credite, and regard either God or man, either present or future hurt, to bee willing and ready, according to their meanes and power, to answer vnto euery man that they owe them, euen to the vtmost farthing, yea, although it cannot bee done but to their owne impouerishing; considering two things especially, 1. that a little with righteousnesse, is better then much with iniquity. 2. and what happened to the widdow that was carefull to pay her debts, her Oyle (by Gods blessing) was encreased, till shee had enough for the Creditor, and a remnant and remainder for her selfe and children to liue on, *2 Kings 4. 7.* Howbeit let this bee done not for reputation to keepe credite, or for profit sake, that yee may bee trusted againe: but of conscience and obedience to that God which hath said, *Owe nothing to any man*; that you may bee sure to bee comforted and blessed in your deedes, as the Apostle *Iames* speaketh in another case, *Iames Chap. 1. verse 25.*

*Vse.*

**TIM.**

TIM. But doth this sentence reach no further then to pecuniary debts alone?

SILAS. Yes, it is to be extended to debts both naturall and morall, euen whensoever there is any obligation or bond either of nature, as betweene Father and children, husband and wife; or of religion, as betweene all other inferiours and superiours, whether Magistrates or Ministers, &c. all these are debtors one to another. What Paul saith of himselfe, *Rom. 1.14. I am a debtor to you Romanes, &c.* is true of all superiours. And what hee affirmeth of *Philemon 19. verse, Thou owest thy selfe, &c.* belongs to all inferiours in some sort. This consideration that mutuall duties are so many debts, should much prouoke vs vnto serious performance. What man is there, that hath but common honesty but will take care of his debts to pay them, and till the booke be crossed, and the Bills be canceled, will giue himselfe no quiet? Now, if wee take not to heart our mutuall duties to do them because they bee debts, what may this argue, but that we are worse then honest ciuill men, hauing lost both the shame of the world, and also the reuerence of Almighty God?

TIM. What other debt is there yet behinde for Christians to looke vnto?

SIL. The debt of loue: for when the Apostle saith, [*Owe nothing vnto any but loue,*] it strongly implies that loue is a debt, yet such a debt it is, as in sundry things differs from ciuill debts, which are due but to some persons; whereas loue is to be exercised towards all, friends, enemies, Infidels, and Christians. Secondly, other debts being paid, our substance is diminished, but loue by paying it to others, increaseth in our selues *reddendo multiplicatur*, as one saith. Thirdly, other debts may be paid while we liue, but this of loue cannot be satisfied in this life; it is due in heauen, both to God, to Angels, and to Saints, *1 Corin. 13. 13.* Fourthly, debts of money are to be payde at certaine times and places, but the debt of loue is due alwayes and euery where. Fifthly, other debts may bee dispensed

withall, and forgiven: but the debt of loue not so. Men cannot, and God will not discharge vs the practise of our loue, though he will forgive the imperfections of our loue. Lastly, other debts beeing once payd, are no more debts: but loue, although it be payd, is still due, it is alwayes in paying and euer owing, because the grounds thereof be perpetuall. First, the precept of God, *Love thy neighbour as thy selfe, Math. 22.* Secondly, our common nature, euery man being anothers flesh, *Esa. 58. 7. Prou. 11. 17.* Thirdly, the image of God imprinted in our nature. Lastly, common profession, hauing all one Sauiour by grace (to wit) Christ, as wee haue all one father by nature (to wit) Adam. Now sithence charity is a debt, & such a debt as we are all bound to pay, it stands euery man vpon that hath any conscience of this debt, to looke vnto all the particulars thereof, which being sundry and many, some things beeing due to the soule of our brother, as to comfort, exhort, rebuke, &c. Other things due to his body, as to couer his nakednesse, feede his hunger, &c. also we being debtors to the dignity, life, chastity, substance, and name of our neighbour, in none of these to impair him, but in all to increase and preserue them what we can. This must moue vs both to pray for greater measure of grace, to be able to performe this better hereafter, and instantly to beg pardon of God through Christ for our failing heretofore; for the debt of charity being neglected, doth increase the debt of sinne: and looke how much we come short of paying the debt of loue, so much wee multiply the debt of sinne; and therefore stand in need both of faith to beleene the forgiveness of that which is past, and repentance to amend our liues for the time to come, to walke henceforth in charity, doing all things in loue.

TIM. Come now to the reason of the Apostle, why we should loue one another, and tell vs what is meant by the [Law,] and by the fulfilling of it?

SIL. Among sundry acceptions of  
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the word [*Law*] as first for the bookes of *Moses*. Secondly, for the whole doctrine of the word. Thirdly, for the morall precepts giuen in Mount *Sinai*, &c. Here it is put for the second Table, because he discourseth of the duties to our neighbour, the loue whereof being coupled with the loue of God (as an effect with the cause, therefore it may well comprehend the whole morall Law. By fulfilling is meant here not the exact keeping in euery point without any swauing, but the carefull endeavour to do one Commandement as well as another, without baulking any of them. The drift of the Apostle here being this, to teach that the Law is generally kept by the exercise of loue, which is therefore said to bee the fulfilling of the Law: First, because it is the end of the Commandements, *1 Tim. 1. 5*. Secondly, for that it is the motiue to stirre vp to euery duty both to God and man. Thirdly, because it is the summe of the Law, *Math. 22. 37, 38, 39*. Finally, because it is the perfection of the Law, and were it perfect in vs, would make vs perfect keepers of the Law.

**T I M.** *What is the doctrine we are to learne from hence?*

**S T I L A S.** This ought very much to kindle our loue, seeing it is such a helpe to the fulfilling of the Law, then which there is nothing except faith in Christ, either of more honour and beauty, or of more profit and benefit then to bee keepers of the Law: by which first we haue conformity with God, whose image of holinesse and righteousness is most absolutely and liuely purtrayed in the Law; the neerer therefore wee come to the Law, the liker we are to God. Again, our study to walke in the Law, is both a signe of a blessed man, and the way to blessednesse, *Psal. 119. 1. and 112. 1*. If the keeking of the law be so beautifull and beneficiall, iudge how behouefull it is to embrace loue; which inables vs to keepe the Law here in some measure, and in heauen perfectly. As *Paul* saith of loue, if we had all graces, without it they were nothing; so may I say, if we could keepe all the

Commandements, and not do them in loue it were nothing. Wherefore let all men that haue their hearts endued with loue, thinke they haue a great blessing, and thanke God for it: and as the Apostles prayed, *Lord increase our faith*, so let euery good Christian pray, *Lord encrease my loue*; for the more wee loue, the more we fulfill the Law; and the more we fulfill the Law, the more we resemble God the giuer of the law; and the liker we are to God in holines, the more we are to be like him in happiness. Besides all this, though loue be not the forme of faith, yet it is a necessary effect of iustifying faith which works by loue, *Gal. 5. 6*. and a fruit of the Spirit, *Gal. 5. 22*. The bond of perfection, *Col. 3. 14*. The badge of a Christian, *Iohn 13. 35*. Touching the properties and workes of loue, also for the excellency and continuance, reade *1 Cor. 13. 4. to the end*.

**T I M.** *But whereas many pretend loue, and haue it not, how shall we know when we haue indeed the gift of Christian charitie?*

**S I L.** First, by the object of our loue (if it be right) that is, if we loue euery one that is [our neighbour] louing one man as well as another, without partiality, though some men more then others: being well affected vnto all howeuer others bee affected vnto vs, as Christ loued his enemies, so must we. This is one and the best tryall of our loue. Secondly, by the measure or manner rather of our loue, that we loue our neighbour as our selues, that is, as constantly without fainting, as sincerely without dissembling, being as carefull through loue to be helpfull to the bodies and soules of others and to euery thing that is deere vnto them, as wee would haue it done to our selues. Thirdly, by the quality and nature of loue, which stirs vs vp to respect one man as well as another (though not so much) so to tender him in one thing as well as in another: for what God ioynes, no man may separate, and that God which commanded loue to our Neighbours persons, hath enioyned charity towards all

How loue is  
the fulfilling  
of the Law,  
and why.

*Doubt.*

*Solution.*

*The Tryall of  
Loue.*

all the things of our neighbours, not to hurt him in any of them, no not so much as by a thought, much lesſe by diſgrace or cruelty, or vnclanneſſe, or oppreſſion or ſlander. For if we doe keepe that Law of not ſtealing, and doing wrong, and breake the other which forbids adultery or incontinency, or keepe this, and trespasse by falſe witneſſe, being full of lies, and euill reporters, or falſe accuſers of others: or vntouched in all theſe, yet be cruell, vnmercifull, and fierce, offending againſt that Law which prohibits murders: or at a word, caring ſomewhat to obſerue one, and being looſe and licentious in tranſgreſſion of ſome other, not doing many euils againſt our neighbours, yet ſtiffely and obſtinately culpable in ſome one or few; certainly, our loue is not that Chriſtian godly loue which looketh to euery precept, and preuenteth the euill and harme of our brethren in euery thing, as much as lyeth in vs: for loue doth none euill vnto our neighbour. Touching theſe ſingular and particular precepts, note, that that of honouring parents is omitted, becauſe they might be contained vnder powers alſo, in another Commandement: the Commandement of adultery is prefixed vnto the Commandement of murder.

Laſtly, this of fulfilling the Law by loue, is ill wreſted of Papiſts to prooue Juſtification by workes: for this is not here the Apoſtles purpoſe: and when they ſhall prooue that any meere man hath perfect charity, ſuch as the Law exacteth, we will then confeſſe, that righteouſneſſe before God may come by loue. Meane-while, we dare not croſſe the doctrine of the Spirit, teaching in ſo many plaine texts, righteouſneſſe to be attained by faith without the workes of the Law, which yet wee may in ſome ſenſe be ſaid to fulfill; both becauſe in our head it is perfectly kept, and that is allowed by ſuch as beleue in him. Alſo with *Augustine* we ſay, *Quicquid ignoroscitur, id quaſi non factum deputatur*. Laſtly, the Saints keepe it in deſire and endeuour, with care and ſtudy to obſerue it in perfection of parts, though

not in perfection of meaſure and degree, which to vs in this our pilgrimage is vnpoſſible, *Rom. 8.3.*

DIALOGVE VII.

Verſe 11.

*And that knowing the time, that now it is high time to awake out of ſleepe: for now is ſaluation nerer, then when wee beleened.*

TIMOTHEVS.

**W**Hat is the contents of the Scripture, and what is the coherence and dependance of this Text with the former?

**SIL.** For the Contents, this Scripture hath in it an exhortation vnto an holy conuerſation generally, and more particularly vnto ſome ſpeciall vertues of Chriſtianity, as temperance, ſobriety, chaſtity, peace, with an expreſſe graue dehortation from the contrary vices, as exceſſe, ryot, wantonneſſe, ſtrife; things common, yet very odious finnes: all vrged and preſſed from an argument of the circumſtance of time, and the preſent condition of Chriſtians, who being graciously thorough the Goſpell deliuered from the night of ignorance and vnbeleefe, and reſtored to the light of knowledge and faith, ought diligently to flye the workes of darkneſſe, and to doe the deeds of light, agreeing vnto the ſtate of grace wherein they are ſet. For the connexion or dependance vpon the former Scripture, that is touched in the very firſt words [*And that,*] as if he ſhould ſay, Vnto the former exhortation to Chriſtian charity, I doe further adde this concerning an holy, ſober, and chaſt life. Here is therefore not a continuati- on of the former matter (as ſome doe thinke the dutie of mutuall loue, to be now preſt with new reaſons: ) but a tranſition rather, from a perſwaſion to charity, to an exhortation to ſobriety and chaſtity.

The like exhortation vnto this, wee finde

finde in *Ephes. 5. 8.* and *1 Theff. 4. 5, 6.* Wherein we haue a very plaine exposition of this our present Text, interpreting both what is the armour of light, and the workes of darknesse, and what is meant by the day and the night, and what by sleeping, and what by waking. All these places concurring in the same scope and drift, which is, to raise vp Christians from the sleepe of sinne, and carnall securitie vnto Christian watchfulnesse and sobriety.

**T I M.** *Touching the Method of the Text, tell vs what it is, and of what parts doth consist the rest of this Chapter?*

**S I L.** For the Method, the Text hath a proposition, which is, that we awake out of sleepe; vnto which there is ioyned a confirmation taken from sundry arguments, whereof the first is from the opportunitie or circumstance of time, which beares a great sway in all things, [*Knowing the time.*] The second, is from that which is profitable (to wit,) the nearer we come to the goale, to run more chearefully, that we may obtaine the prize, [*Our Salvation is nearer.*] The third, from their present state, being past from the night of ignorance, to the day of knowledge; and therefore the deeds of the night are to be let passe, that the deedes of the day may be done, *verse 12.* The fourth, is from that which is comely and honest, *verse 13.* a strong motiue vnto all honest mindes, and ingenious dispositions, which are more led with honesty, then with vility. This is amplified with an enumeration of the contrary workes of darknesse, as ryo-ting, drunkennesse, &c. which are directly repugnant to the armour of light, which is not here particularly reckoned vp, but wrapt in a new Metaphor of a garment [*Put on Christ:*] which comprehendeth the graces of Christ, opposite to the former workes of darknesse. All is shut vp with an answer to a secret objection: What then? shall wee allow no delight to our flesh and filthy nature? Yes (saith the Apostle) so it be not filthy lust, and to serue lasciuiousnesse, *verse 14.*

**T I M.** *What is meant by the time,*

*and by knowing of the time?*

**S I L.** By [*Time*] is signified the season and opportunity to do any thing fitly. By [*Knowing*] is meant to see it, as to obserue and marke it, and so with such earnest endeavour to looke to it, as not to let it flye and passe away. Knowledge is vsed of all such things as doe follow knowledge, loue, care, consideration, labour, &c. so is the word vsed, *Psal. 1. last verse, Rom. 11. 2.* Also *8. 29 &c.*

**T I M.** *What is our lesson from these first words?*

**S I L.** Hence ariseth a generall instruction, that all our actions are to be done seasonably in a due time. As for example, to vie the instances of the Apostle, if we will sleepe to doe it in the night, for that is the season fit for sleepe; but if we will awake and worke, let vs doe that in the day, as nature hath ordained as meete for such a purpose, as it is written, *Psalme 104. The Sunne ariseth, and man goeth forth vnto his labour.* There are sundry things which being done in their season, are well done, and praise worthy, but being done out of meet time they are faults and blameworthy.

Instinct of Nature hath taught the Swallow and Crane to know and keepe their seasons, as the Prophet *Ieremy* saith, *Ier. 8. 7.* and it is the counsell of the Heathens to take hold of occasions and seasons. The Poets did faine Time to haue a bush before, and to be bald behind, whereby they meane to teach, that opportunities and fit times to do things is not to be ouer-slipped. Christ hath giuen vs an example in his owne person, for he duly obserued occasions of Doctrine and Myracles. This wisdome our Apostle would teach vs here, when he saith, [*It is high time.*] And vnto the same discretion, doth *Iames* call vs, *Iam. 5. 13. To pray when we are afflicted, to sing Psalmes when wee reioyce.* Esay complaines of such as gaue themselves to pleasure and mirth, when Gods iudgments called them to mourning. It is great indiscretion, securely to follow our carnall pleasures, when God calls

*Kairos.*

vs to serious repentance. *Salomon* saith of God himselfe, *Eccles. 3. 1. That God hath an appointed time* (that is, a season) *for all his workes.* Let Gods Children labour to imitate their Fathers wisdom, for that which is written of speeches, and words spoken in season, they are like apples of Gold, with Pictures of Siluer, may be said of workes done in season, they are precious and pleasant. It wers a shame for vs to be worse then senselesse creatures, and godlesse Heathen, yet it is the common sinne of Christians, as in their particular action, not to marke offered occasions of God to doe good: so in their generall course of life, numbers are asleepe when they should wake, contrary to the Apostles counsell here, *It is high time that yee did awake out of sleepe.*

**T I M.** *What is meant here by sleepe, and by waking out of sleepe?*

**S I L A S.** [*Sleepe,*] by a metaphor signifies sinne; it is a speech translated from the body to the minde, for (*sleepe*) properly is a naturall thing belonging to the body: it is occasioned by euaporations of nourishment, whence fumes rising out of the stomack into the head, thereby the senses being bound, a man is vnable to hear, or see, or smell, or to perform y<sup>e</sup> comon functions of naturall life. A waking out of sleep is y<sup>e</sup> liberty of the senses, that they may perform their functions, as *Aristotle* describes in his book (*de somno et vigilijs*). Spiritually by sleep is signified [*sinne*] which being securely liued in, disableth the soule from doing the duties of a godly life, whereof men haue no care so long as they bee carelesse and senselesse, without the knowledge and feare of God, no more then sleepy men haue care of their ordinary affaires. Further, our spirituall waking implyeth a knowledge of the will of God, and a study of a godly conuersation: at a word slothfulnesse of the minde drowned in worldly cares, carnall security, ignorance and contempt of God, are the sleepe heere spoken of, which causeth vnregenerate men to be dead, euen while they are aliue, as it is written of the *Ephesians* being vnbelie-

uers, *Ephes. 2. 1.* and of those wanton widdowes which were giuen to their pleasure, *1 Tim. 5.* and of the Church of *Sardis*, both Pastor & people, *Reu. 3. 1.* For as for the time of [*sleepe*] it little differeth from death: so secure sinners are spiritually dead; but on the contrary, faith in Christ, accompanied with hope, loue, feare of God, and repentance is the waking out of sleepe here spoken of, which causeth men though dead to liue; for such as liue godly in this world, are sure to liue happily in the world to come: for the life of grace is the eternall ending in glory which neuer hath an end.

**T I M.** *Yea, but these Romans were conuerted and did beleene, therefore why doth he say to them, It is time to awake out of sleepe? as if they were dead vnto sin, and not aliue to God?*

**S I L.** It is true, that the Romanes for the most or best part, were indeed regenerate persons and beleeuers, such as were already wakened out of the sleepe of sinne, as appeareth by the testimony that *Paul* gaue them, *Rom. 1. 6, 7, 8.* and *6. 17, 19.* yet this admonition is not vnfit and vnmeet for them, because still there were amongst them such as slept in sinne, being drowned in the pleasures of this life, not minding God, nor their owne saluation: and euen the faithfull themselves were but in part awaked out of sinne, *Matth. 25. 1, 2.* The five wise Virgins slumbred no lesse then the foolish, and the Church, *Cant. 5. 2.* confesseth that howsoever her heart waked, yet she was asleepe. Thirdly, Christians haue still some drowfinesse and sluggishnesse about heauenly things hanging vpon them: this exhortation then (to awake out of sleep) is alwaies needfull, as to leaue the reprobate without excuse, and to leade the elect which are not yet borne anew, to a consideration of their estate, that they may turne and liue; so to quicken the soules of true beleeuers, vnto a farre greater care of holinesse then euer yet they expressed. And this is the very lesion which we are all here to learne and take our, that such as haue done well go forwards with

Sleepe naturall and spirituall.  
A naturall & a spirituall waking.

with all alacrity and courage. It is not enough to enter into the estate of Christianitie, but we must still goe forwards till we haue finished our course. Christians must seeke to grow in grace, as worldlings in riches, in honours, &c. a progresse in true piety is the scope which *Paul* here aimeth at.

**TIM.** *What reason may be rendred of this lesson?*

**SIL.** The very same that *Paul* rendreth here, because our saluation (that is, eternall life in heauen,) is nearer then when we beleueed, which compareth (not the Law of *Moses* with the Gospell,) as an obscure light with a more cleerer, but the increasing of our faith with the beginning, (for he writeth not to the Iewes onely, but to Gentiles,) by allusion to such as runne in a race, who run the more swifter the nearer they come to their races end, lest if they bee sloathfull, others ouer-strip them and get the goale from them: So Christians the longer time they haue beene beleeuers, and the further they haue proceeded in the way of godlinesse, they must runne with the greater diligence and earnestnesse. The motion of a Christian life, must nor be like to a violent motion, which is slower toward the end: but like a naturall motion, which towards the end is the swifter. Hether-to belong all those promises, *Matt. 10.* He shall be saued which continueth to the end: & the threatning of being shut out of the Kingdome, if we looke backe after we haue set our hand to the plough, *Luke 9. 62.* and those reproofes, Will ye end in the flesh after yee haue done in the spirit? *Gal. 3. 3.* and those exhortations, Remember *Lots* wife: again, So run as ye may obtaine. *1 Cor. 9. 24.* and, Keep faith and a good conscience, *1 Tim. 1. 19.* and, Striue lawfully, and lay hold on eternall life; and whatsoeuer places doe perswade to increase more and more, and to grow, and to hold fast what wee haue receiued, and to continue in the bountifullnes of God. He that is a watchman may not wake one halfe of the day, and sleep the other, so he may loose his head; nor a runner in

a race may not giue ouer afore he come to the goale, then he loseth the garland, and such as faint in wrastling loose the crowne; therefore quicken your hearts, and encourage your selues to profit and proceed in your godly course, whereof a great part being already run, and there being perill by slackning and giuing ouer study of piety, and such fruit and benefit in perseuerance, it behoueth you so much the moore cheerefully to finish the rest of the race, knowing there will be an end, and your hope with your labour in the Lord will not be in vaine.

#### DIALOGVE VIII.

Verse 12.

*The night is past, and the day is at hand, let vs therefore cast away the workes of darkenesse, and put on the armour of light.*

**TIMOTHEVS.**

**W**hat is done here by our *Apostle*?

**SILAS.** Heere is a third argument, taken from the circumstance of time, or of the *Romans* present condition, concluded in these two Syllogismes: First, when the night is gone, the workes of the night must be laid aside; but when we beleuee, the night is gone: therefore we are to cease the workes of darkenesse. Secondly, when the day is come, wee are to do the workes of the day, but the day doth shine vpon vs; therefore we are to do the workes of the day.

The summe of the whole argument is, that seeing the night of ignorance is past (which is the season of liuing in sinne and security) and the day of the knowledge of God is appeared (which is the season to awake in,) let vs therefore endeavour to frame our liues futable vnto the time and present state of grace wherein wee are placed, by putting on the armour of light, and casting off the workes of darknesse.

**TIM.** *Shew vs now more plainly what*

*is meant by the night and the day, and by being ſarre ſpent?*

SILAS. Night properly is the time which followes the ſetting of the Sun, when darkeneſſe couers the earth, and men giue themſelues to ſleepe and reſt: but here Metaphorically it ſignifies that time of ignorance and vnbeleefe, which goeth before our effectuall calling. And by [*being ſarre ſpent,*] is meant not being quite paſt ouer, for then it ſhould not be ſaid, the day is at hand, (for it ſhould bee preſent:) but the word ſignifies, that it is well gone forward and proceeded in, and neare ſpent, growing towards the day (as one would ſpeake.) Thus the Greeke word imports, according to which it is translated by the Latines, not *Praterijt*, but *proceſſit* nox.

TIM. *What doctrine may we learne from theſe firſt words?*

SILAS. Theſe two: the firſt is, that euen the elect of God before their new birth, are couered with the night, and oppreſſed with the darkeneſſe of infidelity and ſinne. They do no more ſee the way to eternall life, then men in the darke ſee the way to walke in: they grope euen at noone day, euen like the *Sodomites* at *Lot's* doore. So they do not ſee what they are to doe that they may pleaſe God, as they in *Acts 2*. For they which are in darkeneſſe, know not whither they go. In this reſpect, being like to the man borne blinde, *Iohn 9*. whoſe eyes Chriſt muſt open before hee can ſee: ſo muſt he enlighten our mindes before we can haue ſound and ſauiug knowledge of God.

The reaſon is rendred, *1 Cor. 2. 14*. This miſerable eſtate of the choſen before faith is called darkeneſſe, *Ephes. 5. 8*. and the power of darkeneſſe, *Acts 26. 26*. and night in this text: and themſelues abiding in this eſtate, are called children of the night and darkeneſſe, *1 Theſ. 5. 7*. Therefore as *Paul* being blinde, muſt haue the ſcales taken from his eyes, that he may ſee, ſo the elect can haue no knowledge of God vnto ſaluation, till they are deliuered by him from their naturall ignorance, which is

the firſt worke of grace in them, called illumination of the Spirit; who beginneth the conuerſion of the elect at the enlightning of their vnderſtanding, *Rom. 12. 2*.

TIM. *What profit are we to make of this doctrine?*

SIL. It confutes the Popiſh opinion, touching liberty of will to turne our ſelues to God; for how can wee turne our ſelues to that which is good, ſince wee are not able to ſee what is good? If wee cannot perceiue the things of God, much leſſe are we able to embrace and follow them, for *Voluntas ſequitur intellectum*. Secondly, it muſt moue the choſen which are called and enlightened, both to ioyfull thankſulneſſe, that they haue eſcaped the night of ignorance, and are become children of the day, ſaying, *I praise the Lord, who hath turned my night into day*: And vnto hearty ſorrow in behalfe of ſuch as do yet ſticke in their groſſe darkeneſſe of ſinne and ignorance, pittying them, and not vpbraiding them; remembering our ſelues that wee were once ſuch as they bee, *Galath. 6. 1*. And laſtly it teacheth, that all wicked impenitent ſinners bee in darkeneſſe to this houre, whatſoeuer knowledge of God they ſeeme to haue.

TIM. *What is the ſecond doctrine?*

SIL. That they which are regenerate, are not wholly freed from ignorance and vnbeleefe, whereof ſtill they haue the remainders, though they reigne not now as before their calling. *Pauls* conſeſſion touching himſelfe, *Pbil. 3. 12*. and touching all the Saints, *1 Cor. 9. 25*, &c. ſufficiently teach, that there are imperfections ſtill ſticking to our knowledge. If in his, how much more in ours ſo farre inferiour to him? As it is in the twilight, ſo it ſareth with the godly in this life, much darkeneſſe mixed with their light. Hence it is, that in the next words he writeth not, that the day, (that is.) the knowledge of Chriſt by the Goſpell is preſent and come, but approaching, and at hand onely. It ſhineth not forth fully, but is in part light, ſome in part darke:

as at the dawning or breake of day, so is it with the godly in this life, they are somewhat illuminated, but not wholly enlightened. Indeepe their knowledge now after their new birth, being compared with their ignorance before, may be termed day, but it is not so; rather like a night, in respect of that knowledge they shall haue in heauen, for then they shall see him as he is, *1 Cor. 13. 10, 12.* Distinguish these three times: First, night before our calling: secondly, day after effectuell vocation: thirdly, full day at our glorification.

**TIM.** To what vse must Christians labour to turne this doctrine?

**SIL.** That wee maruaile not when we see some learned godly men overtaken with some errors, yea and whole Churches also, as the *Galatians* erred about iustification, the *Corinthians* about the resurrection from the dead. *Chrysostome* was tainted with an opinion of free will, and *Peters* primacy: *Origen* maintained vniuersall saluation of men and diucls: *Cyprian* held rebaptization: *Augustine* wrote doubtfully about purgatory, and held (for a while) confidently, that children could not be saued without the Lords Supper: *ilysicus* failed about Originall sinne: *Hierom.* immoderately extolled virginity aboue marriage: *Eusebius* was an Arian, also defended *Peters* abjuring his Lord after marriage: *Luther* held consubstantiation. At a word, as the fairest face hath a wart, so the learnedst men haue their errors, because the night of their ignorance was not wholly spent, nor the day of their knowledge wholly come, their remaining ignorance brought false expositions and opinions. Secondly, let this warne and exhort all Christians more earnestly to pray God to keep them from errors, and to that end, that hee would encrease their knowledge and iudgement, *Colossians 1. 9, 10, 11.*

Also, let it admonish vs neuer to content our selues with any measure of vnderstanding in heauenly things, but vse all good meanes, that we may grow

more and more in all knowledge of Christ, ioynning knowledge vnto knowledge, as worldly men doe adde riches to riches, and as the Sunne increaseth in brightnesse till high-noone, so let the word of Christ dwell in vs in all wisdom. Finally, let it moue vs both to bee modest in our assertions about diuine things; not hardy and bold to affirme that whercof wee doubt, but suspecting our owne ignorance, bee more ready to heare then to speake, to learne then to teach: and the things to bee knowne many (and deepe some of them) being humbled, that our ignorance is so much, and our knowledge so little, duely considering, that as we haue no knowledge but what we receiue, so that which wee do know, is farre lesse then that which we do not know; which all holy men haue both felt and confessed.

Note further, that how much the day is aboue the night, so much doth knowledge excell ignorance, *Eccles. 2. 13.* Also the necessity of knowledge appeareth by this Metaphor: the day not more needefull to doe worldly workes, then knowledge to a Christian, to doe the workes of saluation. This condemnes such of extreame folly, as care not for knowledge, but doe despise vnderstanding: and serues as a spur to quicken our mindes vnto the search of the Scriptures, that our sight in Gods matters, may be clearer and greater then it is.

**TIM.** Tell vs what is meant by the [Workes of darkenesse,] and whereof it pnt vs in winde, that we are willed to cast them off?

**SILAS.** Workes of darkenesse signifie all vices, but such especially as be named in the next verse: which bee termed [Workes of darkenesse:] First, because they come from blindness of minde. Secondly, because the doers of them seeke after darkenesse, For he that doth euill hates the light, *Iohn 3.* and the Adulterer loathes Twilight (saith *Iob*. Thirdly, because they lead to vnter darkenesse, and eternall miserie, such as liue and die in them. And by the

Interpretation.

To cast off, what.

[casting]

[cast them off,] we are warned of these three things. First, that with speed and haste we turne from our sinnes, as a man that awakes out of sleepe, maketh hast to cast away his night garments. Secondly, that we doe it with detestation, as one doth with loathing cast away and throw from him his tottered ragges which hee abhorres. Thirdly, that we cast them so from vs, as we neuer meane to take them vp againe, as we neuer resume our ragged apparrell.

The contrary Garments rehearsed, *Galath. 5. 22.* and *Ephes. 5. 9.* are here termed [*Armour*,] both because they offend our spirituall enemies, and defend vs against their assaults: they bee not Garments to couer our sinnes, but Armour to helpe vs in our fight against sinne. Now these graces be called [*Armour of light*,] because they flow from and follow the light of Christian knowledge: and secondly, cause vs to shine before men by good workes, and at last leade vs to the light of heauen. Wee are said to put on this Armour when wee doe good workes with such delight, as we doe take in cloathing our selues, and so put them on, as we neuer meane to put them off any more; and as wee cloath ourselues entirely from top to toe, so to endeavour to do all good workes which concerne vs. Chearefulnesse, diligence, constancy, and integritie in wel-doing is heere required.

**TIM.** *What learne we from hence?*

**SILAS.** First, that there bee two parts of a renewed and daily repentance: First, to put off workes of sin: Secondly, to put on the graces of Christ. Again, we learne, that in these two parts of repentance, we must be exercised continually al our life long till death. Thirdly, that in the practise of repentance, we must begin a casting off, departing from iniquity, ceasing from euill, &c. Fourthly, that this is not enough that we endeavour to abstaine from sinfull workes, there is also of all repentant Christians, further required to do good things commanded.

## DIALOGVE IX.

Verses 23, 14.

*See that yee walke honestly, as in the day, not in gluttony, and drunkennesse, neither in chambering and wantonnesse, neither in strife and enuying, but put yon on the Lord Iesus, and take no care for the Flesh, so fulfill the lusts of it.*

**TIMOTHEVS.**

**T**ell us what is meant by [*walking, and honestly?*]

**SILAS.** By walking (after the ordinary phrase) is meant liuing or leading our course of life. [*Honestly*,] that is, decently or in a comely fashion, which *Paul* expounds by three aduerbs, godly, iustly, soberly, *Titus 2. 11.* The Apostle still follows the allegorie of night and day, sleeping and waking: as the custome of men is, when the time of awaking drawes on, not onely to leaue the Bed and night cloathes behinde them, but to do such workes as vse to be done in the day, hauing care of their habire and actions that all be decent and fit: so for Christians which are awaked out of sinnes sleepe, and are escaped the night of ignorance, it is not enough to be no more secure, and to cast off euill workes, but to busie themselves diligently, as may become the day of the Gospell. It will not suffice to be voyd of euill workes, we must be exercised in good workes: as for a man to arise out of his bed, it is not sufficient, he must adresse himselfe to some duty of his calling.

**TIM.** *What is the doctrine of these first words?*

**SILAS.** They be two: First, from the word [*walke*] we learne that Christianity is no idle profession. As men of this world when they rising in a morning out of their beds, must adresse themselves to some labour: thus God, nature, reason, lawes, and religion do teach that none may liue out of a vocation, or idle in his vocation. Bees, Birds, and Beasts doe worke: should men liue at ease? So Gods children when they once know Christ, and that the day light

Eccc2

of

*Interpretation.*

*Summe.*

*Armour.*

*Of light why.*

of knowledge doth shine, they must euer after be doing, to knowledge they must ioine action: vnto talking adde walking. As sparkles flye vpwards, so men bee borne to labour, and so the elect which be borne againe, they are to worke the workes of God: see *Iohn* 6. 27, 28. *Luke* 13. 24. *2 Pet.* 1. 6. The Church of God is like a Vineyard, *Mar.* 20. 1, 2. also to husbandry, *1 Cor.* 3. 9. and a Christians life is likened to a warfare, Christians bee souldiers. These be painefull trades, and courses of life full of labour, which shewes that in Christianity there is no place for sluggishnesse and security.

Also Christians be a brood of trauellers, their country is aboue, the way it is long and narrow, therefore that they may come to their iournies end, there is no standing still or sitting downe, but there must bee a walking and a going on. Marke that *Paul* puts himselfe in the number, [*Let vs walke*,] an Apostle may not liue at ease in Gods Church. Christ himselfe went & walked about, doing good: *My Father workes hitherto* saith Christ, *Iohn* 5. 17. and *I worke: the Spirit of so worketh*; is it meete that we bee exempted from walking and working?

V/c.

**T I M.** What is the use of this doctrine?

**S I L.** First, to informe our iudgement about the condition of our Christian calling, that it is coupled with much difficulty, contention, and labour, contrary to that which most thinke, that to be a Christian is a matter of nothing, but to say the Lords prayer, the ten Commandements & Creede, to come to Church Sundaies and Holy daies, &c. These are deceiued, for wee are taught that our profession is full of perill, (we must forsake our goods & liues for Christ,) and of paine, and trauaile. The virgins which will enter in with the Bride-groome, must bee watchfull, and they shall bee blessed who walke in the wayes of Gods Commandements.

Secondly, it serues to reprove such as sleepe still in security and carelesse liuing, yet beare themselves in hand they be good Christians; they will spare no

paines for backe and belly, for profit and pleasure, but will not lift a foot nor stirre a finger towards the worke of their saluation: let such remember that the five foolish Virgins were shut out for this cause, for that they were negligent to trimme their Lamps. If that these slothfull Christians will not be reformed by that voice of Christ, *Matth.* 20. 6. *Why stand ye here idle all the day?* nor by that of *Salomon*, *He that loveth sleepe shall surely go in rags, and come to povertie*: yet let them be affraid of being shut out of the kingdome, and cast into extreame darkenesse, which must be the portion of all such as loue their ease, and snort in their sinnes: For such as liue like droanes deuouring the hony gathered by the industrious Bees, what will be their ends?

**T I M.** What is the other lesson from this word [*honestly*]?

**S I L.** That our workes must be honest, and such as become the day of knowledge. Common ciuility teacheth men to goe decently, and to do honest things in the day when all men see and obserue how they go & what they do: Likewise let Christians think that now the day-light of the Gospell is come, they must do onely such workes as may become the Gospell, and are worthy of the light. *Men are drunke in the night*, saith *Paul*, *1 Thes.* 5. 7. and *when ye knew not God, ye serued dumbe Idols*, *Gal.* 4. 8. And hee tels the *Ephesians* that when they were in ignorance they committed sinne with greedinesse, *Ephes.* 4. 19. but now that they know Christ, they must no more haue fellowship with the works of the night, the vnfruitful works of darkenesse: For the light which hath appeared, teacheth vs to deny vngodlines and worldly lusts, and to liue godly towards god, iustly towards our neighbour, and soberly in our selues. If a man would do such works in the day as many will do in the night, what a shame were that? so it were a dishonesty now that Christ the day-Star is risen, still to lye, steale, deceiue, &c. and do the other workes of darkenesse. As *Paul* exhorts, *Eph.* 4. 28. & *1 Pet.* 4. 2, 3, 4. so I exhort you

you not to doe the euill now which in your ignorance ye were wont to doe, but to thinke it sufficient, that so long ye haue followed the lusts of ignorance, henceforth applying your selues to please God by doing godly workes. Now seeing there must bee a ceasing from euill workes that we may do the workes becoming the day: what may we thinke of such as since the day appeared, continue still in their former vices, their vncleanness, vsury, couetousnesse, oppression, cruelty, railing, slandering, swearing, to whom may we compare these? They are like vnto certaine infamous and vnthrifty gamesters, who contrary to the order of God hath set in nature, turne night into day, and day into night, sporting and playing at night time when they should sleepe, and sleeping in the day when they should worke: So it fareth with numbers of vs who still delight in, and exercise ourselues in workes of corruption, now in the cleare and bright day of grace: these things which without red cheekes one cannot do, no not in secret, and which a Christian should be ashamed to speake of, yet are commonly practised without blushing, in this broad day light of knowledge: a most lamentable case, and will cost full deare to walke still in darkenesse now in the day of the Gospell.

**TIM.** What be those vices which do most defile our honest conuersation, and which euery man must auoyd that hath care to liue honestly?

**SILAS.** These six especially: First, gluttony, or ryoting, which properly signifies night reuellings, all vntimely and vnmeasurable eating, and more generally it imports all excessive feasts by day or night, when men eate till they glut themselues to the dulling of their spirits, the filling of their bodies with diseases, the wasting of their substance, the stirring vp of Concupiscence. And note, that *Paul* forbids not eating, whereof there is great necessity, or feasting, whereof there is lawfull vse, so the occasion be iust, and care be had of fit time, of our estate, degree, & ability;

also that moderation be vsed: but immoderate, vn honest feasting is heere prohibited, such as the Heathens vsed, and the Prophets condemne, *Amos* 6. 3. 4. 5. *Esay* 5. 12. and 22. 12.. The second vice is drunkennesse, this is excessive in drinking, taxed by *Esay* 5. 11. *Prou.* 23. 29, 30, &c. it causeth much woe to body and minde. For wine and women takes away a mans heart, (or wisdom,) *Hosea* 4. 11. and by *Peter*, 1 *Pe.* 4. 3. *Ephes.* 5. 11. 12. in wine is excessse, otherwise a little wine for infirmity sake is allowed, 1 *Tim.* 5. 23. It is reckoned vp among the finnes which barre men out of God kingdome, *Gal.* 5. 17. 18. and 1 *Cor.* 9. 10. This vice being so sweet and agreeable to our corrupt nature, is hardly repented of. Laws of God and men will not bridle it. Such as suffer it, when it is in their power to hinder, or do not what lieth in them to hinder it: they are no lesse guilty before God then they that committed it. The third vice is Chambering, the fourth is wantonnesse, that is, all vncleannesse about the act of generation, or bed-meeting by fornication, adultery, &c. *Non prohibet cum mulieribus miscere sed scortari* (saith *Chrysostome*): these be continuall companions and fruits of the two former. For vagarant and vnchaste desires about sexe, do proceede from excessive in meates and drinckes. This may appeare by the example of *Lot*, *Noah*, *Dauid*, all which vpon much drinking and full stomackes did sinne by incontinency, *Sine Cerere & Baccho friget Venus*. Looking vpon wine, and lust after women, are ioyned together by *Salomon*, *Prou.* 23. 31. Rioting and harlotry met in the Prodigall sonne: and who see not most Bastardes, where there is most liberall drinking and feeding? The fifth vice is strife, which is a falling out and contending about matters of faith or affaires of life. The sixth vice is enuy, which is a repining or grieve at the prosperity of others. See *Dial. on Rom.* 1. verse 29.

**TIM.** What are we generally to obserue touching these six Vices?

**SILAS.** These six things: First, they

they be such vices, as a man which hath no further care but of his honest reputation he will not doe them, many Heathens haue shunned them, and haue beene free from them touching outward act. Secondly, obserue that hee nameth some few vices in stead of all: see more of this bad broode, in *Galatb. 5. 19. 1 Cor. 6. 9, 10.* Thirdly, these were named because they were nationall, or more naturall, or sins most vsed, therefore most to bee striuen against. Fourthly, a great fountaine or sinke rather of sinne is stopt and dammed vp, when either Christians do repent of excessse in eating and drinking, or when Gouvernors doe repressse these vices; whereas by sufferance and practise of them, a flood-gate of iniquity is set wide open. Fifthly, obserue that godly persons after their new birth be subiect to these dishonest sins, else *Paul* would not haue dehorted the beleeuing *Romanes* from them. Therefore Gods people must watch and pray, and his Ministers must warne the people continually of them. Lastly, to bee free from these vices, is required, that Christians auoyd all occasions, meanes, causes, and prouocations vnto them. Sinne cannot bee eschewed, whiles enticements vnto sinne bee cherished: Who will no euill do, must do nothing that belongs thereto.

**T 1 M.** *What is done in verse 14?*

**S I L A S.** The maine exhortation is repeated, onely the forme of words is varied. Also now he expoundes the armour of light (as hee had by particulars declared the workes of darkenesse) by a new Metaphor of a Garment, to which Christ is likened [*put on*] because as a garment hides our corporal nakednesse, so by Christ our sins are couered from the sight of Gods iustice. Also a garment, compasseth in our body aboue and below, from top to toe, so all the corruptions of beleeuing sinners, be couered vnder the Mantle of Christs righteousness. Lastly, as a garment serues not for couering onely, but for comelinesse and ornament too; so the Spirit of Christ doth decke and adorne Christi-

ans soules, euen as his death doth hide our spirituall pollutions: Christ is our wedding Garment, and our long white robe, *Reuel. 3. 18.* *Aarons* garment is a type heereof, the glorious apparrell of the High-Priest vnder the Law, was a figure of this spirituall rayment, and taught Gods people, that as neuer the High-Priest might appeare before God without his Ephod and fine linnen garment, so sinners cannot with liking and allowance come vnto God otherwise then by Christ, by whom alone there is accessse made to God, *Rom. 5. 2.* *Jacob* put on *Esaus* clothes when hee got the blessing, and for the obtaining of heauenly blessednesse, it is very necessary that wee put on Christ.

**T 1 M.** *But seeing Christ is put on by Baptisme, Gal. 3. 27. how are the Romanes being already baptized, exhorted to put on Christ?*

**S I L.** Christ is put on two wayes: First, *Sacramento tenus.* Secondly, *reipso:* either in the Sacrament onely, or in truth also. Thus the Master of Sentences distinguisheth out of *Augustine*, who writeth thus, *Induimus Christum, aut ad Sacramenti perceptionem, aut ad vite sanctificationem.* The former is common to good and bad; the latter is peculiar to the Saints: many of Gods children doe liue euen in the estate of sinne and death without Christ till they come to yeares of discretion, as *Zacharias*, *Paul*, the theefe; these till their conuersion receiue no more but the Sacrament without Christ, who is the thing signified; and reprobates do neuer put on Christ otherwise then Sacramentally, and by profession of him before the Church. *Paul* writing heere to persons both baptized and conuerted, and growne into yeares, and grafted into Christ, exhorteth them vnto the latter putting on of Christ, to wit, in deede and truth, and that more and more vnto further sanctification of life. For this phrase [*put on*] in the present time, noteth a continuall act, which endureth and must bee done all our life long. Christ is truly put on after

How & why  
Christ a garment.

Christ is truly  
put on two  
wayes.

ter two sorts. First, when the elect through a lively faith, do as certainly possesse Christ, as they doe their owne garments; whereof they are still the more assured, the more they stirre vp their Faith, and doe encrease in good knowledge of the Gospell. Vnto this putting on, belongs two actions; one of Christ, that he put on all our sinnes and wretchednesse, 2 Cor. 5. 21. the other of the beleeuing heart, to lay hold more firmly on Christ his righteoussnesse and life, to make them our owne as our cloathes be.

The second way of putting on Christ truly, is when the fruites and graces of the Spirit, are plentifully giuen, or more largely powred into the Christian soule, to decke and beautifie her as a rich garment: there being two vses of apparrell, first to couer, and secondly to adorne; this latter, is heere respected principally at least. For howsoeuer *Paul* would haue Christians to be cloathed with the Sacrifice of Christs death, as *Adam* couered his naked body with skinnies of dead beasts, yet because he doth nor heere entreate of incorporation into Christ, and apprehending him to Iustification, and this phrase of putting on Christ, being opposed vnto the workes of darkenesse, mentioned verse 13. Therefore this would bee vnderstood chiefly of growing and encreasing daily in the graces of the new man, such as be rehearsed, *Colos.* 3. 10. *Galatb.* 5. 22. 2 *Peter* 1. 5, 6. but especially in sobriety, chastity, charity, peace, and meekenesse, which are contrary vnto these vices mentioned in the former verse. So then, the meaning is, that the body with with Jewels and outward Ornaments, so our Christian soules should bee beautified plentifully with such temperance, continency, sober and chaste liuing, purity of thought and body, with that loue and comfort as cometh vnto vs from Christ, & were in all abundance in the manhood of Christ, whom the Scripture setteth before vs as a patterne and sampler, to follow in these and other graces, *Iohn* 10. 27. 2 *Pet.* 2. 21. 1 *Iohn* 2. 6.

*TIM.* What instructions may wee gather from hence?

*SILAS.* That all Christians that doe endeavour themselves more to resemble Christ in these good workes, then they haue done before, being more studious of a temperate, peaceable, humble, and chaste behaviour, they doe fulfill this precept of putting on Christ. Againe, whereas these graces are called [Christ,] wee are taught that wee must haue Christ himselfe, before wee can haue any gift of grace. Whereas *Origen* saith, *Hee that hath all graces, hath Christ;* it were better to say with *Chrysostome,* *He that hath Christ, can lacke no vertues;* for the treasure of all graces are in Christ, and himselfe is giuen ere his benefits and graces can be gotten.

Also where Christ is, there is the Spirit of Christ, which is a Spirit of knowledge, of the feare of God, of chastity and righteoussnesse, &c. Moreover, heere we are to be admonished, that as our apparrell is seene, and makes vs knowne to them with whom wee liue: so Christ must appeare in all our words and workes. We are to liue as Christ liued, that we may be knowne whose we are.

Furthermore, as they which put on their apparell, put on one part as well as another, and with delight; so Christians must chearefully imitate Christ in all his vertues, as farre as concerneth them: and this they ought to doe, not for a day or two, or a few months, or a yeare, but continually, all the time of their pilgrimage, struing how to abound in the workes of the Spirit. For as we cannot haue worldly riches all at once, so neyther may wee looke to enioy all good gifts in a moment, or in a short time, for wee are full of imperfections, and haue many temptations and hinderances to wrestle with: therefore our whole life must bee nothing but a profiting and encreasing in spirituall and Christian graces, a putting on of Christ.

Lastly, this exhortation being vniuersall,

fall, directed to all members of the Church, therefore Magistrates, Ministers, and people, old, young, learned, vnlearned, men, women, must make it their study to follow and imitate Christ, being daily more like him in all parts of honesty and holinesse. For certaine it is, that they neuer put on Christ in Iustification, who labour not for the graces of Sanctification. He hath not Christs death to forgiuenesse, who doth not tread in the steps of Christ his innocency and obedience.

**TIM.** *What is contained in the last clause, which is the closing vp of the exhortation?*

**SILAS.** It contains an answer

to a close Obiection. What then (might some say?) shall wee cast off all care of our flesh and body, and wholly minde the furnishing of the soule? To which hee answereth, Not so; wee may be prouident for the health and wel-fare of the body, which is the tabernacle and instrument of the soule to dwell in, and to worke by, so as wee doe not forecast to fulfill our siencfull desires and affections by immoderate vse of the blessings and pleasures of life. A sober vse of earthly creatures and pleasures is allowed, such as may not hinder but helpe, making vs fitter in all purenesse to serue and honour God.

CHAP.

## CHAP. XIII.

## DIALOGVE I.

Verſes 1, 2, 3, 4.

*Him that is weak in the Faith receiue vnto you, but not for Controuerſies of diſputation. One beleeueth that he may eate of all things, & another which weak eateth hearbs. Let not him that eateth, &c.*

TIMOTHEVS.



*Has is the Coherence of this Chapter with the former? Also tell vs the contents & generall parts thereof?*

SILAS. The occasion of this Chapter, was a difference betwene the beleeuing Iew, and Gentiles, about meates, drinckes, Feast dayes, and such like indifferent things; in the vse whereof he now teacheth, that charity ought to gouerne, and the end thereof to bee the peace and edification of the Church. As tofore hee handled things necessary, being commanded and forbidden of God; and laid downe duties belonging vnto all sorts of persons, friends, enemies, Brethren, Magistrates, priuate and public persons, both to our selues and others: so now he passeth vnto things of a middle nature, neither required, nor prohibited in Diuine Law; about which, there was hot strife and contention betwene the stronger professors, which were perswaded of their Christian liberty purchased by Christ, and published by his Gospell, and the more infirme and feeble Iewes, which were yet very ignorant of their liberty, exhorting those of more perfect knowledge to haue a charitable regard of the others weakenesse, and the weaker not hastily to iudge the stronger as Apostates from *Moses*; that brotherly loue and concord might bee maintained, and scandals auoyded. The whole

Chapter may bee diuided into two generall heads; one is a proposition of a duty, verse 1. The second is the explanation and enlarging of it, to the end of the Chapter.

TIM. *What may bee the method and order obserued in the foure formeſt verses?*

SILAS. In these verses wee haue a precept of meekenesse and loue laide downe in verse 1. Secondly the thing is named about which the dissention did grow, to wit, meates and dayes, verse 1. Thirdly, the euill effects of this dissention, the strong despised the weak for their ignorance, the weak condemned the strong for contempt of *Moses Law*, verses 3, 4. Fourthly, the reason whereby *Paul* perswadeth vnto, first *abeneuolentia & bonitate Dei*, God hath receiued him. Secondly, *aiure gentium*, from common equity, none may iudge another mans seruant. Thirdly, *a potentia Dei*, God is powerfull and able to establish the weakest, therefore contemne not one another. Now the precept in verse 1. is this, They of greater knowledge ought louingly to instruct, and patiently to beare with the weak in faith, not troubling them with vaine diſputation about their capacity. In this verse wee are to note foure things: First, the persons spoken too, [the strong in faith.] Secondly, the persons towards whom loue is to bee shewed, [the weak.] Thirdly, the actions to bee done, [receiue.] Lastly, the thing not to be done, [not to dispute to make them doubtfull.]

TIM. *Interpret the words that wee may gather doctrines from them.*

SILAS. By faith is meant not *donum* but *doctrina fidei*, that is, not the gift but the doctrine of faith, the doctrine touching Christian liberty propounded to be beleued. They are said to be strong in faith which were more perfectly instructed in this doctrine, as

Ffff

verse

verse second sheweth, such as were more rude and ignorant in this particular doctrine, (having not yet learned it.) are termed weake.

**TIM.** *What is our doctrine from hence?*

*Doctrine.*

**SIL.** In the Church of God militant, there is great difference betwene Christian and Christian, as touching the measure of their knowledge, and other of their graces which depend thereon. The Church is like a body, a family, and an Orchard; and as in the body some members be more excellent and stronger then others: in a family there bee persons of different ages and statures: in an Orchard there be some old trees, and young plants: So in the Church, some haue more knowledge and faith, and some haue lesse, some bee totally strong, beleeuing firmly all the points of Christian doctrine, (as *Abraham*;) and these be called perfect and spirituall by *Paul*; others bee strong in part, whose vnderstanding is enlightened in some speciall point, wherein others doubt, as the *Romanes* here: so some are wholly weake, as new begotten Christians; others in part onely, as these lewes. The reason of this difference is, because some come sooner to Christ, some later. Secondly, also some haue more illumination giuen them in their new birth, and some lesser. Thirdly, some are more studious in the Scriptures, and giue more time and diligence vnto knowledge and godlinesse then others do.

**TIM.** *What is the vse of this doctrine?*

**SIL.** First, it serues to reprove such as condemne the Church, because all be not a like wise and holy, as if we would blame God because hee made some greater lights and some lesser. Secondly, to admonish vs not to be offended with this inequality, being the constant estate of the Church by the most prudent administration of God so ordering it for most excellent endes; that the stronger may haue greater matter of praise for their greater measure, and more ability to shew loue in instructing the ruder: and the weaker haue more cause both

of humility and industry, struing to ouertake better learned Christians. As in the Creation, the variety of Gods workes, so in the regeneration of the elect, the diuersity of his gifts do much commend the manifold and manifold wisedome of Almighty God.

**TIM.** *What is signified by receiving the weake?*

**SILAS.** To receiue, is to take one to vs with an affection of loue, to the end to cure his weakenesse, and as a friend to care for his strengthening: In this sence is this word attributed to God, verse 2. Also to *Philemon*, ver. 12, 17. see *Gal. 6.1.* where the meaning is expressed in other words. It containeth three things, or actions of charity. First, to ioine them vnto vs, and not to separate our selues from them. Secondly, with patience to beare them. Thirdly, with better instruction to confirme the.

**TIM.** *What is our Doctrine from hence?*

**SIL.** That it is the part and dutie of such as haue better profited, to bee very carefull to helpe, tolerate, and restore the weaker: as in the body the better and more worthy members doe guide and succour the more feeble, and in the Firmament the greater lights lend shine vnto the Stars; in a family the elder nourish and cherish the younger: thus it ought to be in Gods house as we are commanded, *Gal. 6.1. Rom. 15.1.* As Christ hath giuen an example in his owne person, *Rom. 15.2.* The reason is, the communion of Saints, each hath a right in common, both in the benefits of Christ, and each in others gifts as fellow members.

**TIM.** *What is the vse to be made of this doctrine?*

**SIL.** It reproues the proud which disdain their inferiours. Secondly, such as instead of bearing with, and building vp, doe by subtile questions and contentious disputes, labour to discourage and pull downe: therefore we are willed to take heede and anoyd such vaine brablers, *1 Tim. 6.4. 2 Tim. 2.23. Tit. 3.9.* and here: for howsoeuer of reasoning by arguments and mouing of questions

questions be not vnlawfull or hurtfull, yet in all idle ianglings and quarrells no disputes to shew wir, and to strue for victory, there is no charity or edification; much pride, bitternesse, and wrath, whence issueth much offence and perturbation.

**TIM.** *In the second verse, which layeth downe one instance about which the Christians strone together: giue vs first the meaning of the words, and then the doctrine.*

**SILAS.** By beleeuing is meant no more but knowledge or assent, being perswaded: see verse 14. It is set against ignorance, denyall, and doubting. By all things, is meant meates of all kindes, eyther allowed by the Law of *Moses*, or prohibited. That in the end of [eating hearbs] would bee vnderstood comparatiuely, that these weake ones had rather eate hearbs then offend their conscience, by eating things offered to Idols, or flesh forbidden in *Moses* Law. The summe whereof is thus much: whereas there were two sorts of Christians in the Church of *Rome*, some more, some lesse stultfull in the Gospell; the former thought all kindes of meates to be lawfull, the other would not doe so, but chuse to eate hearbs rather then some kinde of flesh.

**TIM.** *What is our doctrine from hence?*

**SIL.** That the Church of God is sometimes diuided about small & light things, which are besides the foundation: who is ignorant what iarres and stirres were betwene the Easterne and Westerne Churches in *Viktors* time, and all about keeping of Easter day? also afterwards whether the Lords Supper should bee celebrated with bread leauened or vnleauened: and of late at home, what hot contentions about Crosse, Surplice, and ceremonies, like this at *Rome*, for meates and daies, but that these once had the expresse commandement of God? The reason hereof is mans infirmity, which cannot endure to be crossed in their opinions, to which we are too much wedded. Secondly, *Sathans* malice, delighting in the contention of brethren, being much

for his owne aduantage, and to the hurt of Christs kingdome; for a house diuided cannot stand. Lastly, Gods righteous prouidence, ordering and disposing both humane weaknesse, and *Sathans* rage to the tryall of his children, and manifestation of hypocrites.

**TIM.** *What vse hereof?*

**SIL.** It must warne all not to thinke such things strange when they happen, or absolutely to condemne that Church where such dissensions be, which rather is a signe of a true Church, whose portion is to bee exercised with intestine debates, *Math. 10. 34 35*. Also to be watchfull, and stand on our guard, that we be not drawne into strife by ouerweening or pride in opinion, as many good men haue beene ouertaken.

**TIM.** *Concerning the effects of these contentions at Rome in vilifying and setting at nought of the weake, & their condemning of the strong, ver. 3. What are the lessons to be learned and praetised of vs?*

**SILAS.** Whereas such beleeuers as know their liberty in things indifferent through the Gospell preached, did despise and deride others which yet saw not the abolishing of the Leuiticall and Legall rites, wel come, that knowledge separated from loue is dangerous. For by our owne corruption and fraile nature, spirituall pride will creepe in (if wee do not looke well to it) and make vs set light, and account as nothing, all who thinke not as wee doe, *1 Corin. 8. 1. Knowledge puffeth vp*. As in earthly things, such as haue a faculty or any running, are apt to be lifted vp by it, and to scorne others which haue not the like: so it is in spirituall respects, commonly such as see more then others, disdain others in comparison of themselues, which ought not to be so, because all wee haue, is borrowed, and it is none of ours: As if a Stage-player should bee proud for his hyred attire. Also, if wee excell others in some things, others may excell vs in better things, and wee may all confesse (with *Augustine*.) In holy Scriptures there (be saith he) more things which I know not, then there be

which I doe know. Againe learne moreouer, that ignorance makes men rash to iudge and condemne others. Ignorant persons censure others very hardly which do differ from them, and do condemne euery thing they cannot reach vnto. As heere the Iewes weake in iudgement, accounted the beleeuing Gentiles which vsed their liberty in meates and daies, violaters of *Moses*, rebels vnto God, gluttons giuen to their belly, &c.

Let this kindle in vs a great detestation of ignorance, not onely because it is a part of the diuels image, a prop of his kingdome, a transgression of the first Commandement, requiring the knowledge of the true God, without which we cannot loue or feare, or trust in him. Also it is a darkenesse of the minde, leading vs to the darkenesse of hell, being the roote and mother of error and many sinnes; for the blinde eates many a Fly, as it is written, *Ye doe erre because ye know not the Scriptures*, *Mat. 22. 29.* But euen for this cause let vs so much the more hate it, for that it makes vs hasty in condemning, vncharitable in iudging, and precipitant in our censures touching men and matters, which is an iniquity very seuerely taxed and threatened by our Sauour Christ; *Mat. 7. 1, 2.* Finally, seeing of contention there comes such euill fruites as mutuall contempt, and hard censures, let vs beware how wee entertaine any occasion of strife, especially in causes of faith and religion. For whereas all contention is like worne-wood, euen a bitter thing, and bringeth forth bitter fruites, yet diuision in matters of doctrine is most violent and sharpe. Therefore, ere the strife bee meddled withall, it is good to cease and leaue off, as *Solomon* in his Prouerbes counselleth vpon this reason, because none knoweth what will bee the end of it. This may not be forgotten, that for indifferent things the knot of Brother-hood, is not to be dissolued, nor communion forsaken: yea although some be so transported with a strong affection to them, as to hold them necessarie. As these weake Iewes (which be-

leeued in Christ) did esteeme of difference in meates and dayes, that a conscience was to be still made of them; and that without contempt of *Moses*, and sinne against God the Law-giuer, they could not be omitted. Howbeit *Paul* would haue Christian charity nourished, and brotherly society betweene them and the beleeuing Gentiles. How farre then be the Churches of *Lutherans* in *Germany* deceiued, which breake off society with the Churches of *Caluinists* (as they are termed for distinction sake) because of dissention about the Bread in the Communion, whether it should be eaten whole or broken? The Churches of *Corinth* and *Galatia* (through craft and seduction of false Teachers,) held some fundamentall errors, yet hee honoureth them still with the Title of the Churches of Christ, and saluteth them as brethren, because they sinned not obstinately and with an high hand, as *Rome* doth.

#### DIALOGVE II.

Verses 3 4, 5.

*For God hath receiued him, who art thou that iudgest another mans seruant? he standeth or falleth to his owne Master, yea he shall be established, for God is able to make him stand. This man esteemeth, &c.*

TIMOTHEVS.

**W**Hat do the third and fourth verses containe?

SILAS. The three Reasons before spoken of. The first whereof is in these words [*For God hath receiued him.*]

TIM. What is meant by [*Receiuing, and by him?*]

SILAS. Receiuing, signifies the taking and adopting some to be his people, which were not his people. By [*Him*] is meant the Gentiles, who being enemies and strangers from God, and Infidels and seruers of Idols: by the loue and fauour of God, were taken into the Family of the Church, to bee mem-

members of Christ through faith. Albeit these words doe belong also vnto the Jew, weake in faith, for euen *Him* also hath God graciously adopted in Christ; yet the word [*iudging*] which immediately goes before, and followes after, shewes it doth more fitly belong to the beleuing Gentile, by the Gospell brought neere, and receiued to bee a people; for it was the Jewes fault to iudge the Gentile, as they despised the Jewes. The summe of the Apostles reason is this: Seeing God hath so dearly loued the Gentiles, as to make them his people, therefore the weake Jewes were too blame to condemne them, for vsing their Christian liberty in meates and dayes.

**T I M.** *What doctrine are wee to gather from these words?*

**S I L A S.** That all beleuing people (be they Jewes or Gentiles) are deare vnto God. The reason hereof is, because they are his children by grace, and the members of his Sonne, hauing their sinnes forgiven them, and his image imprinted in them, being heires of God, and fellow-heires with Christ; also beleueers are the spouse of Christ, and his flocke, the husbandry and Vineyard of God. This must cause vs to receiue and make much of those whom God hath taken into his loue. In Kings Courts, they are loued of all, which are loued of the King. When the King would honour *Mordechai*, euen *Haman* must do him honour: so it is our part kindly to affect and intreate all them whom the King of heauen is kinde vnto. There are no earthly Parents, but account themselves contemned or loued, by the contempt or loue of their children: so God holds himselfe respected or despised, when wee respect or despise his children; for they be as deare to him as the Apple of his eye, as the Signet vpon his right hand. As God will blesse them which blesse his people, so he will curse such as curse them. This may strike a terror into all such as hate the righteous, and exercise tyranny towards such as be Gods friends: and must serue to keepe all Christians from rash vnchari-

table censuring, and iudging one of another, least we be found among those who doe iniury vnto such as God hath accepted of for his owne. Lastly, it doth instruct and informe vs all, what reckoning we are to make of such as be their euen brethren, (namely) that wee are to account of them as persons receiued of God into his speciall fauour. For, howsoeuer we cannot infallibly be assured, yet we are to be charitably perswaded of other Christians, that they are adopted of God, and receiued into his speciall fauour, if we see but the least argument of their effectually calling. Vpon which grounds we must speake and thinke louingly of them and of their actions, as farre as wee may do it with truth and reason, tendering all that wee haue to do withall, as men partakers of one nature, but much more as Christians partakers of the same grace.

**T I M.** *Come to verse fourth [Who art thou] and tell vs what it containes and meanes?*

**S I L A S.** It hath in it the second reason drawne from common equity, thus: Belceuers are seruants of God, but wee may not condemne anothers seruant; therefore we may not iudge one another in things indifferent. The assumption is set downe by way of interrogation, which hath the force of an affirmation. It is the Law of Nations, that they which bee equally seruants to one Lord, may not iudge one another (but by their Lords appointment) without iniury to their Lord. No Prince will take vpon him to punish the seruants of another Prince: and that made *Dauid* to be angry, when he heard how *Hannu* King of *Ammon* had abused his Seruants, 2 *Sam.* 10. 1, 2, 3, &c. We our selues would take it as a great prejudice vnto vs, if any should censure or chastise our Seruants. Common Law of the land punisheth such as strike other mens seruants: there lyeth an action of battery in that case. The knowledge of this equity kept *Paul* from retaining wth him *Ouesimus*, because he was another mans seruant, without whose knowledge and leaue hee would not keepe him.

him. From this naturall and Nationall Law, the Apostle here perswades peace, inasmuch as it behooued the seruants of one and the same Lord, with kindnesse and loue to imbrace one another.

**TIM.** *What instructions are wee to learne from hence?*

*Doctrine*

**SIL.** First, hence we learne what is the condition of all Christians, (namely) to be the seruants of Iesus Christ, who hath bought and purchased them with a price, *1 Cor. 6. 10.* Howsoeuer they are set free from Sathan and sinne, yet they still haue a Lord to whom they owe homage and subiection. Christ hath in such wise set the elect free as they still remaine the seruants of him that deliuered them from the hand of their enemies, *Luke 1.* As in warre such as were taken prisoners were ransomed, became seruants to them that redeemed them, *2 Kings 5. 1.* So it fareth with Christians.

**TIM.** *What is the use of this instruction?*

**SIL.** As it is the part of ciuill seruants to study how to please their Lord, as the seruants of the Centurion, *Luke 8.* and to please one another, euery one being ready to helpe and comfort his fellow; so it is the duty of Christian seruants, to labour in all things to please Christ, and for his sake to please one another in that which is good for peace and edifying. For as it is an vncomely thing, and must needs offend the Master to see his seruants mutually to contemne and condemne one another: So it cannot but much displease Christ, and discredite Christians, when they doe not in charity kindly and louingly respect one another, but hastily iudge and despise for light matters. But wee are not so to take it, as if all iudging were forbidden to Christians, to whom God hath giuen the vse both of publike and private iudgements, of things and persons; so our iudgement be guided by truth, charity, and equity, *1 Cor. 6. 1, 2. Deut. 1. 16. Psal. 82. 1.* But that itching desire in things of a middle nature, to thinke and speake hardly and headily one of another, is heere prohibited,

not only vpon this & euery man stands or falls to their owne Lord, but because God is able to make him strong which is weakest.

**TIM.** *What may standing or falling signifie?*

**SIL.** To stand or fall, is to doe a thing rightly, or otherwise, strongly or weakly: to stand or fall to his owne master, is to be approued or disallowed of God for things done, rightly or otherwise.

**TIM.** *What doctrine from hence?*

**SILAS.** That about actions indifferēt it belongs to God, onely to giue a certaine sentence of them, that is, either to allow or disallow. The reason is, because in middle things, it is the intent of the doer, that makes that good or naught which is done. For the things in their own nature be neither good nor euill: and of the inward intention, God alone is the discernor, for he is the searcher of the heart, so that in these hee alone is to be the Iudge. Therefore abstaine thou from iudging, lest thou be found to vsurpe Gods office.

**TIM.** *But my brother being weak, hauing no firme footing, being ready to fall and perishe, may not I recover him?*

*Doubt.*

**SILAS.** Yea, there is no charitable office, but vcharitable iudging forbidden here. Thou mayest not take thy Brother for a forlorne desperate man, because in euery thing hee doth not as thou wouldst haue him, or he should doe. And if he be weak (as thou sayest) he shall be set vp and supported, but not by thee, but by another (namely) by God his Master, hee can make him stand: which is as a curbe to the strong and a comfort to the weak.

*Solution.*

**TIM.** *But how doth the Argument follow (a potentia Dei) from the power of God (ad esse & efficiū) vnto the effect? God can doe many things which he neuer doth, as creating more worlds, saving all men, &c. and then the Parists shall reason well in saying, the Bread is turned into the Lords body, because God can doe it.*

**SILAS.** It is a rule in Diuinitie, that in all promises and comforts, the will

will of God is neuer to bee separated from the power of God, and when his will is once knowne, there is no question of his power. Now *Paul* had said, verse 3. [*God hath receined him,*] to shew his will to uphold his weake children: hereupon he might conclude strongly from the omnipotency of God.

**TIM.** *What may be the contents of this fifth verse?*

**SILAS.** First, a new instance of the difference amongst those *Romanes*, (to wit) about Jewish dayes and feasts. Secondly, the counsell and iudgement of *Paul* touching the same, [*Let every man.*] For the former, to vnderstand it of fasting; as if some in the primitiue Church, did eate every day of all meats, and others fasted certaine dayes. This is cleane besides the Text, which speaks of legall feasts vnder *Moses*, and not of superstitious popish fasts; all things being free to eate, or not to eate, many hundred yeares after Christ. As appears by the Epistle of *Irenaeus* to *Victor* Bishop of *Rome* in *Ensebius*, and by *Isocrates* and *Augustine* affirming that Lent was diuersly kept, some three dayes before Easter, some seuen, some more, some fewtr, but all was free among Christians, there being no commandement of Christ or his Apostles to tye any to a prescript time of abstinence.

**TIM.** *What may wee learne from the first words of the fifth verse?*

**SILAS.** The same thing as we did from the first and second verses, namely, that there be degrees of knowledge among Christians, some more perfect which know the legall difference of daies to be taken away vnder the Gospell. Some be lesse perfect, which were ignorant for a time of that liberty brought by the grace of Christ. And secondly, that controuersies will arise among beleeuing Christians, vpon very slender matters, as daies & meats, round and square, leuened and vneleuened, broken & vnbroken. Which must make vs mistrust our weakenesse, and watch our it, that we be not rent apieces about chippes; and more earnestly to

pray for the peace of Gods Church, that *Sathan* may not haue power to disturbe it neither for great matters nor small.

**TIM.** *But what may bee Pauls counsell in these cases of differences?*

**SIL.** *Let every one bee perswaded in his minde*, which some ill translate, *Let every one be satisfied in his minde*, or *Let every one abound in his owne sense*; whence they raise a doctrine suitable to the interpretation, (both naught) that it is free for every man to chuse his owne religion, and to do what he list, as the *Libertines* grossely fancy: whereas the word in the Greeke, signifies to be fully assured, like as it doth, *Rom. 4. 21. Col. 2. 1.*

**TIM.** *What doctrine followes of this Interpretation?*

**SIL.** That a Christian ought not to beleue or doe (in case of Religion) any thing doubtfully or waueringly, but vpon certaine knowledge, that hee pleaseth God in that which he doth and beleueth. The reason is, because as no person, so nothing which is not of faith, can please God, *Heb. 11. 6.* And it is sin, whatsoeuer is done out of a doubtfull minde, *Rom. 14. 23.*

**TIM.** *What is the vse to bee made of this doctrine?*

**SIL.** First, it serues to reprove such as teach, that we ought to be doubtfull, and can haue no certainty whether we or our workes please God, but ought euert to bee in suspence, hoping well as they speake. Secondly, such as boldly aduenture to speake & to do such things as they be not resolu'd of, that they are good and true. This is a sin contrarying this aduise of *Paul*: but they especially do crosse it, which dare teach others for truth, that which themselves bee not well perswaded of: and such as content themselves to beleue as Church-beleueers, and know not what.

Finally, this therefore exhorts vs all to labour, for more knowledge of the word, without which, no Christian can haue assurance, except together with vnderstanding of the word, he doe attaine iudgement to bee able to discern. And if a Christian ought

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to haue an assurance euen in things indifferent, much rather in things necessary, which bee commanded or prohibited, and most of all in matters of Faith and Religion, wherein euery one ought to be so well grounded, and so certainly perswaded, not by anothers Faith, but by his owne, as he will be ready rather to dye, then to deny the knowne truth, as *Paul*, and the other Apostles and Martyrs of Christ were.

Vnto which constant resolution there is required no generall and confused, but a distinct and particular knowledge of the reuealed will of God, and that in a great degree, hauing ready some sentence or place of holy Scripture, well and clearly knowne and perceiued of vs, both for words and matter, whereon to ground our Faith and practise. Otherwise we proceed like blinde men which know not where they bee, and whether they go: and haue no better faith then the Colliers faith, who gloried that hee beleued as the Church beleued, and the Church beleued as hee did, being vterly ignorant of the Churches Faith: this is not to be perswaded in his owne minde.

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### DIALOGVE III.

Verfes 6, 7.

*He that obserueth the day, obserueth it to the Lord, and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord, for he giueth God thanks: and hee that eateth not, eateth not to the Lord, and giueth God thanks. For none of vs, &c.*

TIMOTHEVS.

**W**Hat doth this Scripture containe?  
What be the parts?

**SILAS.** Two new Reasons to perswade the beleeuing *Romanes* to peace, about things indifferent. First, from the end vnto which both strong and weake do looke in their particular actions concerning indifferent things,

verse 6. Secondly, from the vniuersall end of all our actions, both in things necessary, of a middle nature, (to wit) the glory of Christ, who being the soveraigne Lord of all, and that both in our life and death; therefore in our whole course his glory ought to be the onely marke of all our doings. Now if God bee glorified both by weake and by strong, let not one vncharitably censure another.

**TIM.** Come to the Interpretation, and shew vs the meaning of the words, what signifies [*Observing a day, and to the Lord?*]

**SIL.** To regard a day, is to keepe it holy, and to worship God in it, as he appointed to be done by *Moses*. [*Not to observe*] is not to worship God in the day, nor to keepe it holy. [*To the Lord,*] hath three significations giuen it. First, that the iudgement of these indifferent actions whether well done or ill, belongs to the Lord, and to none other. Secondly, that both weake and strong studied and sought not to offend, but please the Lord, in that which they did, or did not. Thirdly, that they referred what they did, or what they omitted to do, to the Lords honour. This last sence is both truest and fittest because of the words following, namely, that both the one and the other gaue God thanks, that is, honoured God. The stronger thanked God both for the abundance of his creatures, and their liberty in the vse of so many blessings. The weake gaue thanks for their slender diet, because it was to them a pledge of Gods loue, and fruit of Christs redemption. Note further touching the sence of the words, that these (*indicatiues*) he regardeth, he giueth thanks, he liueth, he dyeth, verse 7. haue the force of (*Imparatiues*), and are to be vnderstood rather (*de iure*) shewing what ought to bee done, then (*de facto*) telling what was done: like vnto that saying, *1 Tim. 3. A Bishop is the husband of one wife*, that is, let him be the husband of one wife, and *Hib. 13. 3. Marriage is honourable*, that is, it ought to be: And *Mal. 2. 7. The Priests lips preserve knowledge*, that is,

is, it ought to doe so, *Matth. 5. 13, 14.*

**TIM.** Now that ye haue giuen vs the sense, let vs heare the doctrines of this sixt verse.

**SIL.** The doctrines of this sixt verse are these foure: First, there be some actions indifferent, such as in their owne nature be no sinne, but may be done, or omitted, and not done without fault: As there be some things simply good, or good absolutely, which be commanded or forbidden in the word; so some be neither good nor euill in respect of things done, but be of middle quality. The prooue of this Doctrine is out of the Text: for seeing to obserue a day, and not to obserue it; to eat, and not to eat, be actions directly contrary, yet our Apostle saith of them both, that they pleased the Lord, and tended both vnto his honour: Hereof it plainly followes, that some actions and things be of an indifferent nature, which may be done, and God pleased; or not done, and yet God not offended.

A second prooue is out of *1 Cor. 8. 8.* whence I reason thus; That which being done or not done, make vs neither better nor worse, must be indifferent. Thirdly, in this Chapter from verse 17. I argue thus: That certainly is indifferent, which neither furthereth or hindereth Christianity and saluation: But such things as meates and drinckes (because the Kingdome of God is not meates and drinckes,) therefore meates and drinckes be indifferent. It is very true, that the abuse of these things by excessse and ryot, is not indifferent, but sinfull. Also where there is no such abuse, yet the intention of the doer may be sinfull: as if one forbear meates, with a purpose therein to doe an holy and meritorious acte. Likewise, to eate and drinke, &c. without faith, makes such actions about them, simply considered in their owne nature, are not euill nor good. Which as it rebukes such as doe deny *Adiaphora*, holding all things to be euill or good; so it instructeth vs to know, that where Gods word hath not ouer-ruled the case by precept or prohibition, there we doe not sinne, if

we auoide opinion of Merite, superstition, scandall of the brethren, and contempt of good order and decency.

**TIM.** What o. ber doctrine from this verse?

**SIL.** It teacheth, that euen in indifferent actions (as eating and drinking) the honour of God ought to be our end of the, & marke to aime at; much more in actions necessary and commanded, *1 Cor. 10. 30. Mat. 5. 16. Rom. 11. 3. Col. 3. 16, 17.* Besides these Scriptures good reason enforceeth this lesson. First, God is the beginning (all things are of him,) and he ought to be the end of all (all things are for him.) And *Prou. 1. 6. 4. For himselfe* (that is, for his glory) *he made all things.* As all Riuer come of the Sea, and returne thither; so all things ought to redound to his honour, as the end, seeing all is deriued from him as the beginning. We haue will and power from him to doe that which is pleasing vnto him, *Phil. 2. 13.* the praise of all therefore belongs to him. Secondly, Christ hath bought vs, our God gaue Christ a price for vs; therefore all our actions maine and meane, religious and righteas, ought to glorifie him, *1 Cor. 6. 20.*

**TIM.** What use is to be made of this Doctrine?

**SIL.** It reprocueth such as be so farre from intending Gods honour in euery action, as generally they thinke not once of the Lord and his glory. Secondly, such as directly and purposely seeke their owne praise, or pleasing of others or themselues, hauing no other drift, but as prophane wordlings and blinde Papists. Thirdly, such as doe not as they doe, to, but against the Lord to dishonour him, and not for his honour, as wicked Epicures and Atheists. Moteouer, from hence all are very earnestly to be exhorted, that whatsoeuer they take in hand, they doe looke to the pleasing and honouring of God in it. For, seeing God in his actions toward vs, doth chiefly respect his owne glory, *Rom. 3. 2. also 6. 24. Ephes. 1. 6. 11. 4.* therefore in all our duties towards him, this should principally be

seene-vnto, that he may bee magnified by our godly life. For there are three things required of them, which will be acceptable to the Lord: One, that it haue the word to warrant it, or not against it. Secondly, that it proceede from the root of faith, being done with a perswasion, that both action and person please God through Christ. Thirdly, to these must be added an affection and sound desire, to haue God honoured, loued, and praised, by our meanes; without this our best doings are defiled. Therefore, as good seruants haue care of the credite of their Lord; and naturall children doe study how to encrease the reputation of their parents, such ought to bee the disposition of all Christians, who are bound to strue hereunto, euen to haue the testimony of their conscience to witnesse, that in all vprightnesse they desire and seeke this more then their owne wealth, credit, life, yea, our saluation, that their louing Father and gracious Lord, may reape praise and honour by their obedience to his will. This will giue more peace and true comfort to the soule, then all the world will do.

**TIM.** *Is there any other doctrine bebinde?*

**SILAS.** Yea, that it behooueth all Christians, especially Ministers, by *Pauls* example, to walke very wisely towards them which differ and be at variance among themselves. For sometime he nameth the strong before the weake, as verse 2. and here verse 6. the weake are put before the strong. Also, he maketh them both equall in this, that they intended Gods honour in omission, as well as in facte; passing by the infirmities of both, that hee might not seeme partiall, and haue more hope to winne them to concord.

The reason hercof is: If among Christians which doe contend in matters of Religion, any respect of person or inequality be vsed, more being yeilded to the one then to the other, vnkindnesse will be taken, ieaousie kindled, peace hindred, and the edge of all good exhortations blunted: therefore, an euen

hand must bee carried without leaning to any side. This rule holdeth, when differences grow through weabenesse, and this will require much wisdom and prayer: but with those which erre of malice, and are obstinate impugnors of the truth, after lawfull instruction, *Paul* dealeth more roughly and roundly: see *Gal. 5. 3. 4.* and Chap. 4. also *Thil. 3. 2. 2* Epistle of *Iohn* verse 10. *Titus 3. 10. Rom. 16. 17.* Here marke, that the Apostles are peremptory without fauour or innulgence towards such as maintaine euill opinions in Religion, with an euill minde to depraue the truth, and to corrupt their brethren.

**TIM.** *What is the fourth and last doctrine from this first verse?*

**SILAS.** That Gods creatures and blessings ought to be receiued with giuing of thanks to the Lord: see *1 Tim. 4. 3. 4. Col. 4. 2.* and *3. 17. 1 Thes. 5. 18.* To which, adde the example of Christ, *Iohn 6. 11.* and of *Paul*, *Acts 27. 35.* The reasons of this duty (besides former precepts and examples) are first, thanksgiuing, which is a part of Gods seruice, *Psal. 51.* It makes to his honour and glorifying of his name. Againe, without it we haue not a pure and conscientious vse of the creatures and benefits of God: also vnthankfulness is odious to God, it hindreth the act of faith, and so turneth our eating & drinking into sinne, *Rom. 14.* last verse.

**TIM.** *What vse of this instruction?*

**SILAS.** This reproneth such as foreslow this duty, and deride such as do it, or do it onely of custome for fashion, not as of duty and conscience to the word. Likewise such as turne it ouer to children in their owne presence, being themselves more able for gifts, and most bound for Gods bounty, and benefits to them: and the excellent God lookes and deserues to bee serued with most excellent graces. Lastly, it prouokes both our selues to frequent willingly and often this duty (there being nothing wherewith God is so pleased and honoured, as with hearty Thanksgiuing) and to teach our children, and to see them doe it on their owne be-

behalfe; but not to make them our mouthes, ſo long as wee haue an heart and tongue to praife our God. Although Chriſts Diſciples were men growne, yet hee put not them to ſay grace in his preſence; he alwayes gaue thankes in his owne perſon, leauing a patterne for all Houſholders to looke vpon to do the like, for his morall actions are our inſtructions.

DIALOGVE IIII.

Verſes 7, 8, 9.

*For none of vs liueth to himſelfe, neither doth any dye to himſelfe. For whether we liue, we liue vnto the Lord, or whether we dye, wee dye vnto the Lord: whether we liue therefore or dye, wee are the Lords. For Chriſt, &c.*

TIMOTHEVS

**W**Hat is it that Paul doth in theſe verſes? How do they ſuit and ſort with the former?

SIL. Paul reſumeth and enlargeth the argument put downe in verſe 4. that all being ſeruants to one common Lord (who with like good will, embraceth and ruleth ouer all his ſeruants with equall dominion, purchaſed by ſo great price as his owne death) therefore they ought to diſſent no longer, or mutually to condemne and iudge one another, eſpecially ſeeing the glory of the Lord is fought for by his ſeruants.

The ſcope and drift, is to teach and confirme all beleeuers, to whom and to what they muſt liue and dye; not to themſelues, and to their owne priuate purpoſes and praife, but to Chriſt their Lord, that he in our life and death may be glorified. Hee confirms and comforts the godly that liue in all ages, that they ſhould be very full of comfort and ioy, ſeeing they haue a Lord, who taketh more care of them in life & death, then they could do of themſelues, being bothable and willing to preſerue them during their life, and being dead, to reſtore them to a neuer dying life. For his

power is omnipotent, ouercomming death in himſelfe, being vniuerſal Iudge of all; and for his will, he is ſo affected to all faithfull ones as to his owne redeemed, dearly purchaſed to be his peculiar.

The order of theſe words is this: Firſt, a propoſition that no man liueth or dyeth to himſelfe, verſe 7. Secondly, a reaſon, becauſe our life and death is to another, euen to the Lord Chriſt, verſe 8. Thirdly, a cauſe of this in the ſame verſe, becauſe we are the Lords in life and death, therefore muſt liue and dye to him onely. Fourthly, an anſwer to a ſecret Obiection, if one ſhould aſke, How came Chriſt by this right and power in vs, and ouer vs? it is anſwered verſe 9. By his death and reſurrection, the end whereof, was to giue him Lordſhip ouer his Church. In his death was paid the ranſome in his reſurrection he poſſeſſed his dominion. For being dead ſo long, hee could not bee Lord and Conqueror, but by riſing againe he obtained it: & that he might for euer exerciſe this dominion, he muſt both riſe from death and reuiue, or continue alieue to continue an eternal Lord, as it is written, *I was dead, and am alieue*; and *Behold I liue for euer and euer*, *Reuel. 1. 18. Rom. 6. 9.* Chriſt being dead, dieth no more, death hath no more dominion ouer him. The ſumme of all is, that not onely in indifferent things, but in all our Chriſtian actions wee muſt like good ſeruants ſeeke the honour of Chriſt our generall & rightfull Lord, and therefore muſt lay aſide our diuiſions and diſcords, which are neither after his pleaſure, nor to his praife and glory.

TIM. Interpret the words, and tell vs what it is [*To liue to our ſelues, and to dye to our ſelues?*]

SIL. To liue to himſelfe hath a twofold ſignification, firſt euill, which is double: Firſt, to depend on no man, but to liue of himſelfe, without helpe from others, to be beholden to no man: as *Abraham* would not take a ſhoolechet from the foure Kings which warred with him, *Gen. 14. 23.* *Eliſha* would not at any

Ggg 2 hand

hand take a gift from *Naaman* the *Syrian*, *2 Kings* 5. 15, 16. Also in a ciuill sence it may import to care for none but for our selues, onely to minde our owne benefit, with neglect and contempt of all others: As in couetous misers, many vnmarried Batchellors, and all worldlings do, hauing a care of themselves and theirs alone, as if they were borne for none other.

The other sence wherein the Apostle useth these words, is Theologicall and Gospel-like, namely, to liue after our owne minde, lust, and pleasure, doing our owne will, and seeking our owne praise, like to that *Rom.* 8. 5. 1. *Cor.* 10. 2. also *2 Cor.* 5. 15. Our life when it is referred not to Christ, but to our owne commodities and honour, then we liue to our selues. Also when there be none to grieve, mourne, and lament our death; which is the case of many widdowes, single persons, sole liuers, poore people, with whose death none is affected; this is ciuilly to dye to himselfe: but Euangelically one dyeth to himselfe, when hee findeth himselfe desolate, and there is none to care for him being dead, as if hee were forlorne and cast off of Christ, this is the meaning here.

**TIM.** *What may now bee our lesson from hence?*

**SILAS.** First all wicked and vnregenerate men liue and dye to themselves, to their owne pleasure & praise. When *Paul* saith none of vs, hee meaneth that others do so: the reason hereof is, first, they haue no other ground and beginnings of their actions, but their owne will or lust, nor other end of them but their owne glory, or the pleasing of themselves and other men.

**TIM.** *Tell vs the vse of this point.*

**SILAS.** It serues to reprove not onely heathenish people, but among Christians, the couetous, vsurers, Cornmongers, oppressors, extortioners, &c. which mind their owne profit onely, without respect of pleasing God or their neighbour: Also idle Ministers which seek their owne things and not Christs, *Phil.* 3. and Magistrates

which referre their authority to their priuate vse, for flowing the weale publicke: Also it is a checke and a fore one, to our young gallants, swash-bucklers, Tauern-haunters, gamsters, &c. which wholly intend their pleasure, ease, and carnall delight; they doe what they ought not, and as godlesse men doe, liuing to themselves, let these looke to dye to themselves. For as they neglected God in their life, so it is right that he neglect them in their death, and leaue them without comfort on their death-bed, who in the dayes of their health and strength forgot and forsooke him.

**TIM.** *What other lesson from verse 7?*

**SILAS.** All belecuers are taught their duty, not to liue to themselves, after their owne lusts, and for their owne praise and purposes; for how can they liue to themselves which haue in baptism & profession denyed themselves, euen all small affections (which are as deare to men naturall as themselves?) better neuer to haue vowed this, then not to keepe our vow, *Eccle.* 5. 7.

**TIM.** *What is the vse hereof?*

**SILAS.** It serues to warne the faithful to stoppe their eares (as a Serpent doth) against the voyce of sinfull pleasures, and profits, selfe-loue, and vaine-glory, charme they neuer so wisely: And to suffer themselves to bee led by the inspiration and the government of the holy Spirit, by which they are sanctified, *Rom.* 8. 5. then ye shall dye not to your selues, but finde God in your sickness ready to make your bed, and to take care of you dying, thence liuing yee did thinke and study how to please and glorifie him. How can hee leaue you in your death, which did cleaue to him in your life? How can he not refresh you at the last dying houre, and receiue you at the last dreadful day, whose chiefe intent and endeaour was to renounce your owne desires and wayes, for his will and glorie sake?

**TIM.** *Procede to the eight verse, and shew what it is [To liue to the Lord, and to dye to the Lord?]*

**SILAS.**

What it is to  
live to Christ.

**SIL.** Each of these containe these foure severall distinct things: [*To live to the Lord,*] is first to acknowledge our selves not to be our owne, or vnder our owne power at our owne hands (as Journeyemen and Freemen) but to bee Christs, as his proper and peculiar. No flocke is so much the Shepheards, or inheritance so much the Owners, or Servants their Lords, as we Christs. Secondly, it signifies, to render vp our selves to him, to do not our owne, but his will. As servants do his will which hath ransomed them and freed them; with whom they haue made a Couenant, and from whom they haue taken wages and protection, *1 Sam. 22. 7.* so we are bound to attend and obey the will of Christ, to whom we are bound by solemne Couenant, and from whom we haue had already many good things, and doe looke for more and greater, whose will also is most holy. Thirdly, as servants make their Lord their refuge, so to flye to Christ in all our distresses and dangers: so *Iacob*, so *Dauid*, so *Ezekiah*, so *Peter* fled to Christ, *Sane Lord or I perishe*, *Math. 14.* Lastly, to seeke his glory to the vtmost end of our life. Now [*To dye to him*] is to confesse him to be the onely Lord of death, hauing it in his owne hand and power. Secondly, to submit with patience to the decree of death, after Christs example, *Math. 26.* Thirdly, to study how to glorifie him in our death, by hope, patience, contentment, repentance, and frequent prayer to God, for our selves and ours, and his whole Church; and by our counsels and comfortable speeches to such as stand about vs, (namely) our children, &c. as *Iacob*, *Dauid*, Christ, and others haue done. Fourthly, to giue vp our spirits to God, as *Stephen*, *Acts 7.* in a good hope and assurance of a blessed resurrection, after the example of *Iob*, *Iob 19. 23.* *I know my Redeemer liueth.*

**TIM.** What learne we from hence, that we are the Lords whether wee liue or dye?

**SILAS.** First, that we haue matter of much comfort in whatsoever kinde

of death wee dye, for we haue a Lord that will in death looke to vs, our teares are put vp in his bottle, *Psal. 56. 8.* Our death is precious to him, *Psal. 116. 15.* Let all men neglect, nay dishonour vs in our death, cast vs out, drag vs through streets, hang our bodies on Iibbets, giue our flesh to be meat to the Fowles of the ayre, as they complaine in the *Psalme 79. 2.* As the two witnesses, *Reuel. 11. 8.* And as the Admirall of France was dealt withall in *Paris*, and *Marlborate* at *Roane* in *Normandy*: Yet Christ is their Lord, and will bee their Patron and auenger. Secondly, let such as liue to the Lord by obedience to his will, and zeale of his glory, free their hearts from feare of Purgatories faigned fire, yea and of truly tormenting hell fire, sithence they being purged by the blood of their Lord, are deliuered thereby from all torments, and restoted to life eternaall.

Lastly, see the wonderfull dignity of a true Christian by faith ioyued to Christ; he hath a good & a great Lord. If they be happy which might alwayes bee about *Salomon* to heare his wisdom; how blessed are they rather which belong to a Lord greater then *Salomon*? who are in such sort the Lords as they be lords, euen freemen, friends, and brethren to Christ, fellow-heires, Priests and Kings to their God, through Christ, *Reuel. 1. 6.*

**TIM.** From the ninth verse which (as you said) doth set downe the acquisition, or how Christ got his vniuersall dominion over all the faithfull, what things do ye collect thence for our instruction?

**SILAS.** I collect these doctrines: First, that Christ dyed cruelly and indeede, hauing his soule for a time violently separated from his body, whereof as the Sacrifices and Sacraments of the old Testament, namely, the Paschall Lambe was a Type, *1 Cor. 5. 7.* So the Lords Supper, a Sacrament of the new, is a liuely representation in distributing the Bread apart from the Wine, and in the breaking of the bread, there is a signification of his painfull passion. Secondly, it was not so necessary that he should

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dye unto the  
Lord.

should die to satisfie diuine Iustice, according to Gods eternall appointment, and most iust threatning, *Thou shalt dye the death, Gen. 2. 17.* and to fulfill the propheties and types of his death, and Legall sacrifices: but it was as needfull he should raise himselfe from the dead, because his death had not otherwise profited vs, either by merit or efficacy. For by this meanes hee both declareth himselfe to bee absolved from our sins, which he bare that he might iustifie vs, *Rom. 4. 25.* and to be conqueror of death and graue, yea and to become fit to exercise that dominion and victory which his death had purchased. For being dead, he could not be victorious, so long as himselfe seemed to be conquered, neither could hee rule over the liuing, except he had beene made aliuie; and he liueth for euer, that hee may for euer gouerne his people, which are here distributed into two sorts or rankes, 1. [the dead,] that is such as had departed this life from *Adam* vnto Christ, and 2. [by liuing,] such are vnderstood as then did liue, or should liue from thence forward to the end of the world.

Now, albeit Christ being risen, haue absolute power which he practiseth generally ouer all men good and bad, euen ouer deuils, as it is written, *All power in heauen and earth is giuen me, Math. 11. 27. and 28. 18.* which agreeth with *Phil. 2. 9. 10.* yet *Paul* extends his dominion in this place, no further then to beleeuers, ouer whom Christ doth rule for their saluation in a peculiar manner by his word and Spirit, as ouer his owne peculiar people, whose comfort and instruction the Apostle in this Text purposely intendeth.

Heere is then the third Doctrin of this verse, that Christ dyed and rose not in vaine, but to this end, and to this very cause, to get a souerainity ouer all the Elect, which either had liued, or did then, or should afterward liue in the world; all which, by good right, are subiect to him, as to their Lord, to bee ruled and kept vnto saluation in heauen. Which as it teacheth the Church of both Testaments to be but one, vnder

one Lord of both: and that it comprehends vniuersally the Saints before the Law, vnder the Law, and vnder grace; all which maketh one body, and one family, whence the Church is intituled Catholike, so withall we learne, that the benefits of this Lord, as remission of sins, righteousness, adoption, saluation, &c. reach no lesse to such as were before Christ, then to them, who since Christ do liue, *Rom. 3. 25. Heb. 9. 15.* And moreouer, that they which bee already dead in his faith, shall certainly be raised to heauenly glory, for so much as Christ is not Lord of the dead (as they bee dead) but as they are appointed to be aliuie, for he is the Lord of all the liuing, *Math. 22. 32.*

Furthermore, that there is great comfort vnto all the true seruants of God, inasmuch as both in life and death they haue a mighty and louing Lord to care for them, to preserue and safeguard them till he haue crowned them. And finally, by this consideration they ought to keepe themselves from mutual discords and dissensions, liuing together in a peaceable and brotherly fashion: which as it is agreeable to the minde and will of their Lord, so it will tend much to his honour, and to the credit of our Christian profession: and that especially, if remembering that they are vnder his authority and rule, they take not leaue to liue as they list, but to his will and honour who hath brought them out of the power of darknesse, to whom for sin by the righteous iudgement of God, they were enthralled and captiuated, *Acts 26. 16.* Let them study to serue him whose they are, after *Pauls* example, *Acts 24. 23.* and follow his counsell, *2 Corinth. 5. 5.* He died and rose againe, that henceforth we should liue, not to our selues, but after his will that died for vs.

#### DIALOGVE V.

Verses 10, 11, 12.

*But why dost thou iudge thy brother?  
Or why dost thou despise the brother?*

For

*For wee ſhall all appeare before the iudgement ſeate of Chriſt. For it is written. I ſee ſaith the Lord, &c.*

TIMOTHEVS.

**W**Hat is the drift of this Text?

SIL. To perſwade the Romanes, and in them all other Chriſtians, to concord about indifferent things by three new arguments. Firſt, from their condition, in that they are equals, being all Brethren; and equals may not mutually iudge each other: this argueth ſuperiority. Secondly, from the office of Chriſt, who is the vniuerſall iudge of all, confirmed by a text out of *Eſay* 45. ver. 23. Therefore, we haue no neede to cenſure others, but to looke to our own account, verſe 12. Thirdly, from the euent, which follows the vnreaſonable abuſe of our liberty, which is the ſcandall of the weake, verſe 13. The laſt reaſon concerns the ſtrong, the two former both weake and ſtrong.

TIM. In what forme of ſpeech are theſe Reaſons propounded?

SILAS. By way of interrogation, [*Why doſt thou? &c.*] Which hath the very force not onely of a ſtrong deniall, [*Thou oughtſt not,*] but alſo of a reprehention, as who ſhould ſay, Haue you no more grace, wiſedome, and charity, then to deſpiſe and iudge one another? Whence wee learne, that Miniſters of the word are to take care, not onely of the matter, but of the very ſhape and faſhion of their ſpeech, that they uſe a moſt piercing and moouing forme of words, as circumſtances may require: for there is much force to make a thing gracious and powerfull, in the very forme of words which be vſed.

TIM. Now for the matter, what bee the actions here reprov'd? and vpon what Reaſons?

SILAS. Two: one is [to deſpiſe or ſet at nought:] this was the fault of ſuch as had more knowledge of their Chriſtian liberty, they eſteemed vilely and lightly of the weaker ſort, and diſdained ſuch as had leſſe vnderſtanding. The other action is [iudging,] which

pertaineth to the weake in faith, and thereby is neyther meant the publike ſentence which the Magiſtrate giues from the ſeate of iuſtice againſt euill doers, nor yet that priuate ſentence which Chriſtians paſſe either againſt actions ſimply bad or good, or againſt perſons already iudged of God in the word, or with condition of their continuance in euill, (if they be not ſuch as the Scripture hath fore-iudged;) but the raſh vcharitable iudgement touching the ſmall eſtate of Chriſtians for middle actions, as to pronounce peremptorily and abſolutely of any that they muſt periſh, or be paſt grace, or cannot be ſaued, becauſe they are not of our minde in euery thing. That this is the meaning of the word [iudge] there be two circumſtances in the Text which fully proue it: Firſt, by that which went immediately before (of liuing and dying to the Lord, and being the Lords in life and death,) which ſhewes that theſe Romanes tooke vpon them to determine what ſhould bee the end and death of each others, and what ſhould become of them, as if they were Lords one of anothers life and death; alſo by mentioning the laſt iudgement, and aſcribing the ſame vnto Chriſt, it appeares that they did vſurpe his office in giuing heauy doome of each others deſtruction: As at this day the Lutherans do againſt ſuch Churches that differ from them in things indifferent, as about breaking the bread in the Communion: and ſome of our hot brethren at home, haue had their finger too deepe in this fault of iudging their brethren too rigorouſly.

TIM. What is our inſtruction from hence?

SILAS. That it is not lawfull for Chriſtians to paſſe their doome touching the euerlaſting eſtate of any man, of whom it is not apparant that he hath committed that irremiſſible ſinne: 1. For wee know not what a day may bring forth. Alſo we ſee many wicked men ſuddenly and mightily called and changed. Thirdly, we reade of one ſtanding in the Market, called at the eleuenth houre to worke in the vineyard. Alſo

What is meant by iudging.

Also of the Thiefe conuerted at the instance of his death. Fourthly, we are euen brethren, one of vs no better then another, and therefore we should not vsurpe this superiority, as one to iudge and condemne another. This is against brotherly charity, and Christian loue, which hopes well of all men, so farre as there is any cause or reason to induce vs. Finally, it is against the honour and dignity of the Sonne of God, whom the Father hath advanced to this honour, to be the Iudge of vs all.

**T I M.** *What use of this doctrine?*

**S I L A S.** It calls to repentance, such as haue beene too free and forward in iudging others petemptorily, and ought henceforth to stay vs from such wickednesse. Secondly, it reproues such as would take away from Christians all liberty of iudging, vnder this pretence, that we may not for meane things iudge our brethren finally: for that which is vetterly vnlawfull in some case, is, and may bee lawfull in some other cases; when circumstances vary, the matter it selfe is varied.

**T I M.** *Concerning the Reason drawne from the iudgement of Christ, shew vs after what sort the Apostle doth handle this point: or how many things hee doth consider about it?*

**S I L A S.** The things considered about it, are very many and waighty, which follow here in order. First, the vniuersality of this iudgement [*All we shall stand*]. weake and strong, learned and vnlearned, none are to be exempted from his iudgement, the Iudge is vnpartially, he will dispence with none. Secondly, *we shall stand*, for we must giue account, verse 12. This iudgement is vnaoydable. First, Gods decree hath purposed it, his word prophesied of it, his iustice requireth it, *2 Thes. 1. 6, 7.* Thirdly, the manner how we shall appear, *B:* presented or made to stand forth, euery one naked, himselfe and his cause both before the Iudge, each one in his owne person. Fourthly, the person of the Iudge (to wit) Christ; not as he is God onely, but as he is man and Mediator, who though at this present hee

bee Iudge of all, and raigne ouer all, *Acts 17. 31. Math. 28. 29* yet it is amidst his enemies; they are not abolished, the Church is not fully deliuered, which shall perfectly bee done at this last and generall iudgement. Fifthly, the manner of his comming to iudgement, it shall bee glorious and full of Maiesty, *1 Cor. 15. 25, 26, 27, 28.* for he shall haue a Iudgement seate, euen a throne very high in the clouds, *Math. 25. 31.* and a white Throne, *Reuel. 20. 11.* to note the innocency and vprightnesse of the Iudge, one to be corrupted with no bribes, or blinded with ignorance, or respect of persons.

Sixtly, the things which he shall do when he is come to iudgement, which are these. First, he shall make enquiry of all men both their persons and actions; then he shall lay them open, and manifest them what they haue beene, and what they haue done. After that, he shall giue a righteous sentence vpon euery one according vnto his workes (which are as euidences and witnesses of Faith or vnbeleefe. Vpon which, shall follow speedy and mighty execution, the wicked being cast downe into hell, shame, & torment; the righteous carried vp to heauen, there in blisse and glory to abide with Christ for euer: for this order of the iudgement, see *Math. 25.* from verse 31. to the end of the Chapter.

**T I M.** *Is there yet any further thing considerable about this last and generall iudgement?*

**S I L A S.** Yea, the authority and right that hee hath to this Office of a Iudge, and to the worke of iudgement, because he is that euertlasting and mighty *Iehonah*, of whom *Esay* the Prophet spake before, *Esay 45. 25.* where the people of God oppressed by Tyrantes, are exhorted to make the Lord God their refuge, and to flye to him for saluation and succour: *I haue sworne by my selfe* (saith God) *that vnto me euery knee shall bow, and euery tongue shall sweare.* Heere we must note, that *Paul* as he leaueth out some words being vnpertinent to his purpose, so instead of swearing, he puts here confession, being a more

7 things considerable by this text, about the last iudgement.

How the place of *Esay*, cited by *Paul*, is to be vnderstood.

more generall word for a more ſpeciall. For an oath is a ſolemne profeſſion of God, that he is the ſearcher of the heart, the iuſt Patron of Truth, the ſeuere auenger of falſhood. Alſo obſerue that (bowing of the knee,) by a metonymie of the ſigne, is put for the whole ſubiection and diuine homage and worſhip which belongeth to the Maieſtie of God our Lord, as in *Phil.* 2. 9, 10. and *Ephes.* 1. 21, 22. is expounded. Now theſe things ſpoken of *Iehouah*, firſt by *Eſay*, and after by *Paul*, applied here to Ieſus Chriſt, this euidently ſheweth that hee is that Iudge and ſoueraigne Lord vnto whom all knees muſt bow, in token of ſubiection, and before whoſe tribunall all muſt appeare, and be driuen willingly as Angels and men elect, or vnwillingly as reprobate men and Angels, to confeſſe him to be the very true God and vniuerſall Gouvernour of the whole world: at what time the *Arrians*, *Samoſatenus*, *Seructus*, *Jewes*, and all other hereticks which haue denied directly, or by conſequence, the euerlaſting diuinity of the Son of God, ſhall haue their mouthes ſtopped with perpetuall contempt and ſhame, yea, and all vngodly ſinners which either haue not regarded to know, or refuſed to obey this Chriſt, ſpeaking and commanding in his word, ſhall then be filled with horror, when they ſhall ſee him to be God and Iudge of all, whom by their diſobedience to his voyce they ſpurned againſt. It were therefore a happy thing if now diſobedient impenitent ſinners would often thinke of this, that they muſt all ſtand before the tribunall ſeat of Chriſt; which is not ſo terrible to the vngodly and contentious, that loue not peace and holineſſe, but it is as comfortable to ſuch as ſtudy to liue peaceably and holily; for they ſhall ſtand to be abſolved and crowned, as the other ſhall ſtand to be condemned and confounded. Therefore let euery Chriſtian not ſo much looke to others what they be or doe, as to their owne life, how they themſelues liue; for euery one muſt giue an account of himſelfe and his own do-

ings, and not of others, and euery one ſhall receiue according to that (not which another) but which himſelfe hath done, *2 Cor.* 5. 14. Repeat therefore (as all other ſecure ſinners, hauing this dreadfull day euer in your thought as a whip and Scorpion rather to driue from the loue and ſeruiſe of your ſinfull luſts) eſpecially ye buſie medlers, curious priers and obſeruers of other mens actions and wayes, preſumptuous Criticks of other mens perſons, whoſe holineſſe and goodneſſe is to thinke and talke how prophane and bad other men be, being henceforth to accuſe your ſelues, examine and iudge your ſelues, and what you finde euill and out of order at home, ſpeedily without delay, and ſincerely without diſſimulation redreſſe that, that when the Iudge cometh, (and he is euen at the doore,) yee may haue reioycing in your ſelues. Hold it for a grand pollicy of Sathan, (abuſing our naturall curioſity) to conuert our eyes vnto the perſons and wayes of others, that we and our owne workes being ſlowed, we might place our comfort in this, that wee can ſee how euill others be, and that we are not ſo ill as they be, as the Pharifics in *Luke*. To remedy this, alwayes remember, (and let it neuer be forgotten,) at thy riſing vp and lying downe thinke of it, that thou muſt be countable for thy ſelfe to anſwere thy own cogitations, words and actions; Euery one ſhall beare his owne burthen, then euery tubbe ſhall ſtand on his owne bottome, euery diſh hang by his owne grill. This maketh nothing againſt wiſe and charitable care of thy neighbours good, but to draw thy eyes to looke to thine owne field, to ſee it be not too much ouergrowne and reſt vn timerly, whiſt thou art fooliſhly and maliciously occupeid in weeding another mans garden; at a word, ſi- thence the meditation of the iudgement of Chriſt is a ſtrong preſeruatue againſt ſecurity and curioſity, therefore enter into couenant with thy ſelfe euery day to conſider it till thy heart be thoroughly awakened. Imitate bleſſed *Paul*, *2 Cor.* 5. 11. *1 Tim.* 4. 1.

H h h h

D i.

The corporal  
ſuperſtitious  
bowing of the  
knee to the  
letters and  
ſyllables of  
Ieſus name,  
(ſee they doe  
it not to the  
Lord, or to  
Chriſt, or to  
Emmanuel,)  
is not to be  
proued by  
this Text. Di-  
uels haue no  
materiall  
knees, yet  
they alſo  
muſt bow.

## DIALOGUE VI.

Verses 13, 14, 15, 16.

*Let vs not therefore Iudge one another any more, but vse your iudgment rather in this, that no man put an occasion to fal, or a stumbling blocke before his Brother. I know and am perswaded, &c.*

TIMOTHEVS.

**S** *Hew vs the Coherence, Scope, and Method of this Text?*

SIL. His generall exhortation both to strong and weake in the first verse, is now closed; and he passeth to a speciall exhortation to the strong more skillfull Christians, that about meates and other indifferent matters, they offend not their weake brethren. So as the Scope is, to stay the strong from being an offence to them of lesse knowledge, by the abuse of their Christian liberty. As for the Method, here is a proposition dehortatory, be circumspect and heedfull, that yee scandalize not your brother; which though it bee meant of meates, yet it is put downe in the *Thesis*, to teach that about all things (not meates onely) of indifferent Nature, scandall is to be taken heed of, that none be giuen, vers. 13. In vers. 14, there is a secret obiection in *Pauls* person, I beleue that nothing is vn cleane, why then should I abstaine from any meates for my Brothers sake? To which *Paul* answereth two wayes; First, by a distinction thus, By it selfe or in it owne nature, nothing is vn cleane to him that so iudgeth of it. Secondly, it becomes vn cleane, when it is eaten with offence and grieue of a brother, verse 15. where three reasons are rendred to dissuade from offending or making sad our brother. First, it is against the rule of charity: secondly, from the hurt which may come to our Brother, who is in danger of destruction by the offence giuen him, yea, a wrong is done to Christ, in spilling the price of his blood, verse 15. Thirdly, from an euill effect, it will cause so great good as Christian liberty, (yea, God the au-

thor of that good) to be reproched, v. 16.

TIM. Now hasten to Interpretation and Doctrin, with the vses and duties which we are to follow. Begin first with verse 13.

SIL. The meaning is, seeing euery one must giue account of himselfe to God, let vs no more iudge others, but take need and looke vnto our selues and our owne wayes, that they be not offensive. Whereas *Paul* may seeme with one breath, to speake contraries iudge not, but Iudge: it is an elegancy of speech, one selfe-same word vsed in seuerall senses. First, in ill part for condemning others vncharitably, then in good part, for examining our selues, and pondering our owne actions, so to order them, as no offence come thereby; we may not iudge others but we may and ought to iudge our selfe, these be not contrary. 1 Cor. 11. 31.

TIM. What is our doctrine from these words thus expounded?

SIL. That after our conscience is by good reason conuicted of any sinne, we must stauie to leaue it, and vse it no more: so *Paul* speaks here [ *Let vs no more,* ] though yee haue beene bold to iudge and condemne one another for these indifferent matters; yet now that yee haue heard so good and manifest reasons against it, from the dignity of your Lord and his office of Iudgeship, henceforth doe it not. The reasons hereof are first, when wee liue in sinne after knowledge, it is the greater sinne, *Iohn* 9. 41. *Iames* 4. 17. Secondly, it draweth greater wrath and punishment, both temporall and eternall, *Prout* 1. 26 *Luke* 12. 47. *Hee that knowes his masters will, and doth it not, shall be beaten with many stripes.* God bare with the Israelites in their ignorance; but when they had sinned stubbornly after sundry warnings by his strange workes, he sent strange plagues amongst them, 1 Cor. 10. 5, 6, 7. The examples of Gods iudgements against the old world, Sodomites, *Pharaoh*, the sonnes of *Ely*, against *Corazin* and *Beithsaida*, all of them warned by *Noah* or *Lot*, by *Moses*, by *Ely*, & by Christ,

doe

Doctrin.

doe confirme this truth, that it is dangerous to continue in sinne after warning.

Thirdly, sinnes against knowledge, are the high way to the sinne against the holy Ghost; for though euery sinne after knowledge, be not that unpardonable sinne (which hath knowledge ioyned with malicious hatred of the knowne truth of saluation by Christ) yet it is a step and degree thereunto.

**T I M.** *What is the use of this instruction?*

**S I L A S.** To exhort euery one to beware chiefly of such sinnes, whereof he hath bene admonished and clearely conuicted. For, if our loue to our bodies be such, that we carefully auoide such things as we know are wont to hurt them, how much more ought we to shew forth this care for our soules? For if ciuill Iustices, Masters, and Parents, will more seuerely strike where their warnings be despised, let not vs thinke that God will forget such as neglect his admonitions, but will wound them deeply first or last that goe on in knowne sinnes, as himselfe threatneth, *Lewit. 26. 21, 24. I will walke stubbornly against them, that walke stubbornly against me.* Oh, that this in time might be considered of such as haue bin often many wayes aduertised of their faults, yet are so farre giuen ouer, as they vse no endeavour for the forsaking of them, and do not enter into any care or course of amendment.

**T I M.** *What is heere meant by [a stumbling block, and occasion of falling?]*

**S I L.** They be speeches borrowed from earthly things, and translated to spirituall, as from high wayes wherein stones and blocks doe lye to make men stumble and fall, or from snares and nets of Fowlers and Hunters: they signifie euery thing that hindereth in the course of godlinesse; either quite turning vs away from Religion (which is meant heere by falling,) or causing vs to goe on lesse chearefully, which is called heere [stumbling block:] and when the Apostle saith, [put not,] the meaning is, that we giue no manner of offence, neither small nor great to our

Brother, either to make him flie wholly from Christ, or to trouble him neuer so little. For this place speakes not of a passiuē offence, which is taken where none is giuen, as the Pharisees and Scribes which were offended with the Doctrine and myracles of Christ, *Matth. 15. 12.* and are worldlings now are grieved with Magistrates, Ministers, and others for doing their duties, for their zeale against vices; which being good things, ought not to scandalize any, and doe offend none but ill mindes; but of an actiue scandall, which is an offence giuen, when some euill is not secretly either spoken or done, but openly contrary to Gods Law, or when our liberty in things indifferent, is vnseasonably vied, by the which others are made the worse, lesse godly, and honest. For as a stone or blocke, so an offence must appeare. An horrible crime whilst it is vnkowne, it is an offence to God, and hurts the committer, but no offence to others to hurt them, till it be manifested.

**T I M.** *What is our Doctrine from hence?*

**S I L.** That all Christians must carefully looke to this, that they neuer be a iust occasion of sinning to any man, either by wordes or deedes, to hurt the saluation of any, or by building them vp vnto sinne by our euill examples in our sayings or doings. For first, this is against the comaundement of God, *1 Corinth. 8. 9, 10. and 10. 32.* Secondly, it puls downe heavy iudgements on our selues, *Matth. 18. 8. Letter a Mulsone were hanged about our necke, &c.* The world is full of examples, of such as haue bene grievously plagued of God, for being authors and occasions of sinne to others, as *Gen. 3. the History of Adam, and Eues fall,* the Serpent punished more then *Eue,* and *Eue* more then *Adam.* *Iezabell* more plagued then the Iudges and false witnesses, which accused and killed *Naboth.* *Ieroboam* for making the *Israelites* to sinne, more punished then the *Israelites* themselves.

Thirdly, it is against the example of

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Vse.

Interpretation.

the blessed Apostle, *1 Cor. 8. 13.* Fourthly, by offence giuen we breake the rule of charity, which shunneth the grieuances and hurt of euery man, and studieth how to foster, helpe, and strengthen euen the weakest. As in a naturall body the stronger member succoureth the feebler, or as a Physitian or Chirurgion tenderly handleth a diseased or pained party: so loue is marueilous chary not to trouble or doe the least harme to the soul of any Christian brother, *Ro. 14. 15.* Fifthly, by offence giuing, we sin against our neighbour while wee beate, nay wound his weak conscience, (which is great cruelty) procuring him by our example to allow or doe some thing whereof in his conscience he was not resolu'd, or which he knew he ought not to doe, had not we made him to stumble, *1 Corinth. 8. 12.* Nay by our offence wee destroy our brother so much as lyeth in vs, and become very butchers and murderers of our brothers soules, (either wholly driuing him away from the faith, or discouraging him:) and what a matter is this, for so slender a thing as meates and drinckes and dayes, or such like indifferent things, to be the death and slaughter not of the body, but of the precious soules of men? *Rom. 14. 15.* Lastly, this reacheth not to our brother alone, and to his destruction, but euen so high as Christ the head and Lord, against whom we sinne in wounding or hurting any member or seruant of his, *1 Corinth. 8. 12.* There is that straight coniunction betwene Christ and the faithfull, that the good or the euill offered to them redounds to him, *Matthew, Chapter 25. verse 45.* Also how can wee by our offence giuen, make void the fruit and force of Christs death, towards our brother offended by vs, (so much as we may, and no thanks to vs if we be not so) (what other thing (I say) can this be then to sinne against Christ, by plucking from him one whom he hath so dearely bought? Which ought not to be vnderstood as if any effectually redeemed by the death of Christ, and by faith ingrafted in him, could indeed perish, (as

Huberus and many Lutherans teach) for this is most firmly to be held (as *Augustine* saith,) That none of the predestinate can utterly fall away from grace, for then Gods election should be frustrate, and Christ vtrue, who saith It is vnposible, *Matth. 24.* And his loue changeable, *Iohn 13. 1.* His covenant broken, *Ierr. 31. 32.* Christs intercession vnauaileable, *Iohn 17. 15, 20, 21.* Gods wisdom deui'd, his power and goodnesse ouercome and vanquished by mans sin: all which are not only absurd but impossible, howbeit in respect of mans weaknesse, ready to fall, euen as a young childe, or a sicke person soone ouerturned: and the extreame power and malice of Sathan, that like a Dragon is able to shake and pull down Cedars, euen strong ones, if God permit. And lastly, in regard of the great and dangerous temptations and scandals which fore tempt vs; it is true that the beleuer may be destroyed, and when any offence is giuen them, then what lyeth in the party that put the blocke in his brothers way, he casteth his brother downe headlong to eternall destruction: but the mighty God with his hand vpholds all his, not from falling, but from falling away.

**TIM.** What duties may this doctrine of offences teach vs?

**SILAS.** It instructeth vs to know that such things as in respect of their nature be not euill, and which otherwise we might doe, yet if they proue scandals and hurts to our brethren, we ought to shun them as things sinfull and vlawfull; for that meat which may be eaten if no offence follow, to eat it with offence is euill to him that doth it, *Rom. 14. 20.* and the like we are to iudge of all other indifferent things, that accidentally by the scandall annexed to them, they cease to be indifferent, and pollute him that doth them with offence. Secondly, here is an admonition to all Christians which openly commit grosse sinnes, and by their example teach others to doe the like. Also to Parents, Masters and all Gouvernours, which in the presence of their inferiours haue

haue spoken or done wicked things, or foreſlowed good duties, as prayer, reading, &c. edifying them in iniquity by ſuch naughty practiſes, and by finnes of omiſſion, that betimes vpon the former reaſons they moue themſelues to hearty repentance, for the ſcandall and offence they haue ſet before others. For ſeeing Chriſt hath ſaid it, Woe muſt be to ſuch by whom offences come, except ſuch as giue them bee truly humbled, turning to God, and deſiring forgiveness of his mercy, fully purpoſing to walke without offence hereafter: for certainly they ſhall feele the curſe of God, which do giue occaſion of harme to the ſoules of heedleſſe men, ſeeing a curſe is threatned, *Deut. 27. 18.* Will God poure his curſe and vengeance on them who make the blinde ſtumble to the hurt of his body, and will hee not much more doe this to ſoule deſtroyers?

**TIM.** Now that we haue done with the doctrine of offences, and proued it by reaſons both forreigne, and bred in the Text, let vs heare what we are to learne from the obiection in the 14. verſe, and firſt what it is [to bee perſwaded through the Lord Ieſu?]

**SILAS.** Through the Lord Ieſus, ſignifies not the merit of his death (as ſome thinke, for before the time of his paſſion, nothing was vncleane in his owne nature, but either, 1. generally through *Adams* ſinne, which polluted all, or 2. morally by intemperancy any ryot, or 3. Ceremonially prohibited, as certaine Beaſts vnder the Law, or 4. ſcrupuloſly and ſuperſtitioſly of ſuch as doubt of the lawfullneſſe of lawfull meates. It ſignifies therefore, by the teaching and inſtruction of Chriſt, by whoſe Spirit he knew and was perſwaded (not probably and coniecturally, as the word is vſed when the Scripture ſpeakes of other mens faith and conſtancy, as *Rom. 15. 14* 2 *Tim. 1. 5.* *Heb. 6. 9.*) but certainly, infallibly, and aſſuredly, ſo as he knowes it could not bee otherwiſe. In which ſence, the word is vſed when a man ſpeakes of his owne religion and ſaluation, as *Rom. 8. 20.* For

euery man knowes beſt his owne heart, and thoſe things that himſelfe hath receiued of God 2 *Cor. 2. 12.*

**TIM.** What is our doctrine hence?

**SILAS.** That Chriſtian faith is not a bare opinion or a doubting, thinking a thing to bee ſo; but an vndeceivable certainty of that we do beleue, containing in it theſe three diſtinct things. Firſt, a ſound diſtinct knowledge of the thing beleueed, [*I know.*] Secondly, a firme perſwaſion, ſtrongly, aſſuring the heart. Thirdly, a conſideror, reſting and reioycing with ſatisfaction vnto our mindes, ſurely looking to enioy that we beleue.

**TIM.** What uſe is to be made of this doctrine?

**SILAS.** That ignorant Chriſtians, who doe either hate knowledge, or ſeeket not for it; alſo the wauering minded, which do not reſt with any gladneſſe in the promiſes of Chriſt, they are quite deſtitute of faith, what ſoever they thinke of themſelues. And they doe falſly teach the doctrine of faith, who deny to it infallible certainty. And laſtly, it is a good token both of the being & growing of faith in a Chriſtian heart, the more firmly and ſtrongly it doth apprehend & ſticke to the word. Moreover, from the 14. verſe we are taught, that the Papiſts deſile and pollute Gods creatures to themſelues, becauſe they iudge them to be vncleane, for meates bee as they are eſteemed, vncleane to him that thinkes them ſo. Of the purity and impurity of meates, wee ſhall ſay more in verſe 20.

**TIM.** Then in the meane time, expound and collekt the inſtructions from verſe 16, the laſt verſe in our text?

**SIL.** It hath a new argument to diſſwade from giuing offence to the weak in our Chriſtian liberty about meates, thus. We may not do ought which may cauſe our Chriſtian liberty to be euill ſpoken of; but for the ſtrong to eate with offence to the weak, it will cauſe our commodity to be euill ſpoken of: therefore offences ought to be auoyded. For expoſition of the words, howſoever by your good or commodity, ſome

vnderstand their faith, or hope of glory, or godlinesse; yet the matter in hand which is to direct to the right vse of Christian liberty in middle things, and the comparing this Text with 1. Cor. 10. 29. where that is stiled liberty which heere is phrased good, doth clearly open this place to be meant of this liberty which might be [blasphemed,] that is, reproached and euill spoken of, and Christ also by it, of two sorts of persons. First, of our infirme and weake Brethren, who (not knowing but that *Moses* Lawes, touching certaine meates prohibited, and difference of dayes, were still in force) might by the vndue and vntimely vse of this liberty by such as had better instruction, and knew that Iesus in his death, had abolished those Leuiticall shadowes) bee brought to dislike Christ and his Gospell, as contraty to *Moses*, and to open their mouthes to reproach this Christian liberty taught by the Gospell, and so to fall off againe from the faith which they had before submitted vnto.

Secondly, by strangers who were without the Church, and might say; Loe these are the Christians, they cannot agree, one holds one thing, another the contrary, what concord is this? what a Religion is this? As our Papists by our home diuisions, take occasions to blaspheme our Religion, forgetting their owne domesticall contentions in more waigtier matters. See M. Doctor *Halles* Booke intituled the Peace of *Rome*, which is nothing lesse then at vnity in it selfe, yet vpbraids diuision to vs.

**T I M.** *What may wee learne from hencee?*

**S I L.** This teacheth, that Christian liberty is a blessing, seeing it enfreeth vs from the yoke and bondage of ceremonies: therefore wee owe thanks to God for it, that we may freely and lawfully feed on such creatures, as *Salomon* in all his glory, might not touch without sinne. Secondly, such as doe strue and differ about things indifferent, do open and loose the tongues of friends and enemies, to reproach our good, and

our Gospell, and our God. Oh that *Gaib* and *Aiscalon* had neuer heard of the diuisions of *Ephraim* and *Iudab*.

#### DIALOGVE VII.

Verse 17.

*For the kingdome of God is not meates and drinkes, but righteousnes, peace, and ioy in the holy Ghost.*

**T I M O T H E V S.**

**V V** *Hat containes this Text?*

**S I L.** A new argument to dissuade the strong from struing about the vse of meates, and such things to the offence of the weake. The argument is more forcible then any of the former. It is this, the kingdome of heauen stands not in these indifferent things, therefore we may not with the scandall and destruction of our brethren contend about them. In which reason, the Apostle seemeth somewhat closely to insinuate vnto the rebuke of the strong, as if they had beene too eager and earnest in these externall matters, placing piety, and pleasing of God in them, as if all our good and happinesse had depended on them; not so (*saith Paul*) the kingdome consisteth in more waighty things, as righteousnes, peace, and ioy in the Spirit; and not in such outward indifferent matters, as meates, and daies, and the like, which in no whit appertaine to Gods worship and mans saluation. The parts of this 17. verse be two; the one affirmatiue, the other negatiue. In this latter, it is denied, that the kingdome of God is meate and drinke; in the other, it is affirmed, that it is in righteousnesse, peace, and ioy. The holy Ghost (who as an efficient cause) distinguisheth worldly righteousnesse, peace, and ioy, from that which is both religious and Christian, comming not of the Flesh, but from the Spirit, being in spirituall, not carnall things; and therefore, the fit and meete matter of the Kingdome of God, which consisteth not of this world.

**T I M.**

**T I M.** Interpret the words, what signifies the [Kingdome of God?]

**S I L A S.** Amongst undry accepti-  
ons, there be two especially, whereof I  
now make vse. First, the estate of grace,  
whereby Christ reigneth in our hearts  
by his Spirit: this is called [Kingdome,]  
because it is the entrance into, and the  
way vnto the Kingdome aboue. Se-  
condly, Kingdome signifieth the estate  
of glory and blisse in heauen, where be-  
cause God shall fully reigne in his  
Saints, and immediately; not as heere  
vnperfect, and by meanes of the word:  
therefore it is termed also, and more  
chiefly the Kingdome of God. I see  
nothing against it, why the Text may  
not be expounded in both these fences,  
without wrong to phrase, or circum-  
stance, or scope. For following the first  
sence, putting kingdome for that grace  
whereby we are reconciled to God, or  
able to please him, then the meaning is;  
that since there is no necessity of meates  
to this purpose, as to bring vs to Gods  
fauour, and make vs acceptable to him,  
**1 Cor. 8. 8.** (which teacheth, that meates  
nor drinkes make vs neither more nor  
lesse acceptable vnto God :) therefore  
there ought to be no difference about  
them, to the scandall one of another (es-  
pecially if we embrace the latter sence)  
our saluation is neither hindred nor fur-  
thered by meates and drinkes: there-  
fore a folly it is to contend about these  
things which shall not bee necessary in  
the kingdome of heauen, as one saith;  
nor of any vse in our celestiaall conuer-  
sation, (as *Origen* writeth) nor the  
things that must bring vs to heauen, as  
*Chrysostome* speakes, nor the cause of  
our reigning there. There is a Synecdo-  
che in these termes of meates & drinkes,  
for they are put for all other things of  
a middle nature; whatsoeuer they bee,  
they do no whit at all belong to Gods  
worship now, or mans felicity here-  
after, being simply considered in them-  
selues.

**T I M.** What are the doctrines to bee  
learned out of the first part of this verse  
thus opened?

**S I L A S.** Euen this, that things that

be indifferent, are of no necessity vnto  
the seruice of God, or sauing of our  
soules. The p'p'oses hereof, first from  
authority of Scripture, *Mat. 19. 13.*  
**1 Cor. 8. 8.** *Heb. 13. 9.* **1 Tim. 4. 4. 8.**  
According to these Scriptures, our *Eug-  
lish* Church hath iudged these meates,  
&c. to be vnecessary in their owne na-  
ture, either to holinesse or happinesse,  
the cleare light of the word hauing  
taught vs: as the words of the statute  
by *An. 3. of Edw. 6.* that one day, or  
one kinde of meate of it selfe, is not  
more holy, pure, or cleane then another;  
and that no meates at any time, can de-  
file any Christian, and that all meates  
are lawfull, so they be not vsed in diso-  
bedience and vice, but be receiued with  
sobriety and thanksgiving to God, and  
sanctified by the word and prayer:  
therefore, howsoeuer with a ciuill absti-  
nence at certaine seasons is well com-  
manded, and ought accordingly to bee  
practised: yet no Religion is to be pla-  
ced in such abstinence from meates:  
whereof this reason may be rendred,  
that by meates neither is the heart  
strengthened in grace, or polluted with  
sinne, made neither wiser nor better,  
holier or happier.

**T I M.** How then doth the Apostle  
reckon vp gluttony and drunkennesse a-  
mongst the sinnes which barre vs from  
Gods kingdome? **1 Cor. 6. 9** *Gal. 5. 21.*  
and on the other side, seeing murder is a  
Capitall sinne, and men may commit it  
vpon themselves by Fasting and Absti-  
nence, how may it then be truely said, that  
the kingdome of God is not meates and  
drinkes?

**S I L.** It is true, that by excesse in  
meates and drinkes, the Kingdome may  
be lost, **1 Cor. 6. 10** *Gal. 5. 21.* but meates  
and drinkes themselves taken, or not ta-  
ken, doe not exclude vs from in the  
kingdome, nor giue vs entereſt vnto it.  
Howsoeuer the abuse, by the defect not  
vſing them at all, or in the excesse, vſing  
them intemperately, may and doth de-  
serue damnation, and will certainly  
draw it vpon the heades of all such  
which repent not of their immoderate-  
nesse about these externall things, yet a  
man

man doth not please God, or shall be saved, because he eateth Fish rather then Flesh, and drinketh Beere and not Ale.

**T I M.** *Show vs what use Christians are to make of this doctrine?*

Use.

**S I L A S.** It serues for confutation of the Manichees, affirming some meates in their owne nature to be euil, as Flesh, Egges, Milke, and Wine, saying of Wine, that it is the gall of the Prince of darkenesse; dishonouring the Creator, and contradicting this Text, which plainly saith, *The Kingdome of God is not meates.* Also, the *Marcionites* their Puc-fellowes, who defend, that it were as good to cate and deuour a soule, as to cate things that had blood and life. These put sinne and damnation in meates euen directly; and so do the Papists indirectly, and by necessary consecution. For whilst they do auouch in word and writing, that howsoeuer no creature is impure by creation, but so confesse all to be good which God hath made: yet that to cate flesh or white meates at certaine times, as Lent, Ember Weeks, Fasting dayes, &c. is a matter against Religion displeasing to God, yea a mortall (that is, in their construction) a heynous sinne, and no lesse fault then to kill a man: holding them for best Christians, which do put most Religion in abstinence from meates, which they reckon as a thing not acceptable alone, but meritorious and satisfactory to Gods Justice, both for themselves and others, and all vpon this pretence to tame the flesh, which in the meane time they pamper with manifold delicacies, great prouokers of lust. What is this elie, but to fulfill the prophesie of the Apostle, *1 Tim. 4. 2.* in hypocrisie and coloured wordes to make all meates vncleane at sometime, and to some men at all times, as if meates were the Kingdome of God, or if the kingdome were to bee won or lost by meates or drinckes?

**T I M.** *What other Lesson from these words?*

**S I L.** That meates and whatsoeuer other indifferent things are more slight, then that Christians ought to contend

about them: for seeing they are no parts, either of Law or Gospell, what reason haue Christians to dissent for them? Indeepe for such things that please or displease God, as precepts of the Law, promises of the Gospell, faith, and obedience towards God, wee are strongly to stand, and earnestly to contend for such things, *Inde 3.* whereof we haue *Paul* for example, *Gal. 2. 11.* What may we iudge then of those Papists and Protestants, which chafe and fret for neglect of a humane Ceremony, being colde and carelesse about Christian duties, tything Mint, and Annice, and neglecting greater things of the Law, stumbling at strawes, and leaping ouer blockes? Also what folly to make such adoo about titles, precedency, and such other toyes, as if heauen did lye vpon it. This very distinction of things vnnecessary to the kingdome, and necessary, wel and duely considered, would cut off diuision and debate among brethren; who howsoeuer there may bee some reason for differences, about the inheritance & their fathers goods, yet for chips and feathers to contend, may argue lacke of wit or good will or of both.

#### DIALOGVE VIII.

Verfes 17, 18, 19, 20.

*But righteousness, peace, and ioy in the holy Ghost. For whosoever in these things serueth Christ is pleasing to God, and approued of men. Let vs then follow &c.*

**T I M O T H E V S.**

**W**hat doth this Text containe?

**S I L.** First, the condition or parts of Christs kingdome, which consisteth not in meates or in other external things, but in things inward and spirituall, (to wit) righteousness, peace, and ioy, such as comes from the holy Ghost, and are not carnall, nor can bee lost, verse 17. Secondly, a reason from the effects, thus; In these things wee serue

ſerue Chriſt and pleaſe God, but the kingdome of God doth ſtand in ſeruiſe of Chriſt, and pleaſing of God; therefore righteouſneſſe, peace, and ioy, are neceſſary to the kingdome, and not meates, verſe 18. Thirdly, a concluſion, that ſiſtence peace is one part of religion and of the kingdome, therefore by all meanes Chriſtians are to embrace that, and to put away ſtrife about other vnneceſſary things, verſe 19. But leaſt wee ſhould thinke that euery kinde of peace ſhould be followed, he adioyneth thereunto edification, verſe 20. An edifying peace is to bee followed, and whatſoeuer belongs to it, as charity, forbearing concord, forgiuing one another, meekeneſſe, and all other furtherances of peace bee diligently to bee ſought for. Vnto this edifying peace there is ſet againſt it, as oppoſite, deſtroying contention. Fourthly, an answer vnto a ſecret obiection: But ſeeing all meates are pure, created and granted of God as lawfull to uſe, why ſhould it not be good for me to eate of all meates, whatſoeuer become of other men? Not ſo ſaith *Paul*, for though all meates be good, yet they be not good to him that eateth with offence to his brother, verſe 20.

**TIM.** Now expound and tell vs what is meant by [righteouſneſſe, peace, and ioy?]

**SILAS.** Righteouſneſſe ſignifies iuſtice imputed, or of the perſon being abſolued from finnes, and accepted righteous through faith in Chriſt. Secondly, inherent iuſtice, righteouſneſſe of workes, or that which the Scripture calleth ſanctification or holineſſe of life, begun in ſuch as are iuſtified by faith. Peace ſignifies inward peace of conſcience, quieted in reſpect of reconciliation with God, and remiſſion of finnes: alſo outward concord with the brethren; this being a fruite of inward peace of the ſoule, as that followeth iuſtification by faith, *Rom.* 5.2. By ioy is vaderſtood the ſweete motion of a Chriſtian ſoule cheered vp and made glad, partly by preſent ſence of Gods loue ſhed into the heart, and partly out

of hope of the reward to come, *Rom.* 5.3,5,6. Of this ioy Chriſt ſaith it is not taken away, *Iohn.* 14. And *Paul* that it makes ioyous in tribulation, *Rom.* 5.3. Of theſe three yee may reade at large before, namely, in the Dialogue vpon the beginning of the fiſt Chapter. The holy Ghoſt is added here, both to note the efficient cauſe of Chriſtian righteouſneſſe, peace, and ioy: alſo to diſtinguiſh Chriſtian righteouſneſſe, peace, and ioy, from that which is worldly and carnall, grounded vpon earthly things, and being all vnconſtant.

**TIM.** What is the doctrine from theſe words?

**SILAS.** That things which be neceſſary to the kingdome (that is, to religion and ſaluation) they be ſpiritual and inward things, ſuch as by the holy Ghoſt, are wrought in the ſoule, as namely, iuſtification by faith, peace of conſcience, ioy in the holy Ghoſt, which is not ſo to bee taken, but that charity, repentance, godlineſſe, meekeneſſe, patience, temperance, truth, goodneſſe, fidelity, &c. doe belong to the kingdome. But theſe three are here named, as chiefe, and cauſe or ground of the reſt, which be vnſeparably linked to theſe. For iuſtifying faith as a glorious Lady, after her doth draw a traine of Chriſtian graces, which alwayes bee where faith goeth before, as *Ruth* wold be whereſoeuer *Naomy* was: and righteouſneſſe of workes containeth all virtues in it. Alſo the miniſtry of the word, prayer, and Sacraments, though external things, yet they haue relation to theſe ſpiritual things, whereof they be the helping cauſes or instruments to beget or increaſe, & ſo belong to the kingdome. The reaſons why the kingdome ſtandeth in ſuch ſpiritual things is, God being a Spirit, *Iohn.* 4. 24. the things of his kingdome muſt be ſpiritual, and ſutable to himſelfe who is the King. Secondly, his kingdome is not of this world, *Iohn.* 18. 36. therefore not in worldly, but in inward and heavenly things his kingdome conſiſts.

**TIM.** What is the uſe of this doctrine?

**SIL.** It ſerues to prouoke all men

Doctrine.

Righteouſneſſe

Peace.

Joy.

with all endeavour to seeke after righteousness, to haue their sinnes forgiven them, to be partakers of Christs iustice, and to worke righteousness, leading a iust life, to get the blessing of an appeased and pacified conscience, and a ioyfull heart vnder hope of glory, without which we haue no fellowship with the kingdome, no part in saluation: and let all such as haue receiued grace to beleue, and by their faith doe receiue the iustice of Christ to be their owne, and are regenerate to liue iustly, hauing peace with God and men, reioycing vnder the hope of glory, though but in a weake measure and with much imperfection; Let them I say, much comfort themselues, and continually praise the God of heauen, which hath imparted to them such things that are so necessary to true religion and eternall saluation. Thirdly, here is a reproofe to such as bee earnest in externall slight things, and neglect the chiefe matters, yea or such as rest in generall knowledge, profession, outward reformation of life, some delight in the word and in the brethren, in a certaine zeale against superstition and prophanenesse in the communication of the misteries, &c. which be good things yet such as others haue had, and very many haue, who neuer set foot within the threshold of the kingdome, whereof a man or woman shall neuer become a true member so long as they lacke regeneration, and the fruits therof, righteousness, peace, & ioy,

**T I M.** *What other encouragement to labour for these things?*

**S I L.** That not by these things (as if we could merite by them: for they are effects of grace, not causes of the kingdome) but in these things wee serue Christ and please God: to serue Christ is by faith and obedience to cleaue to him. After this manner Christ will be serued, and God will be pleased, and both we and our doings will be accepted of him, if wee fetch righteousness from Christ alone, drawing from him and his promise: matter of sound tranquility & inward cheerefulness, endeavouring to liue vprightly and godlii.

Now what should wee study rather to procure, then that we may serue Christ our Redeemer, and please God our Creator and preseruer? for it is the end of our creation, redemption, and conseruation, to serue and glorifie Christ, and please God. Therefore how earnestly should these things be striven for and searched after, which doe inable vs to honour and please both God the Father, & Christ the Son? See how much they are deceiued, which in Popery doe place the seruice of God, and pleasing of Christ for the most part, in outward rites and ceremonies deuised by themselves, whereas the Sacrifices of the law, and the ordinances of the Gospel being seuered from these inward things, are abhorred of God, *Esay 1. 13, 14, 15. Mat. 7. 22, 23.* Gods owne holy institutions are no whit auailable to serue & please Christ, nay they be an abomination if they be not ioyned with faith.

**T I M.** *But why doth bee say they are approved of men which haue these things, seeing the world hates Gods children, and thinke the worse of them because they loue and obey Christ, as Cain hated Abel, and the Iewes and Pharisees in the Gospell for that reason condemned Christ and his Disciples?*

**S I L.** Yet euen wicked men are compelled to approue and sometime to honour them which are crowned with these gifts of the Spirit, as the *Philistines* and *Hittites*, *Abraham* and *Danid*; and the *Egyptians*, *Ioseph*; and *Herod*, *Iohn the Baptist*; and *Pilate* and the *Centurion*, *Christ*; and *Felix* reuerenced *Paul*; Howbeit in our text, are meant men of sincere iudgement. These will alwayes accept and commend, and giue good testimony to the faithfull, as *Enoch* had a good report, so had all the faithfull, *Heb. 11.* Learne hence, that wee may not vtterly contemne the iudgement and witnesse of men, *Rom. 12. 17.* Howbeit in order, wee must begin at the approbation of God, to seeke that most and first, *Math. 6. 33.* and afterward the allowance of men. Hee is not the seruant of God, which either pleaseth men, rather then God,

or

or God without all care of men : God first, and for himselfe; Men after and for God.

**T I M.** *What are wee to learne from verse 19?*

**S I L A S.** First, that wee must pursue peace with our brethren, that is, seeke it with vehement desire not coldly nor carelessly, seeing peace pertaineth to religion and saluation, it must needs bee eagerly followed after, after the example of *Abraham*, exercising and hunting after peace with *Lor*, and of *Dauid*, who sought to liue peaceably with all men, *Psal.* 120. whose counsell is, wee should follow peace, *Psal.* 34. 14. *Haue peace with all.* See *Rom.* 12. 18. Secondly, as we loue peace, we must get and looke after such things as belong vnto peace, euen all graces which be Parents to breed, or Nurseries to foster peace, as milde speech, courteous behauiour, forbearing reuenge, pardoning errors, passing by offences, interpreting of doubtful things to the best part, soft answers, direct silence, or whatsoever else may cause or confirme peace.

Thirdly, we must beware of the quite contrary, of all things which may bee hinderances to peace, as hatred, enuy, desire of reuenge, fiercenesse, busie meddling, debate, strife, whispering, backbiting, and tale-bearing, &c. as a sword point, or as a Scorpion, so are these to be auoyded of them that loue peace. Fourthly, Christians are to embrace such peace as tends to edification. We are Gods house and Temple, *1 Cor.* 6. 19. *1 Cor.* 3. 9. *2 Cor.* 6. 16. As in a naturall building, many workemen ioyne their labour together, to perfect one building; so Christians must with ioynt care, diligence, and study, do such things as make men better, more godly and religious, more strong in faith; and this is to edifie, which principally pertaineth to the Ministry, *Ephes.* 4. 11, 12. yet reacheth euen to professors, who as liuing stones, must strengthen and helpe one another to Godward.

*Note this.*

There is a peace in euill, when persons agree in superstition, heresie, in vn-righteousnesse, theft, and cruelty: as

*Simon and Iouis* brethren in euill, *Herod* and *Pilate* against Christ, the false Apostles against *Paul*, agreed. This is a wicked peace, it tends not to edifying in godlinesse, but to destruction, and maketh men fall from God, and become worse and worse, and therefore is to bee abhorred. *Zachary* ioyneeth peace and truth, *Zach.* 8. 16. Peace and holinesse put together, *Hebrewes* 12. 14. Peace and edification in this text. Thus the Scripture sets our bounds for peace which wee may not passe: a necessary and holy contention, is to be preferred to an impious peace.

**T I M.** *What are we to learne out of the 20. verse?*

**S I L.** Namely, that our brothers faith and saluation, (which bee the worke of God) ought to be so deare to vs as we ought not to ouerthrow it by our offenseue eating. For howsoeuer all meats be pure and lawfull in their owne nature, and by Gods ordinance, yet our eating is euill if the peace of the Church bee troubled, or edification hindered, or offence giuen to such as be weake. Where indifferent things cannot bee vsed, but with disturbance of Christian concord, with losse of peace amongst brethren, with hurt and destruction to the infirme, with scandall and offence, then they cease to bee indifferent, and the vie of them is euill, as *Illyricus* and *Paralus* teach from this place.

**T I M.** *Whether are wee to abstaine from eating flesh, if wee bee in the presence of a superstitious Papist, who makes conscience of it, lest wee offend him?*

**S I L A S.** If such a Papist be simply seduced by others, and hath had no means of knowledge by instruction and doctrine of the word, then there is the more regard to be had of him: hee is first to bee shewed in good fashion, that all the creatures are good and lawfull at all times, and nothing in it selfe vn-cleane, but to them that thinketh it so, or which eateth with offence against his conscience; these make meates which be pure, to be vnpure for vs to themselves.

Secondly, if it be an vnderstanding Papist, then the case is altered: for there is great difference betweene a weak Jew, and an obstinate Romanist. First, because such an one is not to be held a Brother, as I haue proued before, Chapter 12. and wee are commanded to auoyde giuing offence to such as bee brethren. Secondly, these meates, as flesh of all kindes, and white meates, were neuer forbid by Moses Law, as those were which the vnskilfull Iewes made conscience of. Thirdly, the Papists haue had time enough, and meanes enough also, to haue learned Christian liberty; it hath bene demonstratiuely proued, that there is no religion in indifference of meates, but they wilfully shut their eyes against the light that shines in their face; and therefore offend not out of ignorance and infirmity as the Iewes did, but out of malicious stubbornnes, which we are by no meanes to cherish.

**TIM.** But what shall we say, if a Protestant well instructed in his liberty, yet ready to take offence to see flesh eaten of them, which are healthfull, being done against the Kings Lawes?

**SILAS.** Better neuer to eate flesh, then to eate with scandall of thy Brother. For if he now be moued to eate against his conscience, by seeing thee to eate, then he is destroyed by the vntimely vse of thy liberty. Howsoeuer we haue learned, that we neede make no conscience of the thing it selfe, being indifferent; yet the Princes commandement in a thing of a middle nature, especially being giuen for good ends, profitable vnto the Common-wealth, bindes the conscience by vertue of that generall precept, Honour the King: and let euery soule bee subiect. Contempt of authority, breach of wholesome Lawes ioyned with euill example to imbolden others to transgresse, are faults which displease God, and defile the conscience, and deserues punishment both temporall and eternall. How humane Lawes, binde vnto sinne: see Dial. on Rom. Chapter 12. verse 5.

## DIALOGVE IX.

¶ Verses 21, 22, 23.

*It is good neither to eate flesh, nor to drinke, nor any thing whereby thy brother stumbleth, or is offended, or made weak. Hast thou faith, (or thou hast faith) bane it to thy selfe before God, happy is hee which condemneth not himselfe in that which hee alloweth. And he that doubteth, &c.*

TIMOTHEVS.

**W**hat is contained in the 21. verse?

**SIL.** The conclusion of the former exhortation to the strong, that in the vie of meates they giue no offence to the weak, and so generally in the vie of all indifferent things; which in themselves are good and lawfull, but being done with offence are euill tending to destroy the worke of God. Hauiug saide this in the former verse, that eating with scandall is euill, now on the contrary hee concludes, that to forbear eating or drinking or any thing else which may offend, is good, as that which makes to edification and peace.

**TIM.** What is meant here by good?

**SIL.** The positive is put here for the comparative, good for better; as if hee should say, it is more pleasing to God, and more to the edifying of our neighbour, and for the peace of the Church, to abstaine rather then to eate with offence.

**TIM.** Why doth he mention here not onely flesh, but wine and euery other thing?

**SIL.** First, to make the instruction more generall and large, also to teach that in things simply necessary to life we are not to forbear them, though others bee offended; as if one should take offence at our eating bread or drinking beere, whereby our life is maintained: but for some kinde of flesh or wine, or whatsoeuer else it is which we may bee without and yet liue, we are bound in case of offence to refraine such things, at least for a time, till such as do stumble be better perswaded by instruction.

TIM.

**T I M.** *Is there any difference between stumbling, being offended, or being made weake? or doe they signifie one and the same thing?*

**S I L A S.** Howsoever some distinguish them and vnderstand (by stumbling) that which elsewhere is called the wounding of the weake conscience, being troubled and not knowing what to hold or doe, *1 Cor. 8. 9.* and (by being offended) a quite falling away or breaking off from the faith or Gospell, which is called before to be destroyed, *verse 15.* and to perish, *1 Cor. 8. 11.* and (by being made weake) that which before in *verse 15.* was in other termes said to be grieved. (Of wch distinction there may follow this good obseruation, that so soone as wee see the conscience of our brother begin to wauer by our actions, it is our duty to cease and giue ouer ere it come to bee wounded and wracked;) yet for my part I doe rather iudge that one and the selfe-same thing is signified here by the heaping vp of diuers words, namely, thereby the better to insinuate that great heed, care, and circumspection be taken, (as hee said before, *verse 13.*) that no stumbling blocke or occasion of sinning be put in our brothers way, which might be eyther by making them doe that which they saw others doe with a wauering minde; or causing them to detest the faithfull, as prophaners of *Moses Law*, by going against his prohibitions in vse of dayes and meates.

**T I M.** *What instructions may we take from this verse thus opened?*

**S I L A S.** Here is laid forth the condition of weake Christians, which lacke the knowledge of the word: such are apt to stumble like blinde men, and like sick persons they be weak, ready to trip & to fall vpon euery occasion. This must serue to humble the infirme and weake of iudgement, and stirre them vp to seek for more store of grace, and light of knowledge, to be able to walke more firmly.

Secondly, it is much better in case of offence, to forbear our liberty in things indifferent, then to vse it as the saluation

of a Brother, is a farre more precious thing then the nourishing of our flesh or body. Also, thereby wee preferre peace and edification to our pleasure.

**T I M.** *In the 22 verse, what is meant by Faith, [Thou hast Faith,] for with Master Beza, I had rather reade these words by way of concession, then by interrogation, Hast thou faith?*

**S I L A S.** Faith signifies the knowledge and perswasion of our liberty in indifferent things, as *verse 14.* in his owne example he expounds it. These words containe another secret obiection, in the behalfe of the strong, thus. I know and beleue my liberty which I haue by Christ, that nothing is vnpare to me, why should not I professe it in words, and expresse it in act, without respect had of others? This obiection the Apostle answeres, first by granting, Thou hast this Faith, I yeeld it vnto thee. Secondly, by distinguishing thus: Haue thy faith vnto thy selfe, in thine owne conscience, but expresse it not to the hurt of thy Brother, (for this must be vnderstood necessarily) enioy thy knowledge to thy edification, but vse it not to anothers destruction.

**T I M.** *What then, shall my Faith lie hid and be smothered?*

**S I L A S.** No (saith the Apostle) haue it [before God,] approoue it vnto him, vse it so, as one that knowes hee must giue an account of it before God, and comfort thy selfe in it in his sight; and be thankfull to him for that knowledge which he hath giuen thee, and that is sufficient in this case. Thou needest not make any ostentation of it to the hurt of thy brother; let it euen bee enough to thee that God knowes thy faith. This is like vnto that precept of Christ, *Matth. 6. 6.* Thy Father that seeth in secret shall reward thee openly, As in some cases, and sometimes wee may hide our Prayers, so the profession of our faith, lest we boast vnto the danger of others.

**T I M.** *What then, is it lawfull for Christians to dissemble their faith and profession of it? Will it be sufficient in time of persecution, to haue faith in his heart before*

before God? How then hath *Christ* commanded us, to confesse him before men? Also see *Rom. 10. 10.* where both faith and confession, are required unto salvation.

**SILAS.** Our Apostle herre speaketh neither of generall Faith by which we beleue the whole word both by Law and Gospell; nor yet of iustifying faith, whereby we receiue Christ, or the promises of Christ vnto saluation, but of a particular faith, whereby we beleue something to be lawfull. Secondly, euen this particular faith (which is a perswasion of our liberty in indifferent things) is then onely to be concealed, when it cannot be professed and practised, without offence and scandall vnto our weake brother. Not the profession then, but the vnseasonable hurtfull profession of this faith, is heere prohibited. Herewith agreeth the iudgement of *Chrysostome* vpon this place: This Text (faith he) is not to be vnderstood of the faith of Doctrine, but of that which appertaineth to the argument in hand, namely, the Faith about things indifferent. Touching the former faith (faith he) it is written, *With the Mouth confession is made to Saluation.* Again, *Hee that denieth me before men, before my Father will I deny him.* This faith is, oppressed, if it be not expressed; but the other faith about middle things is then subuerted, when it is vnseasonably shewed.

**TIM.** Tell vs now what the Apostle doth in the rest of the Chapter, to the end thereof?

**SIL.** Hee giueth three short and pithy rules to direct both strong and weake, in the vse of things indifferent: The first concernes the strong onely; the second the weake onely; the third them both: The first is set downe by way of acclamation, O blessed is the man which condemneth not himselfe in that which hee allowes. Touching the vnderstanding of which rule note, that *§* Apostle speakes, first touching a mans condemning himselfe, and not being condemned of others, or making themselves worthy to be condemned of

others. Secondly, he speaketh of condemning and allowing in the same person, not of disallowing in another what he performes in himselfe. Thirdly, hee is to be vnderstood of one and the same instant whereby one man in his iudgement condemneth, and in his practise alloweth one and the same thing. The summe then of the rule is thus much, that he is indeed a happy man whose practise in outward act agrees with the inward iudgement of his conscience. More plainly thus: In conscience to be perswaded, that a weake brother is not to be offended by vndue and vntimely exercise of our liberty, so to allow this, as by no contrary deed to condemne it, it is the happinesse of a man not to be accused of his heart. Let all men strue for this happy condition, after the examples of *Iob, chap. 27. 6.* and of *Paul, 2 Cor. 1. 12.*

**TIM.** What is the second Rule which belongs to the weake?

**SIL.** He that doubts is damned if he eate, because he eates not of faith, that is, not beleeuing so in his heart, as hee shewes in act. The rule more at large is thus much: that such a one is guilty of sinne, hurts his conscience, and offends God, which either eats or doth any thing else with a wauering doubtfulness, and not being well perswaded, whether they doe well or ill, please God, or displease him. A Christian which will please God, and keepe his conscience pure and vnspotted, must be able to discern of that which he doth, whether it be lawfull or vnlawfull, according to that which is written before, Let every man be perswaded in his owne minde: to doe a thing which is good, and yet doe it doubtingly, (the minde being tossed too and fro with diuers reasons) doth pollute the action to him that doth it, and makes it to bee sin, lacking right rule, and end: for it is neither gouerned by knowledge of *§* word, nor done to Gods glory. Let men therefore learne to resolute of their deeds before they acte it, and enterprise nothing so long as ones conscience and minde is doubtfull, what hee may doe: for so long

long our deeds cannot be referred to Gods praise, and this very thing is enough to make it sinfull; for it is sinne whatsoeuer misseth or mistaketh of the due end.

**T I M.** *What is the third rule?*

**S I L.** That it is sinne whatsoeuer is not of faith, where the word [faith] cannot be interpreted of conscience, for this interpretation is against the beginning of the 23 verse, for if their faith were all one with conscience, the meaning then should be, haue a conscience in thy conscience, which is absurd. Secondly, wicked men and Infidels haue a conscience but no faith; also hereticks, faith is no faith, yet they want not conscience. Thirdly, weake ones eat without faith, for to the strong onely is faith ascribed, verse 22. but not without conscience, *1 Cor. 8.* and *1 Cor. 10. 29.* therefore faith and conscience are not all alone. I expound it therefore both of that speciall faith which is the knowledge of our liberty, but chiefly of Christian faith, or the faith of Christ, without which neither our persons nor actions please God, *Hebr. 11. 6.* This is the faith which is grounded vpon the word, and giueth certaine direction both what we are to beleue and doe: the workes then of all Infidels and naturall men are sinfull, though glorious for shew, and good for substance; because they come not from faith, and whatsoeuer comes of free will is good morally, but not spiritually. Also this admonisheth all Christians as they will keepe sinne out of their workes, to vnder take all things by the leuell of the word; be sure it be written and found there, and then haue trust and affiance of acceptation by Christ, do it that God may be pleased and honoured. Wicked men (saith *Chrysostome*) delight in that which themselves inuent, but the faithfull measure all by the word, whether they thinke, speake, or doe. They shew themselves to be but pick-seorners and cauellers which to overthrow this wholesome doctrine of gouerning our whole Christian course, and euery step of our way to heauen, by

the word of Faith, doe most childishly alledge, that then for the taking vp of a chip or a straw, &c. we must haue our warrant from the Scripture, which wee say is our mistresse to teach vs Religion and all manners, both faith and life, *2 Tim. 3. 15, 16.* Any thing that is of saluation to be beleueed, as an Article of Faith, or practised as a seruice of God, or done as a duty of God, to men, or to our selues, we are to haue our warrant, either from the expresse word, or by some necessary deduction and consequence from it: for it teacheth all truth and godlinesse, it conuicteth all errour in Religion, it reprooueth all vice, it instructeth in euery vertuous way.

The wayes of the young man (to whom for his youth some liberty might be allowed) yet be not cleane and pure, except they be purged and ordered by the word, *Psalme 119. 9.* which how is it a Lanthorne to our feet, and a light to our steps, if there be any part of our Christian faith and conuersation, for which it giueth not direction? For if it be so perfect, as it hath sufficiency to enable the man of God to euery good worke of his calling, how much more men of other vocations? Worthily then haue the ancient Doctors of the Church (as I haue tofore shewed) honoured the word of Scriptures, with this commendation, that it is *Regula Religionis & morum; Magnistra Fidei & vita: norma Controversiarum, & conuersationis.* For what imperfection can be in that word which hath bene inspired by a Spirit of infinite wisdom? Would the most wise and good GOD leaue to his Church but halfe a rule, a lame and maimed Canon? which should be supplied by Decrees and Traditions of Men, by good intentions of our owne (as they are called,) by direction of reason, by suggestion of euery mans conscience? As our Romanists would haue [Faith,] in this Text, to be vnderstood of the perswasion of euery mans conscience; so as an Heathen and Infidell doing that which in reason and

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by faith an  
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conscience he iudgeth right, that cannot be sinne: but whatsoever any doth (belieuing it in his owne conscience to be lawfull) that is a good worke, and pleaseth God. If this were spoken of a conscience, and of reason grounded on the Word of God, it were well; but being generally vttered, it is not well: for the very Gunne-powder Traitors made conscience of their doing.

Acts 15. 9.  
Titus 1. 15.

The conscience is made good by the knowledge and faith of the word, without which, there is no right and godly vse of our reason. By benefit whereof, howsoever we may do things naturally or morally good, yet not spiritually good, so as God be pleased. For it cannot be, that any worke of ours be pleasing to him, till the person be reconciled and pleasing: and this is not done otherwise, then by being ingrafted in Christ by Faith, in whom

God is well pleased, *Matth. 3. verse last. Hebrewes 11. 6.* Though we doe not say, that the making and ministring good Lawes, education of Children, reuerence of Superiours, succouring of Parents, speaking truth, keeping promises, defending their Country, &c. in Pagans and Prophane Christians be sinfull, but rather vertuous Acts, (if we respect the substance of the thing done,) yet if we regard circumstances (as that they were done not vnto a due end, or out of a good minde, and for the persons of the doers were not of Christ) so they were sinnes, and displeased God. Thus *Origene*: it is turned into sinne, whatsoever good the wicked doe, because they are not done in faith. And *Augustine*: Vertues must be iudged not by actions, but by ends; and vnbelieuers doe nothing to a right end. Againe, (saith he,) There is no good worke, where there is no faith.

An Infidell is conuicted of sin, because he doth his workes not of faith, or to the end for which hee should, and he doth them with an vn-godly will, *Aug.*

CHAP.

# CHAP. XV.

## DIALOGVE I.

Verſes 1, 2, 3.

*we which are ſtrong ought to beare the infirmities of the weak, and not to pleaſe our ſelves. Therefore, let every one pleaſe his neighbour in that which is good to edification, for Chriſt alſo would not pleaſe himſelfe, but as it is written, the rebukes of them which rebuked thee, ſell on me.*

TIMOTHEVS.



*That Coherence hath this Chapter with the former, and of what parts doth it conſiſt. Alſo what be the Contents and ſumme of this Chapter?*

SIL. After a graue exhortation in Chapter 14. vnto ſtrong Chriſtians which were confirmed in the Doctrine of the word, to apply themſelves to ſuch as were weak in knowledge, by taking from them matter of offence by the vntimely uſe of their liberty in things indifferent: Now in the 15. Chapter, he ſo knitteth and ſhutteth vp that perſwaſion, as he paſſeth from the particular to the generall, exhorting the ſtronger ſort louingly to beare with the weakenesſes of their brethren in all thoſe things, wherein they haue neede to be ſupported; after Chriſts owne example, who out of his deepe loue ſuccoured both Iew and Gentile. After this done, he excuſeth himſelfe for writing vnto them with ſuch freedom of ſpeech, ſhewing that he did that for good ends, and according to his office of an Apoſtle, which he diuerſly and greatly magnifies. Then he promiſeth to come vnto them, telling them what had letted them hitherto, namely, his weighty buſineſſe, and a charge put vpon him by the Churches, to carry almes to the poore Saints at Ieruſalem. Laſtly he earneſtly reque-

ſteth their prayers to God for him. Theſe bee the Contents of this preſent Chapter, and Coherence with the former. Now the parts of the whole Chapter be two. Firſt, an exhortation, continued to ſtirre them vp vnto Chriſtian loue, patience, and concord, vnto verſe 14. Secondly, the concluſion of the Epistle, which containeth three things. Firſt, an Apologie of his writing, to ver. 22. Secondly, a promiſe of his coming, vnto verſe 30. Thirdly, a petition for their praier, vnto the end of the Chapter.

TIM. *What is the ſcope of our Text?*

SIL. To perſwade brotherly charity towards the weak, to beare with all their infirmities both in faith and manners. This duty of charity, is firſt propounded in two precepts. The firſt, to beare with the infirme: the ſecond, not to pleaſe our ſelves. This is negatiuely ſet down, the other affirmatiuely.

In the other three verſes following, he confirmeth his precept by two reaſons: one by the end of our gifts, which is, to ſtrengthen the weak, verſe 2. the other, is from the fact of Chriſt, who pleaſed not himſelfe, but vs in bearing our infirmities, which is proued by a Teſtimony out of *Pſal. 69. 9* and ver. 3. And leaſt this authority might ſeeme not to be ſitly alledged, or to belong to vs, therefore in verſe 4. he layeth out the generall uſe of Scriptures to bee for our learning and life.

TIM. *Interpret the words, and tell vs what is meant by ſtrong and weak; Alſo by infirmities, and bearing with them?*

SILAS. Strong or mighty, ſignifies Chriſtians of better knowledge and more pure life, ſuch as were better taught, and of greater holineſſe. Note that he putteth himſelfe into the number of the ſtrong [*We*], not out of ambition, but in truth as it was (for he had extraordinary gifts and reuelations) to ſet himſelfe for an example of his owne doctrine, the better to moue others to doe

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that which they perceiued him to doe before them. As *Gedeon* in the *Iudges* 7. 17. said to his men: so euery Minister should say to his flocke, What ye see me do, that doe ye. There should be a sweet harmony betweene the words & workes, teaching and doing of a Pastor. See *Acts* 1. 1. *Phil.* 4. 9. By weake are meant the feeble, not in body but in minde, being inferiour to others in knowledge and godlinesse. And though the word Englished [*infirmities*,] doe reach to all weakenesses, both in state, by want; in sexe, as of women; in body, as by sicknesse and old age, all which we are to beare with others in pittying and releeuing them as we may; yet here are to be vnderstood spirituall weakenesses, (not great vices and open crimes, murder, periury, adultery, &c.) as errors in doctrine, which be not against the foundation; ignorance in some truth, forgetfulness, &c. also sudden passions of anger, griefe, &c. and saylings or slips in life which doe not ouerturne honesty of maners, as some rash and idle speech, &c. these be called infirmities, that is, the sicknesses and maladies of the Christian soule, which is shewed to be weake by them. To beare these infirmities, it is a speech borrowed from the frame of mans body, where the bones (which be the strongest parts) do beare vp the flesh and other weake parts; or else from buildings, where the pillars do beare vp the burthen of the house. See *1 Kings* 5. 17. and *Reuel.* 3. 17. where beleeuers are called pillars.

**T I M.** *What is our doctrine from this first precept thus opened?*

**S I L A S.** First, that all spirituall weakenesse are waighty and heauy burthens to be borne: as young children and sicke persons are burthenous and troublesome to such as attend them: so infirme Christians which haue errors & frailties, are vnto such as liue with them; they are such a burthen as one takes vp with griefe, and layes downe with pleasure: such as haue much to deale with them, feelee it to be so to their great molestation.

This doctrine scructh both to hum-

ble the weake to walke in more lowliness, and to labour for more strength, that they may bee lesse irkesome and greuous. Secondly, it warnes the stronger sort, that they haue cause to pray for much patience and power, to be able to beare such cumberfome burthens.

**T I M.** *What is the next doctrine from these first words?*

**S I L.** That it is a duty (not a gratification, curtesie, or indifferent thing, which neede not be done) for such as be more fully instructed, to sustaine or beare the vnskilfull, and persons of meane gifts. This duty of bearing hath in it these foure actions: First, with patience to suffer. Secondly, with compassion to pity and pardon imperfections. Thirdly, with wisdom to admonish. Fourthly, with loue to correct and reprove, that they may be healed. The reasons of this duty be these: First, we are members one of another. Secondly, we haue one neede of another in some things, as in other things they haue need of vs. Thirdly, we must do as we would be done too. Fourthly, law of nature teacheth stronger to helpe weaker, as it is done in a naturall body. Fifthly, the law of God commands to lift vp our neighbours sheepe being fallen into a ditch, much more is this to be done to a feeble brother that falleth into any sin. Sixtly, the weake in faith, are like to the sicke in body, and who would not pittie and helpe such as cannot helpe themselves? They are like to little children which stumble and fall, and such who would not take them vp? Did a Samaritan kindly intreate a wounded Jew, and should not wee kindly respect a weake brother? Oh let vs then in loue consider one another, and with true repentance for that which is past, let vs henceforth with all our might strue against selfe-loue, impatience, fiercenes, pride, cruelty, and vncharitableness.

**T I M.** *Come to the second precept and tel vs what it is not to please our selues?*

**S I L.** Not wholly or onely to seeke our owne commodities with neglect of that which may be pleasing or beneficiall to our borthen. Hence we learne, that

*Doctrine.*

*Use.*

that it is a ſinne for a man to ſatiſfie himſelfe with contempt of others, to foreſlow what may be profitable vnto others, being altogether giuen to attend that that pleaſeth our ſelues. For firſt, this is againſt the nature of charity, which ſeeketh not her owne things, *1. Cor. 13. 5.* Again, it is contrary to the praſe of bleſſed *Paul*, who pleaſed not himſelfe, that he might profit and and pleaſe others, *1 Cor. 9. 19, 20, 21. & Chap. 10. verſe 33.*

**T I M.** But what reaſons doth the text afford vs why we ſhould ſatiſſie and pleaſe our neighbour as well as our ſelues?

**S I L A S.** One is from the end why God hath giuen more knowledge and greater gifts vnto ſome : (which is the good and edification of our weake neighbours, (that is, to make them ſtronger and better in faith and piety,) therefore hath God giuen to ſome greater and more graces, to direct and ſupport ſuch as haue fewer and leſſer. As in a naturall body, the gifts of the moſt excellent parts are giuen them to con- duct and comfort the more feeble members.

**T I M.** What is the uſe to be made of this leſſon?

**S I L A S.** Firſt, to exhort the ſtrong, as they deſire not to miſſe of the right end and uſe of their gifts, in all meekneſſe and loue to accommodate themſelues to the more ignorant, to inſtruct and amend them. Alſo it warnes the weaker, not to looke that others doe condeſcend and yeelde vnto them further then will tend to their good and edification, either to bring them to Chriſt, if ſo be they ſtrayed from him, or to confirme them in his faith and religion, if they ſtand & abide in the truth.

**T I M.** Come to the argument taken from Chriſts example verſe 3. What is meant by not pleaſing himſelfe?

**S I L A S.** Here is an (Ellipſis) it would be ſupplied thus : not himſelfe but vs, (and not vs but his Father.) The meaning is, he ſpared not himſelfe, to doe good to others, hee reſuſed no ſhame nor ſmart to procure vs eternall eaſe and glory : being in his eſtate poore, in his name reuiled, rayled on : in his bo-

dy whipt, pierced, wounded, crucified : in his ſoule filled with anguiſh, ſorrow, heauineſſe, aſtoniſhment, horror : he being Lord of all, yet ſeruant to all, moſt bleſſed, yet made a curſe for ſinners. This was foretold in *Pſal. 69. 9.* which to be well fitted to Chriſt, appeareth by comparing this text with *Iohn 2. 17.* By rebukes or blaſphemies are meant not onely reprochfull words caſt vpon God, which no leſſe greeued Chriſt then if they had bee laid vpon himſelfe, his Fathers contumelies were as grieuous to him as his owne : but by a Synecdoche of the part, one hainous ſinne of blaſphemy or reproch is put for all kinde of finnes, which are ſo many contumelies, reproches, and ignominies againſt the Maieſty of God : theſe all fell vpon Chriſt by the eternall decree of his Father, who ſo appointed it, *1 Peter 1. 20.* and the voluntary obedience of the Sonne ſo willing to haue it, ſo ſubmitting to his Fathers pleaſure & command, *Phil. 2. 8.* He had all the finnes of all the elect in the world layde vpon him alone, that he as a common pledge and ſurety might beare them, and by bearing be made a propitiary ſacrifice to purge them, and ſatiſſie Gods iuſtice for them, as it is written, *Eſay 53. 4, 5, 6, 7.* The iniquities of vs all were laide on him, alſo *Iohn 1. 29.* This is the Lambe of God that taketh away the finnes of the world, alſo *Iohn 10. 15.* He laide downe his life a ranſome, *1 Peter 2. 24.* He bare our finnes &c. which is all one with our text, verſe 3. The rebukes of thee tell on me.

**T I M.** What is our doctrine from hence?

**S I L.** That Chriſt in Scripture is ſet out not onely as a redeemer, but as an example of good life, as of beneficence, *2 Cor. 8. 9.* Of forgiving trespaffes, *Eph. 4. 33.* Of mutuall loue, *Ephes. 5. 23.* Of a free and conſtant confeſſion, *1 Tim. 6. 13.* and *2 Tim. 2. 8.* Of ſuffering the Croſſe, *Heb. 12. 2.* Of fidelity in his ſun- ction, *Heb. 3. 2.* Of meekneſſe, *1 Pet. 2. 21.* and *3. 18.* Of lowlineſſe, *Phil. 2. 5.* and in our text of patience and charity in bearing reproaches. Our Leſſon

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then hence is, that it is Christians duty to tread in the steps of their Saviour Christ, and walke as he gaue example, 1 *Iohn* 2. 5. For we are vnworthy to be counted Christians, if wee professe him in Name, and bee not like him in workes. If he be our Lord indeed, like worthy seruants we must strue to doe, as he giues vs example, *Iohn*, Chapter 13. 15.

**TIM.** *What vse to be made of this point?*

**SIL.** This reprooues such as will protest they beleue in Christ, and are his seruants and followers, yet do not conform their actions after his patterne, neuer thinking to liue as Christ liued; forgetting and neglecting such a perfect and noble president, to whom the more nearer men doe come in holinesse and loue, more like they bee to God, and nearer vnto perfection. Also it condemnes such heretickes, as made of him but an exemplary Saviour, to giue vs example to liue so, as we may at last come to saluation. For he is so to vs a patterne, as he is our High-Priest too: he suffered, and by his paines and death redeemed sinners, giuing himselfe a price, his blood a ranfome, to set free such as were vnder sinne, death, and Satan. By our Text it is plaine, that then he became an expiation to cleanse our greatest finnes, euen our blasphemies (not lesser finnes onely,) when hee also shewed forth a worthy example of louing and patience, who being Creator and King of glory, yet bare so much and heauy things, would teach vs (being his seruants and creatures) to beare a little, and some smaller matters in our neighbour. Let vs shame with our mouth to call him Lord and our Redeemer, except we finde our hearts willing to do as he hath done. Nor euer let vs looke to haue him our Saviour, except we make him our Sampler.

#### DIALOGVE II.

Verfes 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.  
*For what soeuer things were written afore*

*time, were written for our leaening, that we through patience and comfort of Scripture, might haue Hope. Now the God of patience and consolation, grant you to bee like minded one towards another in Christ Iesus, that ye may with one accord and one minde, glorifie God, euen the Father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ also receiued vs vnto the glory of God.*

#### TIMOTHEVS.

**S** *How what be the parts of this Text, then interpret the words of euery verse generally, with the doctrine and vse of them.*

**SIL.** This Text containeth first, a secret obiection with the answer. The Obiection is thus: Yea, but the place in the *Psalm*, belongs to *Dauid*, or Christ, and not to vs. Vnto which he answereth, that it is a bad consequence. For it so concerneth them, as it was deliuered to writing for our learning also. Secondly, a petition vnto God for vniety or agreement in doctrine and wils, veries 5, 6. Thirdly, the first exhortation in verse 1. is rehearsed with the two new arguments from Christ example, verse 7. which example is applied first to the Iewes, v. 8. then to the Gentiles, ver. 9, 10, &c. whose vocation is proued by many Oracles of Scripture, vnto ver. 13.

**TIM.** *Now retorne to verse 4 what is meant by things written afore time, and to what uses serue they?*

**SIL.** The Bookes of the old Testament, *Moses*, *Psalms*, and Prophets. The vses to which they were ordained, are particularly many, but generally two. First, doctrine or learning, which is the foundation or roote, whereon the other fruites do rest and grow. Secondly, life or practise of manners, as (patience) by which Christians in their warfare and wrestling against their enemies, are armed and enabled to endure without being broken in minde, or fainting through euils.

The next is Consolation, which stayeth their mind in the full confidence of

of Gods aſſiſtance, and a good iſſue. Thirdly, Hope, which is an expectation of heavenly glory. There be other ends of Scripture, as to worke all graces, to reprove, to exhort, to conuiſt: but theſe be the chiefe named heere, to confirme men in faith, patience, and hope of eternall life. Now becauſe the Scripture as an inſtrument workes theſe gifts, therefore here they be called patience, comfort, & hope of the Scriptures, teaching them and cauſing them: To which purpoſes forſomuch as the new Teſtament ſerueth as well as the old, being all inſpired by one Spirit, therefore the Apoſtolicall writting howſoeuer not then extant, yet this ſentence reacheth vnto them alſo.

**TIM.** *What be our leſſons from the words thus opened?*

**SIL.** Firſt, we learne that there is nothing in the whole Scripture idle or ſuperfluouſly written, but the whole and euery part hath fruit and edification in it, not onely to ſuch as liued vnder the old Teſtament, but to ſuch as liue in the Church in all ages; neither onely is it written for the profit of Nouices, (as ſome hereticks auouch,) but of the moſt perfect: all men one and others may learne from thence, and bee the better for it. The reaſon is, becauſe the counſell of the moſt wiſe God, his treaſures of knowledge are opened therein, ſo farre as concerns mans ſaluation. Alſo it was ordained and inſpired for the profit of the whole Church, **2 Tim. 3. 17.** Euery ſentence of Scripture hath in it matter of ſome profitable inſtruction.

**TIM.** *To what uſe ſerueth this firſt inſtruction?*

**SILAS.** Firſt, it ſerueth to diſtinguiſh theſe ſacred bookes from all other which haue ſome vanity, ſuperfluity, or curioſity in them, ſomething to be cut off as needleſſe. And againe, though they teach other behouefull and lawfull knowledge and ſciences, yet helpe not to inſtruct vnto ſaluation; whereas the Scriptures haue nothing which may be reieſted, but is all neceſſary and wholeſome, informing men ſufficiently in things of eternall life, **Iohn 20. 31. 2.**

**Tim. 3. 13.** Secondly, it checkes the arrogancy of ſuch as held the old Teſtament to haue onely temporall promiſes, and of the *Manichees* which reieſt the old Teſtament as vaine and vnperſonall to vs: likewise the *Saducees* which admitted onely *Moses* books; likewise of *Libertines*, which ſticke to certaine pretended reuelations, deſpiſing Scripture as written for Nouices and weake ones. And of the *Papiſts*, who affirme that there was an higher doctrine (then the Scripture hath any) to feed perfect ones, (their Church traditions forſooth:) whereas the Apoſtle *Paul* putteth himſelfe in the number of ſuch as may learne from the Schoole-Maſter (the holy Ghoſt) who indited the Scriptures, though hee had bene rapt into the third heauens. Thirdly, it reproveſ ſuch prophane perſons, which either reade not at all, or elſe reade Scriptures to paſſe away time, as they reade *Livy* or *Chronicles* for ſtory, without conſideration of further fruit thereby to be gotten.

Laſtly, it exhorts all Chriſtians to reade them with this minde, to be edified, aſking ſtill of themſelues, what may I learne by this, or how doth this appertaine to me; ſo that euery one would do it. It were greatly to be wiſhed that as God hath giuen his written word for ſpirituall ſoule inſtruction and comfort, ſo euery one would ſtudy, reade, heare, and preach them with this ſincere heart to ſee and obſerue what makes for the making of them the wiſer or better. For certaine it is that ſuch haue the kindly and ſauing uſe of Scriptures, as turne euery branch of it to the furthering of them in godlineſſe and doctrine or in good life and manners. The end of Scripture is practice as well as doctrine, we reade and heare to learne, and we learne to know, and we know, to the end to liue thereafter. Practicke knowledge is the very marke and end of Philoſophy which would haue ſpeculation to end in action; much more it would be ſo in diuinity, where bleſſedneſſe is promiſed (not for doing) but to doers. More eſpecially, let Gods meſſengers

sengers which are to teach Scriptures to others, be heere warned, that their part is in handling Scripture, (if they will be free from the grossest sacriledge) not to conuert the Scriptures to serue vnto vaine glory, ambition, worldly preferments, carnall ostentation, placing eyther themselves or other men, (a thing too common, and common (that is vn cleane) euen a great and horrible pollution of the sacred word, to accomodate it to such prophane purposes) but to the edifying of the hearers in faith and piety, to that end denying themselves, and deliuering the word in that simplicity in which it was left vs by the holy Ghost.

**T I M.** *What other thing doe we learne from this 4. verse?*

**S I L A S.** The difference betweene the patience, comfort, and hope of the Heathens, Papists, Worldlings, and true Christians, who haue these graces from the doctrine and faith of Scriptures, which is the mother and Well spring of them. Christians therefore bee patient, comfortable, and hopefull, because they beleue the doctrine, which teacheth God to be the author of afflictions, (not fortune or the will of men:) and that as the causes be iust and equall to correct, humble, and mortifie his children, so the issue will be glorious, in declaration of his owne special goodnesse and power, helping in extremities, and working for best to his, and for the aduancement of the eternall saluation of his owne, according to his owne promises, and the experience of innumerable Saints, (as in *Abraham, Iob, Dauid, & Christs* case,) which by prooffe haue found how faithfull and good God is in his chastisements, doctrines, examples, and promises, being their worthy pillars. Whereas all vnbeleuers, whatsoeuer shew of these graces they make, yet they are but meere shadows, hauing (for the ground of patience,) their owne naturall reason and carnall respects. But of these three graces, and the generall vse of Scriptures, reade more on the Dial.

**T I M.** *Procede to verse 5. the second*

*part of our text, and tell vs what [God of Patience and comfort] meaneth, and what we are to learne from this Prayer of the Apostle?*

**S I L A S.** As he is called in the next Chapter, verse 20. God of Peace, so here he is called God of patience and comfort; because he is the author, approuer, and rewarder of patience, hope, and comfort. And from this prayer we are to learne, that howsoeuer patience, hope, and Christian consolation, doe come to vs by the meanes of Scripture instrumentally, yet effectually they are from God, as Father of lights, and giuer of euery good gift, *James 1. 17.* Which must warne both Preachers in expounding, and Christian professors in hearing Scriptures (renouncing all affiance in their own eloquence, capacity, sharpnesse of iudgement or wit) to pray vnto God earnestly, after the example of humble *Dauid, Psal. 119. Lord teach me, Lord giue me vnderstanding, Lord open mine eyes, &c.* to make his word efficacious and powerfull, to worke in their hearts such graces as it commends and exhorts vnto. For *Paul* which planteth, and *Apollus* which watereth, be nothing, but God which giueth the increase, *1 Cor. 3. 6.* Heerein is the cause, that many without all fruit; may with much hurt, doe study Scriptures: because they seeke not to God by faithfull hearty prayer for his blessing; as if the worke done, would make them beleuers and good followers.

**T I M.** *What is the thing in this fift verse prayed for?*

**S I L A S.** It is agreement or consent in wils and affections, each desiring and seeking others good and edifying, as verse 2. for it is God alone that makes men to be of one minde: of which concord, Christ Iesus is made the glue, Cement, and band. As all meanes of peace without God are in vaine, so all agreement which is not founded on Christs Faith and religion, is rather conspiracy, then a concord; like to the agreement of *Simeon and Leny*, brethren in euil, *Gen. 4. 8. 5.* or of *Abolon and Achrobel*, banding against *Dauid*. Such is the agree-

agreement of Heretickes, Idolators, Papists, Turkes, Jewes, Pagans, and wicked men which meete in malice to do mischief, not in charity to builde one another. Of this matter, see Dial. in Rom. 12. 16, 18.

**T I M.** *What doth the first verse teach vs?*

**S I L A S.** That the vnion of Christians must be in profession outward, as well as inward in affection, in mind and mouth. Also that such vnity is the rather to be embraced with all readinesse, because it tendeth to the praise of God, whose pleasure and honour it is, when his children liue louingly and peaceably, as it is his dishonour greatly, that such as be called brethren and children to God, do hate and strue one with another.

**T I M.** *Giue vs a briefe touch of the 7. verse.*

**S I L.** To receiue, signifies charitably to iudge, patiently to beare, louingly to affect one another, that is, the weake, the strong, and the strong the weake. This particle [*As*], noteth quality, not equality; for what proportion betweene Christs infinite loue, and the finite charity of men? The sincerity then is pointed at, not the degree and measure, as in *Iohn 17. 21.* and *Matth 6. 12.* In the last words of this seventh verse, lyeth an argument perswasory from the more vnto the lesse, thus; If Christ receiued vs vnto the glory of his Father (euen to make vs partakers of so great a benefit as of glory and immortality in heauen) with his Father: (this is the better sence then to say, that Christ either propounded his Fathers glory as his end whereby hee receiued vs, or that wee should receiue one another for the glorifying of God: which both are true, but not so fit as this, that he did loue vs so farre, as to make vs partakers of his Fathers glory) therefore it followes, that much more we should receiue one another to peace and concord; which is the fruite of our receiuing to the benefit of his: and therefore if he did such things to enemies, how should not wee be ready (if we will approue our selues

good Christians) to receiue friends and Brethren?

**T I M.** *How doth Paul proceede in verse 8. to verse 13?*

**S I L A S.** Paul proueth, that Christ hath receiued vs in this excellent manner, by a distribution of [*vs*] into the Jewes (meant here by circumcision) to whom he ministred by preaching and dying to performe the truth of God, that is, that hee might be found true, who had promised vnto their Fathers, *Isaac* and *Iacob*, &c. to send them a Messiah. And secondly, into Gentiles, vpon and towards whom he fulfilled the mercies meant them of God, and mentioned in sundry Testimonies which are here set downe till verse 13.

**T I M.** *Now with like breuety obserue the chiefe doctrines which arise from the eight verse to the 13.*

**S I L A S.** First, we haue a singular example of rare humility in Christ, who being the Sonne of God equall to his Father, yet by taking our nature, subiecting himselfe to circumcision and the whole Law, by his diligent teaching, miracle-working, his passion painefull and reprochfull, his resurrection victorious, did minister vnto the Jewes his enemies: being made their seruant whose Lord he was, yet seruant to all being Lord of all. Which should admonish vs of his loue to mankind, for whose loue and sake he was so abased, comming not to be ministred vnto, but to minister: so of our duty in bearing the same minde as he did, refusing no seruice how seruile or abiect soeuer, to expresse zeale to God or our Brethren, *Phil. 2. 5, 6, 7.* Secondly, Christ may be a patterne as of lowlinesse to all, so of diligence and fidelity to Ministers of the word, whose dignitie stands not in titles, solemnities, Robes, pompes, processions, papall Massing, &c. but in teaching the people constantly and soundly; also in seruent prayer for them, and example of an holy blamelesse life: for thus Christ in his owne person ministred to the Jewes and afterwards to the Gentiles by his Apostles.

Thirdly, here is a prooue of that glorious

rions property of God, (to wit) his truth, that he is most true and faithfull of his word, namely because such promises as vpon the fall he made to *Adam* touching the womans seed, and afterwards to the Patriarkes, concerning the same to come out of their loynes, to make all Nations blessed, were in due time accomplished by sending Christ, borne of a pure Virgin, to bee a common Saviour of elect Iewes and Gentiles. Let this moue all Christians to put confidence in him, being so mercifull and true who will not deceiue. Secondly, to imitate his properties, being faithfull in their words, bargaines, covenants, vowes, and promises. Thirdly, to praise and magnifie him for his free and gracious calling of vs Gentiles to the grace of Christ; whereof vnlesse he had made vs truly partakers, wee could neither celebrate and confesse him, as it was forespoken of by *David*, *Psal.* 10. 30. *2 Sam.* 22. Neither reioyce together with his owne Nation the Iewes, called by the Gospell, as was foresaid, *Deut.* 32. 45. Nor haue praised God as we are commanded, *Psal.* 117. 1. Nor haue hoped or put our trust in him, as *Esay* 11. 10. except he had become our Saviour and Redeemer: To whom therefore for his vnspokeable mercies in visiting the Gentiles, & being their light, be all ioyfull praise and thanks in all the Churches of the Saints.

#### DIALOGVE III.

Verſes 14, 15.

*Now the God of peace, fill you with all ioy and peace in beleeuing, that ye may abound in hope through the power of the holy Ghost. And I my selfe am perswaded of you brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another: now therefore brethren I haue written vnto you somewhat more boldly in some sort, as putting you in minde of the grace, which is giuen mee of God.*

#### TIMOTHEVS.

*Shew vs what is done in these verses, beginne with the 13. and so go on to the verses following.*

*SILAS.* In the 13. verſe *Paul* finisheth his exhortatory speech touching loue and concord amongst the *Romans*, with a short pithy prayer; wherein hee so declareth his ardent desire of their saluation, as withall, he insinuateth that neither they could performe by any power of their owne what he had moued them vnto, nor yet he inable them to do what he taught: But of all his instruction the successe depended wholly in Gods blessing and helpe; and therefore but requisite that Sermons and exhortations should begin and end with prayer to God, as to assist speaker and hearer to doe their duties well, so to make all prosperous when they haue done. In seeking and suing to God alone, it so checkes the inuocation of creatures, as it teacheth the faithfull to resort to God alone for euery good gift. God alone doth both know and fulfill the desires of his children, and it is an honour peculiar to him to be trusted in and called on, *Psal.* 50. 15. The matter of his prayer is that wherein he said, *Chap.* 14. verſe 17. *That the kingdom of God stood: so now hee prayeth not, That they might bee filled with meates, and drinckes, but with peace with God, in themselves, towards their brethren; and ioy, that is, encrease of peace, euen spirituall gladnesse of the heart, freed from terrors of Gods wrath, and cheered with the sence of Gods love in Christ, and hope of glory.* [*All ioy*] signifieth solid and firme ioy, such as lasteth; not like the vanishing ioy of worldlings, who reioyce in prosperity, and are sad, euen heauy to death in calamitie, as *Iouan* gourd grew in the day, and dyed in the night: but durable ioy which will not be taken away or quenched with the sharpest crosses. Of this peace and ioy, he noteth the true causes and nearest (to wit) Faith, or the righteousness of Faith, a sure ground of all Christian peace and comfort; & Hope, which is a sure expectation of all good things

things needfull for vs, and namely of eternall life. Of which infallible expectation, the mercies and truth of the Father, the regeneration of the Spirit, the merites of the Sonne, be both the fountaine and props. Note further, that of these graces he sets downe the highest cause, the holy Ghost, by whose power (that is) mighty working, they are given and encreased vnto a great measure, which is here expressly begged, [God fill you, and that you may abound in all ioy.]

*T I M. What is the Doctrine of this 14. verse thus interpreted and analyzed?*

*Doctrine.*

*S I L A S.* The first is, that it is God alone in whom Christians are to fixe all their hope and trust: for he is called the God of Hope, not onely with respect to the verse 12. or for that he is the author of Hope, engendring all liuely hope, as he is termed God of patience, 1 Pet. 1. 3. but especially for that he is the object of hope, being hee in whom alone all hope is to be placed, and that for these Reasons. First, God not onely commands to trust in him alone, but threatneth a curse to such as haue hope and assistance in men, 1 Tim. 6. 17. Ier. 17. 5. Secondly, examples of holy Patriarkes and Kings which hoped in God, and were not confounded but deliuered. Our Fathers trusted in God, and were saved (saith David. Thirdly, God besides his mercies, fidelity, and omnipotency, hath infinit meanes to succour his which relye on him. Therefore let all men trust strongly in God, and renounce all other hopes, either Popish in their owne merites (a rotten post to trust in) or worldly, as in horses, friends, riches &c. which are but vaine things to saue a man, Psal. 20. 7.

*T I M. What is the second Doctrine from this 14. verse?*

*Doctrine.*

*S I L.* That godly Christians must labour after the greatest measure of Faith, hope, peace, ioy, and other graces: neuer contenting themselves with any portion, till they be filled & do abound. The reason is, because such is Gods will, else Paul would not haue asked fullnesse and abundance of God. As couetous men neuer thinke they haue

Gold enough, so let Gods childe neuer thinke he hath graces enough: for he is bound to waxe spiritually, as plants and young children doe naturally, and the more grace he hath, the more and better seruice shall he do to his God. Also, it is a signe of sauing grace, when it growes and abounds.

*T I M. What vse is to be made of this doctrine?*

*Vse.*

*S I L A S.* First, it reprocues such as sweate and take paines to thriue in the world, but do not so to thriue in grace; Such also as rest in beginnings, and couet not perfection: Also such as goe backwards and fall away. And encourageth all Christians, by all good means of reading, meditation, hearing, prayer, and conference, keeping a good conscience, by right vse of the Lords Supper, to labour after encrease in spirituall things.

*T I M. What is the last thing which we learn from this 13. verse?*

*S I L A S.* That faith is the parent of hope, and both together bring forth sound peace and ioy and of them all the holy Ghost is head, cause, and worker. And lastly, that Pastors must pray effectually for their people.

*T I M. Pass to the 14. verse, what obseruacion therein for edification?*

*S I L A S.* Paul passeth forwards to the conclusion of this Epistle, wherein first he praiseth them verse 14. and then defendeth his writing to them verse 15. From his commendations of them, Ministers and others learne, that wee are not alwayes to exhort and reprocue our hearers, there is a time for praises also; namely, when the parties vpon our knowledge deserue praise. Secondly, when the thing praised is excellent. Thirdly, if the persons be capable, (to wit) such as will not be puffed vp thereby, but excited more to their duty. Fourthly, when Gods praise is chiefly aymed at without base flattery, then it is wisdome to praise: for praise is a spurre in the praised to piety, and witnesseth the charity of the praiser. Our Apostle might haue bene thought to haue bene sharpe, considering former

and round admonitions, and somewhat suspicious of the *Romanes*, hauing so feruently and often prayed for them, as if all had not beene well, but farre amisse; but by his present praises, hee quickens them to godlinesse, and quicketh himselfe from sinister and vncharitable suspicion, whose example is to be followed of Ministers and other Christians.

**TIM.** *But what is the sabiet or matter of his praise which he giueth the Romanes?*

**SILAS.** After he had louingly saluted them by name of Brethren, to intimate his owne loue, and inciteth theirs, and shewes that he spake not by heresay or any idle report, but of a strong perswasion, grounded onely vpon the profession and effects of their Faith, which was very famous throughout the Christian world, *Rom. 1. 8.* then he praiseth them in three respects: First, because of their great goodnesse, [*Full of goodnesse,*] that is, enriched with piety towards God and men, and namely, with mercy and kindnesse towards the brethren. Secondly, their excellent faith and skilfulnesse in diuine things, wherein they had attained such a perfection (not absolute which had no want, for then they needed not mutuall admonition, but such as in this life may be attained vnto in comparison of others:) they were perfect in knowledge [*All knowledge,*] but farre from that perfection which is now, and shall be among the celestially spirits at the last, *1 Cor. 13. 7, 8 &c.* The third part of their praise, is ability or gift to admonish each other, being as so many Monitors or masters, such as could see what was conuenient to be done, (a wise mans part.) and put others in minde of their duty.

**TIM.** *What is our doctrine from these words thus expounded?*

**SILAS.** That it is a duty very praiseworthy in a Christian, to be able and willing to giue admonition. The Reasons hereof are, first it declareth our obedience vnto God requiring it, *Leuit. 19. 17. 1 Thes. 5. 11.* Secondly, our charity towards the Brethren which

want admonition, whereby they are preferred from sinne and destruction, and wonne to righteousness and saluation if they hearken and obey, *Math. 18. 15.* which made *Dauid* desirous to seeke it, *Psal. 141. 5.* Thirdly, it is one of the right and holy vses of our vnderstanding and wisdom in the word to apply it to the warning of others, as *Col. 3. 16.* Such then as cannot, or list not, or care not to admonish others, loose a speciall praise, bewraying want of the feare of God, and of loue to men: and such as do admonish, let them goe forwards the more chearfully, the more commendable this duty is, which *Paul* had not so praised but that it is much to be esteemed and exercised.

**TIM.** *What are we to learne further from verse 14.*

**SIL.** That there bee two graces behoouesfull to them, who shall well discharge this duty of admonishing. The first is goodnesse, the second is knowledge. for without goodnes or integrity of life our admonitions will be of no force, whilst it may be said to vs, *Physician heale thy selfe,* and, *Hypocrite plucke the beame out of thy owne eye.* Secondly, when a man himselfe is blameable, hee cannot freely and boldly admonish another: see *Rom. 2. 21, 22.* Thirdly, hee that would haue hope of doing good in reprobating others, had need to be vnreprovable, else what hope hath hee that God will blesse his admonitions? The other grace required hereto, is a good measure of knowledge to guide vs to see and know wherefore to admonish; and when, and where, and whom, and by whom, our selues or others; and in what manner, out of loue and pity, roughly or mildly, directly or indirectly, openly or priuately, and to what end, and how long till wee haue hope, that wee cast not pearles before Swine; and in what words, euen in the words of Scripture, for they haue most authority, and there is no exception against them. To these purposes it is no meane wisdom will serue: therefore *Paul* requireth in such as shall admonish their brethren, that the

the word of God dwell richly in them in all (that is, much and manifold) wisdom, *Col. 3. 16.* And if to this one duty, such and so great skill be needefull, then iudge what cause there is for Christians to learch and study the Scriptures diligently and religiously, hauing so many other more waighty offices to doe in their generall and particular callings.

**T I M.** *What use are wee to make of this truth?*

**S I L.** Hence is matter of exhortation both to the admonishers to furnish themselves with store of knowledge, as they may admonish with power and profit. And vnto the admonished to take in good worth good warnings from their brethren, yea, although not alwayes giuen with such wisdom and loue as were meete: for God is not bound to set a discreete godly person a worke to warne thee, not alwayes to send an *Abigail*, a *Jesbro*, &c. but sometime by a poore silly maide or man seru-  
uant, our Inferiours both in place, *2. Kings 5. 3. 13.* As thou wilt not refuse rich treasure, because it comes through foule hands: so cast not away reproofe and counsell for the folly or faults of him who giueth it. Heare a foole, a knaue, an enemy, if he bring truth and reason; as well as a friend, an honest man, or a wiseman. *Balaam* must heare his *Ass*, else he had died for it.

**T I M.** *But seeing the Romanes were so full of knowledge and goodnesse, wherefore did Paul so largely and boldly write vnto them, as if they had bene very obstinate and ignorant ones?*

**S I L.** He answereth to this obiection in verse 15. that he did it not to teach them what they knew not, but partly to the end to remember them of things they knew already and might forget: and partly for his function sake which hee setteth forth by the efficient cause [*Grace*,] because his Apostolicall authority and gifts were of fauour giuen him being a persecutor. Vpon these causes he had written, not (somewhat) that is, some thing and left out others as necessary, by tradition of Church to be

supplied (as the great Iesuit dreamed;) for the Scripture is perfect: but somewhat must go with boldly, and then the meaning is, that with some liberty and freedome of words, befitting the grauity of the matter, and of my calling. Wherein ye see *Paul* confessed no fault, but iustificth rather his act, as good for them to be put in remembrance of necessary things, and meete for him being their Apostle and Minister: therefore *Beſſarmine* vnſkilfully, and vnconſiderately matcheth this with the excuse of the author of the *Machabees* in his 2. booke, Chap. 15. verse 39.

**T I M.** *What Doctrines gather yee hence?*

**S I L.** Two: the first is, that boldnesse, admonitions, and reproofes, become well Gods messengers. First, for the commandement sake, *Eſay 58. 1.* *Cry aloud, ſpare not, tell &c.* Earnestnesse and freedome of speech, is here inioyned to Gods messengers. Secondly, a Messenger is not onely to do his Lords message, but in manner and forme as he is required. Thirdly, if sin (like a strumpet) be bold to appeare, why should not Gods seruants be bold to controule it? Fourthly, there is great danger if wee faile herein, both to the sinner, *Ezek 3. 18, 19.* and to the Minister, *Ier. 1. 17.* *Spake to them, or I will destroy thee.* It is true, the performance of this, will cause such as loue and liue in the seruice of sinne, to account their reprouers enemies; as *Achab* did *Elias*, and the *Galathians Paul*; and obserue all his waies narrowly, to see if they can haue any occasion or aduantage to accuse or to hurt him: as those places can testifie, where Ministers do with this holy liberty testifie against euils and sinnes: but better to haue all men our enemies, then to haue God alone to be against vs; and if we cannot saue others, yet it standeth vs vpon to deliuer our owne soules.

The second doctrine is, that Gods Ministers are Gods remembrancers, to put the people in minde. For men, when they best are forgetfull, yea of common and commonly knowne duties: by which meanes they runne into great

evils. Did not *David* in his fury against *Nabab*, forget that he ought not to kill or reuenge, till *Abigail* remembered him? And *Peter* in his feare forgette *Christes* premonition touching the thrice deniall of him, till a Cocke awakened him? How easily then may others let slip out of memory necessary principles and instructions, sithence a godly Prophet and an Apostle did it? And therefore, if there were noother benefit to be reaped by the publike Ministry, neither for teaching our ignorance, or conuicting our errors, or informing vs in duties, or reprouing our vices, or comforting our faint-heartednesse, yet heerein were cause enough why to loue and vse assemblies where the word is preached, to haue our remembrances stirred vp. As *David* blessed *Abigail*, for remembering him, and *Peter* wept when he remembered his fall by the crowing of a bird: so it is euery ones duty to embrace and blesse God and his Ministers, for this office done to them.

#### DIALOGVE IIII.

Verses 16, 17, 18, 19, 20, 21.

*That I should be the Minister of Iesus Christ to the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost: I haue therefore whereof I may glory through Iesus Christ, in those things which appertaine to God, &c.*

#### TIMOTHVS.

**H**ow doth the Apostle proceede in these verses, and what connexion haue they with the former?

**SIL.** Hauing maintained his bolde writing to the *Romanes* by an argument drawne from his Apostolicall function, (which being graciously bestowed on him, as verse 15. imposed vpon him a necessity to write freely and boldly to them, being a part of his charge:) Now in these present verses he describeth and

magnifieth his Ministry sundry wayes, to make it gracious and glorious to the *Romanes*, and other beleeuers: and first it is set forth by the authority of it; the author of it is God or Christ Iesus, who immediately and extraordinarily called him, *Acts* 9. 3, 4. to be his seruant, *Gal.* 1. 1. and his publike Minister: Not as Magistrates be, *Rom.* 13. 6. but to Minister the Gospell, whereof God is the author; to giue attendance vnto holy things, and to worke in the holy seruice of the Gospell, towards the Gentiles, (as *Peter* was inioyned to doe towards the Iewes.) Which maketh much to the commendation of his function, that he enioyed it with a large commission, as to preach to all the Gentiles, and also to haue the [Gospell] that is, the glad tidings of peace and good things to bee the subiect of his preaching, as the Gentiles were the object of it: but herein especially his ministry was exalted, that the elect faithfull Gentiles were as a sacrifice offered by him vnto God, and the Gospell as it were the sacrificing knife, himselfe as an holy Priest to kill, to cleanse and to offer (not beasts) but faithfull men vnto God. And finally, the oblation or sacrificing to bee his preaching, doctrine, and admonitions, for the conuersion of soules thorow the Spirit, sanctifying and changing the hearts of the elect, among the heathen.

**TIM.** What are wee to learne by this comparison or likenesse betweene the Ministry of the Gospell, and Leviticall Priest-hood?

**SILAS.** First, it wames vs of the great dignity of the Ministry, that it is sanctified and consecrated vnto such an holy end as the conuersion of sinners; which as it is the greatest good, so the function which effecteth it must bee of singular worthinesse: Let men honour it as they loue saluation. Secondly, hence we learne, that God is much desirous of, and greatly delighted with the saluation of men, for that hee doth account it for a very acceptable sacrifice or offering. Which should serue not a little to encourage both Preachers and professors with exceeding ioy of heart

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to trauaile, the one in preaching and ſetting it forth; the other in hearing and receiuing the word of God, being imployed in ſuch a ſeruice ſo pleaſing to God, ſo profitable to themſelues.

Thirdly, we are taught here. that as the Sacrifices of the Law were then pleaſing vnto God, when they were pure and offered vp according to rites of the Law; ſo Chriſtians doe become an acceptable ſacrifice through the ſanctifying of the holy Ghoſt, working repentance from their finnes, and induing them with a liuely faith, that being pure & holy, they might pleaſe God through Chriſt. Though holineſſe as a fruite of the Spirit do pleaſe God, yet it is Chriſt the Mediator which maketh it, and the perſon in whom it is, to be acceptable.

Laſtly, from this 16. verſe we haue wherewith to ſtop the mouthes of the Papiſts, and prophane worldling. As for the Papiſts which obieſt vnto vs the want of Prieſt-hood, and ſeeme to lament that we haue no ſacrifices, &c. we ſay for our ſelues that we haue both in our Churches: for our Sermons are oblations, our people bee ſacrifices, our ſelues Prieſt, (not properly taken, for ſo they ceaſed in Chriſts perſon, being the onely proper Prieſt and ſacrifice of the new Teſtament) but improper and metaphoricall, who yet truly and effectually do by the ſword of the word ſlay mens brutiſh finnes, to make them a ſanctified hoſt to God. Rather wee haue iuſt cauſe to lament their caſe, that hauing thruſt out this kinde of ſacrificing by the doctrine, and preaching of the holy Scriptures, warranted by the authority of God himſelfe; they wickedly vſurpe in their Maſſe, to ſacrifice Chriſt properly euery day, after his example at his laſt ſupper, wherein yet he made no oblation: and thus of being the Miniſters of Chriſt, they proue the murderers of Chriſt, and the ſucceſſors of Iudas, rather then the imitators of Paul. Now touching the prophane perſons which miſlike and murmure at the plaine and bolde admonitions of the Miniſters: Let this ſatiſſie ſuch, that as neuer any did finde fault with the Sacri-

ficers of the Law for killing and dreſſing of beaſts appointed to bee ſacrifices, ſo it ſhould be imputed as no blame to Preachers by the ſacrificing knife of the word, to ſlay and mortifie mens brutiſh luſts and vices; which if they be ſuffered to liue and raigne, it cannot be we ſhould be an holy and acceptable ſacrifice to God, *Rom. 12. 1, 2.*

**T I M.** *In the verſe 17. and verſes following vnto the 22. what doth the Apoſtle performe?*

**S I L A S.** Hee continueth to commend his Apoſtolicall function by the effects, in the ſubduing of the Gentiles by his miniſtry vnto the obedience of the Goſpell, both by his words and workes, verſe 18. whereof he reckoneth firſt the kinds, [ſignes and wonders,] and the efficient cauſe, the power of the holy Ghoſt the author of miracles, ver. 19. And for ſo much as the *Romanes* might obieſt, Why doſt thou O Paul chiefly beginne with vs *Romanes*, and ſo earneſtly deale with vs, paſſing by other Nations? Thereunto he anſwereth verſe 19, 20. that hee had ſpread the Goſpell by his preaching in many other regions, yea where the name of Chriſt had not ſounded, or beene knowne before; whereof he noteth the end in ver. 20. Leſt I ſhould builde on another mans foundation, and in verſe 21. hee ſheweth his warrant and commiſſion out of the Prophet *Eſay*, Chap. 52. ver. 15. In regard of theſe things hee doth profeſſe that he had occaſion of reioycing and matter of glorying, yet not in himſelfe, but in Chriſt and his grace, (in which alone there is true glorying with God) and not in honour, riches, and wiſedome of the world, but in the things pertaining to God, (to wit) in matters concerning the worſhippe of God, and the ſaluation of the Church, wherein his miniſtry did conſiſt, ver. 17.

**T I M.** *What ſpeciall doctrines can ye obſerue from the verſe 17. to the 21. verſe, whereof the method and meaning you haue now breuſely unfolded?*

**S I L A S.** Out of verſe 17. we haue theſe inſtructions: Firſt, when God proſpereth the worke of our vocation, (namely,

(namely, by blessing the ministry to the working of faith and obedience to Christ) therein is iust cause of reioycing. The reason is, because in such effects God is highly glorified in his mercies, and soules conuerted and saued, where- as men and Angels ought to bee glad, *Luke 15. 7.* Such therefore wrong God and his Church much, which neither themselues labour to winne men to Christ, and do enuy others which do it. Also here is more cause of encouragement and ioy by the happy successe of his ministry to a Preacher, then of disheartning by the vnthankfulnesse of the world. Lastly, it reproveth such as by disobedience and vnprofitablenesse, do grieue their Ministers, whose heauinesse is the peoples unhappinesse, *Heb. 13. 17.* Secondly, we learne that Ministers in their reioycing must reaine this modesty, as not to bee puffed vp with their gifts, or to despise others whom God doth not so grace & blesse, but euer to remember they are but Organs and instruments of Christ, to effect what he will do by them, *1 Cor. 4. 1.* All the force working in the conscience is of Christ, who both ordained the Ministers, and furnished them with gifts and zeale, and blesseth their indeuours.

The third instruction is, that the subiect of their ministry be [the things of God,] that is, his seruice, *Heb. 5. 1.* A Minister is a middle person betweene the people and God, to report Gods will to them, and to offer and vtter their prayers to God, to preach from God glad tidings of peace and good things; and on the other side to bring the people to God. *We will attend the word and prayer, Acts 6. 4.* Ministers bee the mouth of God to open his minde, and of the peoples to put vp their request: thus their seruice is wholly about the soule. The reason is, that as Christs kingdome is not of this world, so his Ministers are ouer the people in things not belonging to this world, but to the Lord, *1 Thes. 5. 12.* Hence is a iust reproofe to such, as neglecting to imploy themselues in the things of God (which are the things proper to their calling,)

doe spend it in following their carnall pleasures, or worldly profit, doing nothing lesse, then that whereunto they be of God ordained and elected of his Church, whose end will be fearefull, by the Parable of the euill seruant in the Gospell, which in his Masters absence, gaue himselfe to sensuality, and forgot his proper seruice.

**T I M.** From the 18. verse what do-  
ctrines collect ye?

**S I L A S.** First, whereas *Paul* made a religion and conscience, as one that neither would nor could speake of ought [*I dare not,*] which Christ had not wrought in him, and done by him in the function of his Apostleship: Hence we learne, as the duty of Pastors, to acknowledge the whole fruite of their ministry to come from Christ as author. *Paul* which planteth is nothing, but Christ which giueth the encrease: so the diety of Christ, that hee is true and very God, whose sole and onely worke it is to make the preaching effectually, to bow mens hearts (naturally stony and obdurate) to be come pliable to the doctrine of the Gospell to receive it by faith, which is the chiefeft obedience, and mother of all obedience in practise and conuersation: but Christ did this by the ministry of *Paul*, as here he confesseth. Therefore, he is the true and mighty God which changeth the hearts, yea, euen of the Gentiles, peruerse Idolaters, and wholly estranged from God and goodnesse. To make these by faith and obedience to embrace the Gospell, must needs argue in Christ which did it, an omnipotency and diuine vertue. For to giue a new heart and a new spirit, is Gods prerogatiue royall, *Ezek. 36. 26.*

Moreover, inasmuch as Christ wrought in *Paul* by two means [words] that is, publike preachings, priuate exhortation, disputing, Epistles, and writings: and secondly [deeds] that is, his great labour and trauaile, his godly life, his many and manifold miracles, *1 Cor. 15. 10.* it affords this Doctrine; That there bee two notable signes and markes of a faithfull Minister of Christ, and

and two especiall meanes whereby hee may benefit the flocke of Christ. First, Doctrin, that he may be able in a good measure to teach truths, and to confute the gaineſayer, *Titus* 1. 9. Secondly, examples of life and manners to shine as a light, *Math.* 5. as Christ both said and did, *Acts* 1. 1.

Farre hence from this calling bee all such, which are giuen to their ease and commodity, bee either scandalous in life, or vnable and vnwilling to teach and labour in doctrine and doing good. Let such know as haue their tongue or hand lame and maimed, and be defectiue in words or deedes, that they are so much short of that they ought to bee. Also let such people see, that they haue God come so much the nearer to them, and haue the more meanes to draw neere to him, or to bee left without all excuse, whosoever enioy teaching and working Pastors, which builde with both hands. Some alledge for defence of their ignorance or wickednesse, that their Minister is ignorant and teacheth them not. Others, that their guides, though seeing ones, yet offenseuue ones, say and do it not: but such haue no exception at all to make, whose Pastors speake and worke, and giue light by sound doctrine and godly life.

**TIM.** Do ye note in the words or matter of the 19, 20, 21. verses, ought to our edification in piety?

**SILAS.** In the words I note, that the greatest workes which *Paul* did worke, are called by two names. First, [Signes,] because they serue to shew and proue his calling and doctrine to be of God; and therefore, such as ought to be reuerently received and submitted vnto. Secondly, [wonders or myracles] drawing, or rather driuing men to admiration and wondering, by the strangenesse of them, because they exceeded both course of nature, and capacity of vnderstanding. And it is vsuall with men to wonder at things which be aboue reason or nature. Also the word [might or power,] in the first place, signifies the efficacy, which these great workes had in the hearts of the Gen-

tiles before whom they were done; and in the latter place, it declareth the chiefe cause of that efficacy, to wit; the might of the holy Spirit, working with the Apostle.

**TIM.** What are wee to learne from hence? What matter of instructions in these words thus opened?

**SILAS.** That in the beginning of the Gospell, when the Doctrine thereof was yet new, vnwoonted, or vnknown, and the Church yet beeing as a tender plant, or as a childe in the Cradle, it pleased God to accompany the publishing of his truth, with the gift of working miracles, the better to countenance and confirme both doctrine and the Church, *Marke* 16. 20. These tokens and wonders which at the first did ratifie the Doctrine, (as scales establish covenants) are still to this day of force to giue credite to the same doctrine (taught now in the reformed Churches) to bee diuine and from heauen. So as he which without a myracle will not now belecue it, (when all the world beleueueth it) he himselfe may be accounted a wonder. We doe vse to water plants when they are newly set and but tender: afterwards beeing growne vp to be trees, we cease then to water them; so the Church and doctrine of grace, when it was new, needed confirmation by myracles: but now it is growne old and vniuersally received, there is no such vse of myracles. Let vs rather suspect the Popish religion to bee the new Religion, and their Church no Church of Christ, because they builde the truth and credite thereof vpon wonders, which are no perpetuall nor essentiall notes of true Prophets, and true Church, but common to all Prophets both false and true. See *Deut.* 13. 1, 2. *Mat.* 24. 24. 2 *Thef.* 2. 9. and *Reuel.* 13. 13. False Prophets, false Christs, yea, that Antichrist shall be permitted (for the probation of the faithfull, and perdition of the vnfaithfull) to worke wonderous workes, which are called lying wonders, 2 *Thef.* 2. 9. both because they bee many of them but iudgling trickes, packed by the

the cunning of Friars, and for that they tend (suppose they should be done). to deceiue men, to establish their lyes, superstitions, and heresies of Popery: also, because oftentimes they are done or doe proceede from Sathan the Father of lies. Whereas, all true myracles (as our Text teacheth) for their end doth serue to confirme the truth of the Gospell: and for their beginning, they alwayes be wrought by the mighty Spirit of God, who alone can alter the course of nature, and doe wondrous things. Sathan and his imps doe some things to bee wondred at of such as cannot perceiue the causes of those things which impostures cunningly hide.

But if that miracles were necessary, wee are not vtterly destitute. The strange preservation of *Luther*, and *Queene Elizabeth*, against many deadly enemies, is maruailous if not myraculous: also the discovering of the Gun-powder Treason, in so strange a sort. *Master Hawks* clapping his hands thrice for ioy in the fiery flame: *Cranmers* heart whole in the fire, his body being burnt, as it hapned to others, are not these wondrous matters?

*TIM.* What may wee obserue from the end of the 13. verse, with the 20. and 21?

*SILAS.* It commends to vs these few instructions. Whereas *Paul* had filled with the Gospell (that is, had brought to the faith of Christ by plentifull and diligent preaching the Gospell) so many people and prouinces as were mightily distant one from the other, as *Illyricum*, (which is thought to be that which at this day we call *Sla-  
nonia*) which is distant from *Ierusalem*, the Metropolis of *Iudea*, which in a right line is iudged to bee about 350. *Germane* miles, but was much larger space going by circuites, and fetching compasses, as it is knowne hee did. In this example of the Apostle (I say) carrying the word to such Barbarians, and superstitious places, with such extreame labour, and both manifest and manifold dangers whereof we reade in the

*Acts* and 2 *Corinth.* 11.) we haue the Image of a faithfull Minister, filled with loue of Christ his Kingdome and mans saluation, to the reproofe of such as with farre lesse paines, and no perill at home, may and ought to preach Christ euery Sabbath, and will not: and it giueth due encouragement to all such as doe the Lords worke with fidelity and industry, to perseuer in their godly course, whereof they haue *Paul* such a noble president and patterne. As God will looke for much of them to whom bee committeth much; so they which doe improue their Talents, and encrease them vntill they come to be tenne Talents, such shall be set ouer ten Cities, and enter into their Masters ioy, when the sloathfull shall heare, *Take him, and binde him, &c.*

Furthermore, as *Paul* in few words ranne ouer an heape of Myracles, and an infinite company of Cities, in verse 19. to set forth his infinite labours: to the example of others; so in that hee studied, and did euen in an holy ambition (as men strue which be greedy of worldly honour) contend to fulfill the prophesies, concerning the carrying the name and Gospell of Christ, where it had neuer beene preached by any before him, yea where the sound of Christ neuer came. Heerein first hee did approue himselfe a true Apostle, whose office was, to call ignorant heathnisch people to Christ, and to constitute Churches, which they might leaue to others to builde forward, as *Paul* did in *Ephesus* and *Creta*, 1 *Tim.* 1. 34. *Titus* 1. 4, 5, 6.

Farre vnlike to that which Iesuites boast to be done by them in *India*; for neyther bee they commissioned for the whole world, as the Apostles were, neyther preached they the truth of the Gospell, but their owne errors, the traditions of *Rome*: and gathered Churches not to Christ, but to Antichrist, to increase not Gods but Sathans kingdome, making them an hundred times worse then they were before, yea by their extreame cruelties making the name of Christ odious to those Pagans.

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Secondly, in that *Paul* sought as well to instruct such as were converted, as to gaine to Christ such as were strangers from him, we see againe his affection to Christs glory and kingdom; which should be a spur in the sides of all Christs true Ministers to quicken them to all care and labour for the enlarging of Christs flocke, and getting to themselues testimony of their calling from God, by the zeale of their hearts, and fruites of their indeuour; as *Paul* had from the accomplishment of propheticall Oracles, whereby his extraordinary Apostolicall function was warranted to him selfe and the Churches of Christ.

## DIALOGUE V.

Verſes 22, 23, 24, 25, 26, 27, 28, 29.  
Therefore also I haue bene let off to come vnto you, but now seeing I haue no more place in these quarters, and also haue bene desirous many yeares agoe to come vnto you: when I shall take my journey into Spaine I wil come to see you, &c.

## TIMOTHEVS.

**W**Hat is contained in all these verses?

**SILAS.** The hope and promise of *Pauls* coming to the *Romanes*, which hee setteth forth by the mouing cause, (to wit) the vacancy of his businesse in these parts where he was. Secondly, by the seruency of his desire which hee had a long time to see them, in verses 22, 23. then by the circumstance of time when hee would come, (to wit) when hee had visited *Spaine*, verse 24. Thirdly, by naming the hindering cause which with-held him that hee came not presently, namely the ministration of almes, according to the trust put in him by the Church of *Macedonia*) sent to the poore Saints at *Ierusalem*, partly to expresse the good will of the *Grecians* which sent it, and partly to recompence a debt, as verses

25, 26, 27, 28. Lastly, by the finall cause of his coming, which was their greater edification in the faith of the Gospell, verse 29.

**TIM.** What be the doctrines which we may learne betweene the 22. verse and the 30?

**SILAS.** From the 22. verse wee may learne, that the wayes of man are not in his owne hand; for God disposeth what man purposeth: Therefore as *Paul* could not come to *Rome* when himselfe desired, so neither shall we do what we will, but what God is pleased to haue done: vpon whom therefore we must depend for successe and rest in it, with contentment though it be contrary to our desires and hopes; not taking on, murmuring seeking vnlawfull wayes to compasse our purposes, as if we were Lords of our owne actions.

**TIM.** What learne wee out of the 23. verse?

**SILAS.** We learne that *Paul* remoued not from the places where hee begun to plant Churches. till hee had finished what he came for, being heere in the patterne of a faithfull Steward, who is found to discharge the whole trust till the time that he must render an account of his Stewardship.

Againe, out of the this verse I collect, that the *Romanes* were called to the faith and profession of Christ, not long after the ascension of Christ: for the 20. yeare after it, did *Paul* write this Epistle, but he had a desire of seeing the *Romanes*, many yeares before he wrote vnto them, therefore many yeares before they were converted; not by *Peter* as *Bellarmino* affirmes, of whose being at *Rome* all the learned do doubt, nor by *Peter* and *Paul* ioyntly, as others thinke, but rather by the preaching of *Barnabas* the Apostle, as *Clement* reprotheth.

**TIM.** What do ye obserue in the 24. verse?

**SIL.** Whereas *Paul* writes that he trusteth to see them in his journey into *Spaine*, wee gather that this journey was not directly by speciall impulsion

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and motion of the Spirit, (as some times it was done, *Acts 16.*) but by humane purpose; therefore he saith [*I trust,*] and indeede we readen not in sacred writ that euer he came at *Spaine*: for this place which onely mentioned his minde herein, giueth vs no light of a certaine iudgement. He speaks onely of a purpose, not of a performance: *Paul* doubtlesse meant it, yet with reuerence to Gods will, which so ouer-ruleth the euents of mens intentions, as in a speciall manner he gouerned the Apostles in their administration.

Secondly, we learne, that for future things which be contingent, we are to depend vpon Gods good will and providence, without all rash and peremptory presumption. Wee are obliged not onely in the iudgement and purpose of our soule, to referre all to his most wise and iust disposition, but to signifie the same with the words of our mouth, saying, *I trust to do this or that, I trust to haue such a thing, &c.* Thirdly, it is a good fruite of loue and reuerence, which wee owe vnto the Ministers of Christ, (which are true and faithfull) to bee their companions of their iourney, to set them forwards on their way, namely when they are to trauaile through vnknowne and dangerous wayes: if the people must lay downe their neckes, much more reade three or foure steps for their Ministers. Howbeit, it is like *Paul* expected this kindnesse from the *Romanes*, not so much for his owne conduction and safety, as to impart holy and wholesome things to such as went along in his company, which they might communicate at their returne to their brethren at *Rome*, for the greater benefit of the Church: which should aduertise Teachers to take all occasions of profitting their people, and to conuert receiued kindnesse to their good which shew and do them.

**T I M.** *What may we learne from the 25. verse?*

**S I L.** It affords vs these two instructions: First, he calleth the poore (not any kinde or speciall sort, as such

which had forsaken all for Christ,) but generally such Gospellers as were afflicted with want, and liued in worldly necessity, these he calleth [Saints] because they were such by profession. Secondly, by the Sacrament of holinesse; to wit, Baptisme, which dedicated them (as holy) to Christ. Thirdly, by sanctification of the Spirit, purging their consciences by the blood of Christ, and renewing their hearts to sanctimony and godly purenesse: by his Spirit: All, rich and poore which beleue in Christ, bee Saints while they liue in earth, and must minde and practise sanctity as euer they will see heauen.

Secondly, that it is a good and holy duty to minister and bee helpfull to such poore Saints, either in giuing, collecting, or carrying almes to the godly poore, which are euer to be releued, and with our best affections, *Gal. 6. 10.* The honest and holy poore which follow godlinesse and their vocation, haue most interest in our mercy.

**T I M.** *What may we learne out of the 26. verse?*

**S I L.** Seeing the *Grecian* Churches (such as were planted in *Macedonia* and *Achaia*) did succour the needy brethren at *Ierusalem*, we ought by this example to extend our charity, (when ability suffereth) beyond the seas to foraine Churches, when they need vs; as our *English* Church haue often and liberally done, both to diuers afflicted *Grecians*, and chiefly to the Saints at *Genoa*, being afflicted and distressed through warres betweene them and *Sauoy*. The reason is, the straight conjunction which is betweene the faithfull (as betweene brethren, fellowes, members, coheires, &c.) which no difference of language, no distance of place can dissolue; such then straighten their charity too much, which restraine it to their owne parish or Nation, &c.

Againe learne, that contributions must not bee extortions and compulsions as comming of necessity or for any by or sinister respects, but voluntary oblations, [it pleased them,] they gaue because they would, they were not forced,

ced, see *Acts* 11.29,30. 2 *Cor.* 9,5. and 8.9. To giue becaufe we are asked, or for that they would not bee held niggards, or out offeare of danger if wee deny a stout begger, or onely to discharge fesse, may profit receiuers, but doth not benefit the giuer, who hath no fruite of his gift except it come of beneuolence and good will.

**TIM.** What learne we out of the 27. verse?

**SILAS.** These things: First, it be-hooueth to returne thankfulness where we receiue a benefit: for a good turne hath the force of an obligation, and bindeth to a recompence; debtors they were to the Iewes by the Law of charity and equity, it is very equall that few and small things bee repaide for great, and many kindneses temporall for spirituall things, their goods for the Gospell, comforts to their bodies from whom their soules receiue food of eternall life. This insinuated to the *Romanes*, that being enriched as much as the *Grecians*, and indebted no lesse to the Iews, from whom they receiued the doctrine of Christ by the Apostles; therefore they ought to follow the example of *Macedonia* and *Achaia*, of whom *Paul* witnessed, 2 *Cor.* 8.1, 2,3. that their extreame pouerty abounded to their rich liberality, being willing, euen above their power; so as the *Romanes* being better able, and alike ingaged, (the Gospell also comming to them from *Syon*) it behooued them at least to bee as francke as the Christians of *Macedonia* were: of such a matter *Paul* very artificially and wisely doth here aduertise them, when hee commends this duty in others, he doth excite them vnto it.

**TIM.** The verses 28,29. are yet behinde, will not this fountaine also send out some sweete streame?

**SILAS.** Yes, as namely, first that almes or workes of mercy be likened to [fruite] for they are the fruites of the Spirit, *Gal.* 5. they spring from faith and charity; also they doe please God, as pleasant fruite doth our palate. Thirdly, a fruit, becaufe almes was profitable

both vnto the giuer, as witnesses of their profession, and to the receiuer, whose necessities are relieued and bowels comforted; yea to God himselfe, who reaped thereby the fruite and calures of mens lips. Lastly, commodious to others for example sake: Let all Christians hereby take more incouragement to abound in this fruite, which is so delightfull to God as an odour of sweet smell, and so very manifoldly beneficiall to themselues which are bountifull giuers, by increasing euen their earthly store. *Giue and it shall bee giuen abundantly, good measure pressed downe shall men giue into your bosome, Luke* 6.38. Because rich men beleue not this, therefore they are either illiberall and handfast, sparing too much; or prodigall and wastefull, spending too much, chusing the one to fill their chests, and the other their lusts, rather then to be fruitfull in workes of charity, publike and priuate.

Secondly, note heere *Pauls* fidelity, that as a treasure signed and shut vp in a close place, or as letters sealed, which others may not looke in and reade: so he was carefull that this almes might safely come to their hands, to whom it was meant, therefore would not commit and turne ouer the care to others, but himselfe would performe, (that is,) discharge the trust placed in him. This it is which is meant when he saith, [*when I haue sealed this fruite.*] Such as deale falsly or fraudulently in Orphanes goods, or almes giuen to the poore, or in reuenues of Hospitals, are condemned by this example of *Paul*, which calleth vpon all which haue trust reposed in them to declare all good faithfulness: the want whereof hindereth mercy, and makes loue of many to bee cold, who dare not exercise liberality becaufe there is so little fidelity. Wee be to them by whom such offences come; repent or perish.

Finally, whereas *Paul* promiseth to bring with him an abundant blessing of the Gospell, (that is, the Gospell which abundantly publisheth the eternall and most free grace of God in Christ, by whom all nations are blessed, through

faith in him) he doth herein like affectionate parents, which going as farre off into steange countries, do kinde in their children a longing desire of their returne, by large promises of some speciall gift at their comming againe: so the Apostle doth quicken the desires of the *Romanes* after his presence, with promise of the greatest good which hee could bring, such as was able to make them partakers of all Gods spirituall blessings, and of blessednes euerlasting. Of this he was sure [*I know it*], because he had it by reuelation, *Acts* 19. 21. After *Pauls* example, let Preachers much rather seeke to do, then to receiue good in places where they come or trauaile, it being a more blessed thing to giue, then to receiue, *Acts* 20. 35. How is the spirit of *Paul* differing from the spirit of *Romish* Prelacie, whose comming is more pompous and chargeable, then profitable and commodious to others? Let godly Pastors also imitate his godly wisdom, in stirring vp and increasing the good wil of their flocks towards them, delighting in their loue, and prouoking them to loue, purposing, promising, and performing whatsoeuer may tend to make their people truly, and for euer blessed, though (if neede be) with their labour and losse of liberty, liuing, and life. So Christ, so the Prophets, and so Apostles haue walked.

#### DIALOGVE VI.

Verſes 30, 31, 32, 33.

*Now I beſeech you brethren, for the Lord Ieſu Chriſt ſake, and for the loue of the Spirit, that you doe ſtrine together with me in your prayers to God for me. 31. That I might bee deliuered from thoſe which doe not beleue in Iudea, and that my ſeruice which I haue for Ieruſalem, may bee accepted of the Saints. 32. That I may come to you with ioy, by the Will of God, and may with you be reſreſhed. 33. Now the God of peace be with all, Amen.*

#### TIMOTHEVS.

**L**et vs haue the meaning, method, and matter of theſe foure verſes with moſt perſpicuous bereauity.

**S 1 L.** They containe the laſt part of this Chapter, his commending himſelfe to their prayers, with an exceeding religious obſtination (euen as Chriſt or his Spirit be deare vnto them) ſo that they be ready (not to helpe) but to fight together with him in prayer to God the author of all good, the proteſtor againſt all euill, verſe 31. Then in verſe 32. the ſubiect of their prayer, or things to bee prayed for on *Pauls* behalfe are two: Firſt, to be ſet free from the vnbelauiing and cruell Iewes which maligned *Paul* moſt of all other Apoſtles and diſciples of Chriſt. Secondly, that the poore Church of *Ieruſalem*, might as thankfully accept the almes brought them by him, as it was freely and voluntarily giuen them. Afterwards he noteth the effects and fruites of their mutuall prayers; one was that hee might come to them, being ſaued from the fury of enemies; and the other, that he might come with more gladneſſe, if he vnderſtood his ſeruice for the poore Brethren to be accepted, otherwiſe his comming would be with griefe, verſes 32, 33.

**T I M.** Come to the matter, and touch the doctrine, reaſons, and uſes, verſe by verſe, as ye did before.

**S 1 L.** The firſt Doctrine out of the 30. verſe is, that the ſtronger doe neede the prayers of the weaker. The reaſon is, becauſe there will be ſtill ſomewhat wanting to the beſt, and the force of prayers depends not vpon the worthineſſe of perſons (for the *Romanes* were leſſe worthy then *Paul*) but on Chriſts merits, in whoſe name whoſoeuer come to God, ſhall be heard for themſelues and other. For that God which commands vs to pray for our ſelues, enioyneth vs to pray for others: eſpecially our Teachers, as hauing more need vnto, and more right in our prayers, then other Chriſtians haue.

The Viſe is to warne the weaker to ſhew their charity in praying for the

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worthier, and the worthiest their humility in seeking the request of the meaneft. How much more ought the infirme to desire earnestly the helpe of the zealous prayers of the strong, when the strongest, such as *Paul*, doth craue the weaker sort to remember him. Secondly, Gods providence which is first and soueraigne cause, and mens prayers which are second causes, be not repugnant but subordinate; the one destroys not the other, but they mutually require one the other. *Paul* was sure to come to *Rome* by Gods power, yet he neglecteth not the meanes; he prayeth, and entreateth them to pray for him: see *Acts* 23. 3. *Math.* 7. 7. 8. The reason is, because God hath ordained prayer and other meanes, with a commandment to vse them: also hee vseth to serue his providence by meanes, though he bee free and vntied to any meanes, yea, euen when he setteth Instruments a worke, yet he doth all, because he will; for he is a most free agent.

This checkes such as foreflow prayer and other helpes as need requireth, and as God offereth them; they are in his obedience and feare to be vsed, least he be tempted. When a certaine Pastor had said to a great Warriour, going to battaile, that hee would pray for him; who replied that it should not neede, because if God meant him victory, it should come without his prayers; to whom the Preacher replied, Then also cast away your weapons and Souldiers, for without them (if he will) God can saue. So he saw his error. Likewise, a certaine Physitian hauing a Patient who was an Atheist, told him, his Physicke would not worke without prayer to God, and so cured both his Athisme and sicknesse at once. Thirdly, Christian prayer must be seruent, cold suters bee ill speeders, *Iames* 5. 16. Of zealous prayers, Popery can giue no examples, because their prayers bee vttered in a strange tongue: they labour with their lips, not with their mindes. Fourthly, seruent prayer of the faithfull, is as a strife or conflict, wherein sundry ioyne their forces against a common enemy.

In worldly combats, as souldiers mutually beseech the ayde one of another, so the faithfull by *Pauls* example, are to incite one to ioyne with another, and to conflict or fight together by prayers: for this duty hath many and great hinderances: as namely Sathan, because it doth him much hurt, he suggesteth into the mindes of men at their prayers, thoughts of doubting, of wrath, reasonings, vaine immaginations, strange cogitations: so as it is a very difficult thing in time of inuocation, to haue the whole heart fixed and stayed on God, and on the things which are praied for. This thing needeth an holy strife and contention: Most men do not account it thus: which causeth fained and fainting prayers to proceede from many, such as vanish and fall to nothing ere they come a quarter of the way to heauen, whither they cannot reach without a spirituall violence. Fifty, no better buckler in extremitie then prayer, feruent and faithfull. The Apostle being in great danger of his countrymen the Iewes, craues not the *Romanes* to bring forth their weapons (as Swords and Speares, &c.) to encounter them and rescue him, but to fight with God by hearty prayer for his safety, wherein lyeth more security then in force of armes, by how much Gods power exceedeth all earthly might. Our degenerate and new *Romanes* take a readier way and shorter cut to quit them of their enemies (not by running so farre as heauen,) but by seditions, rebellions, murders, treasons, stabbing of Princes, blowing vp of English Parliament-houses, and such other monstrous vnnaturall courses, whereof godly *Paul* neuer once dreamed, vnlesse it were to denounce hell torment, and heauens losse to them. Oh how vnlike be the spirit of *Paul* and of the Pope, who dares not trust God by prayer to flye to him onely, but to impious, diabolically, and helish practises and policies, to effect his accursed will against such as he accounts his foes, yet in truth Christs friends? How farre bee they from Antichrist, which delight so in the blood of Gods peo-

people, in barbarous sauage cruelty, such as amongst *Scythians* and *Cannibals* is not to be heard of? *Doeg* is condemned for trusting in riches, *Achaz* in his Physicians, what shall bee done to *Papists* which trust in murder and violence?

**TIM.** Touching the thing prayed for in verse 32. what reason had the Apostle to desire this deliuerance from the disobedient Iewes, (vnteeleese is the greatest disobedience, refusing to submit to the commandement which bids vs beleue in Christ, and makes men disobedient to the word of precept, as well as of promise) was he so timorous as hee feared to be slaine and killed of them? And what needs was there to pray for acceptation of his Almes (a matter so desired and delightfull to the poorer sort) and out of all this verse, what shall we learne for our edification in godlinesse, as also out of the verse 33. what say ye to these things?

**SILAS.** Of the former petition, the cause was not immoderate feare of danger, or a minde vnprepared to suffer afflictions, see *Acts* 21. 13. but partly, the prophesies of the Spirit, reuealing to him continuall and great troubles to happen to him at *Ierusalem*, *Acts* 20. 22, 23. and the extreame malice of the Iewes, hating *Paul* as a most resolute Champion of the *Messias* doctrine, and a rigorous enemy or oppugner of the legall ceremonies and *Mosaicall* rites, (as shadowes which were to giue way to the presence of the body, which is Christ.) and finally, that hee might not be wanting to his owne preservation (the care whereof nature and God haue laide on euery man, yea euery creature. Hereby teaching vs first, that the Gospell hath no more fierce enemies then ignorant zeale: witnesse the fury practised by Iewes and *Papists* against the Gospell of Christ, and the true professors thereof. Secondly, that sound and painefull Preachers, are exposed to perillous aduersaries for the words sake. For such as hate the Lord, hate his seruants, as Christ told his Apostles: therefore Pastors haue neede of much Christian courage, and of the

prayers of the flocke for their desert. Thirdly, against such, our owne, and the Churches praier, are to be opposed as chiefest refuge; because of the promise which God made them, *Math.* 18. 20. *Psal.* 50. 15. a guard of a thousand Souldiers, cannot make Gods children so safe and sure, as one sighe or praier of a contrite heart. For it is God onely, that makes men dwell in safety. All saluation belongs to God, and he heares their prayers that feare him, and grants their desires. Here are re proued such as neglect their Pastors safety, neuer commending it to God in their prayers, much more such as betray and bee procurers of their perill and trouble, as *Alexander* the Coppersmith, &c.

Touching his latter request, though almes be acceptable and welcome to the needy (as bread and drinke to the hungry or thirsty) yet euen such Iewes as were become Christians, and had not wholly shaken off *Moses* Law, had and held a great iealousie and sinister suspicion of *Paul*, see *Acts* 21. 21. which made *Paul* feare the successe of his seruice, how it would bee taken, being brought by one not very gracious to them, yet obliged vnto this office by his owne promise, and the Churches impulsion, *Gal.* 2. 10. Learne, that Saints haue frailties, poore Saints haue infirmities; for their sanctification is not absolute. Hence it is, that good offices cannot alwaies be done to them, but with some feare of vnthankfulnesse and vntowardnesse in accepting, & of ill construction of friendly endeauours: which as it did not dishearten *Paul*, so it ought not vs, who are to pray to haue such weaknesses cured and amended in the people. but not to be withheld by them from doing duty: but go on to fulfill our vocation, as *Danid* did in the matter of *Goliath*, notwithstanding his brethren did peruersely interpret his endeauour. So did Christ in preaching and working Myracles, albeit the Iewes sinisterly attributed all hee did to vaine-glory, and to the worke of *Belzebub*. In the other words following wit *Paul* in future euents, let vs learne quietly

quietly and contentedly to waite vpon the will of God, because he rules all, and turne all to the best, verse 32. by the will of God; also to seeke refreshing and ioy in the society, conference, consolation, and exhortations of the godly. For as many hot coales put together, doth make one another burn the more, and giue the greater warmth, so conferring and mutual communicating of gifts kindleth zeale, encreaseth godlinesse, and confirmeth in the faith of Christ: therefore such are enemies to themselves and others, which be enemies to godly conferences, and vnto brotherly fellowship.

Finally, it is a great mercy both to

haue God pacified to vs; and one of vs at peace with another in the Lord. This is the onely worke of God, who is very often therefore stilled the God of peace. *Rom. 15. 5. Phil. 4. 9. Thus the God of peace be with you all, Amen.* This of hauing God with vs (that is,) the presence of his fauour aswell as of his essence and power, is a most blissefull thing, the cause of all peace, prosperity, and welfare to our soules and bodies, now and for euer: as men be miserable without it, so most happy by it. Therefore in Scripture very often prayed for, and much promised as the foundation of all our good. See *Exod. 4. 12. Isab. 1. 9. Iudg. 6. 16. Gen. 39. 2. Acts 10. 38, &c.*

CHAP.


## CHAP. XVI.

## DIALOGUE I.

Verse 1. vnto verse 17.

*I commend vnto you Phebe our Sister who is a seruant of the Church which is at Cenchrea. 2. That ye receiue her in the Lord as it becommeth the Saints, and that ye assist her in whatsoever businesse she hath neede of you, for she hath bene a succourer of many, and of my selfe also. 3. Greete or salute Priscilla and Aquila my fellow helpers in Christ Iesuu. 4. Who haue for my life laide downe their owne neckes, &c.*

## TIMOTHEVS.

fter our long sayling and travell in the deepe and profound Mysteries of Christian Religion and Faith, me thinke I ken the Land, and see vs to draw nere the shore, and finde our barke comming into the shallow waters, as if wee were at the haueu and end of a troublesome voyage, full of labour and wearinesse.

SILAS. It is so : now at length, after six or seuen yeares spent and past vpon the Ocean in the maine Seas, we are brought through by the good conduct of that grand and most skilfull Pilot Christ Iesus vnto the arriuing place. For after some friendly and familiar salutations of certaine speciall members of the Church at Rome, whom Paul would honour with mentioning them, and giuing them their due praise to ver. 18. then he shutteth vp the Epistle with a graue admonition, to beware of Schismaticall seducers, and with a deuout exaltation or celebration of Gods power, goodnesse, wisdom, and glory, from verse 18. to the end of the Chepter.

In the first verse, he commends a certaine Womam, whom he describeth by

her name [*Phebe*.] Secondly, her profession, [*a Sister*.] Thirdly, by her condition or office [*a Seruant, &c.*] In the second verse, hee expresseth what hee would haue them to do for her, 1. to receiue her, 2. to vse her as a Saint, 3. to assist her : and then hee noteth the reason wherefore, because of her beneficence and liberality to others, not to a few, and euen to Paul himselfe. She is called a Sister, for the common faith and religion sake, and a Seruant to the Church, either for that she was one of the Widdowes, whose election and duty is at large set forth, 1 Tim. 5. or for her charity towards the Church, which she entertained in her house, and succoured with reliefe; and this is most likely, 1. because of her long iourney from Greece to Rome, which for an old widdow had bene too much : and 2. for our large bounty exercised toward Paul and many more, which was vnpossible for a poore widdow (such as Deaconesses were) which in the Primitive Church attended sicke persons. To commend her, signifies to praise her, as one beloued of him for religion sake, and to put her ouer to their trust and care, to bee counselled and aydded by them of Rome, in things whereof shee might haue neede of them. Cenchrea was a haueu nere Corinth. He would haue her receiued, and louingly entertained, [*In the Lord*] that is, either for the Lords sake, in his name, and for his loue, or as the Lord himselfe. As Christ saith, *Ye did it to me, when ye did it to one of these* : and as Paul writeth that the Galatians receiued him as Christ Iesus, who in his Ministers and members holds himselfe either honoured or contented. *Who soeuer receiueth you, receiue me &c. Thou persecutest me.* Now we haue not himselfe in earth, hee will be respected in these his vicegerents and deputies : [as becommeth the Saints] that is, worthily as may be seeme her, being one

one of the Saints of them which were Saints by calling. See before, Chap. 15. verle 26.

**T I M.** *Now yee haue opened the words, touch some instructions and so hasten forwards.*

**S I L A S.** In the example of this woman thus commended and described (as in a Looking glasse) wee may behold these things for our edification. First, the custome and duty of helping and pleasuring good Christians, with our commending them to such as be good, is both good and ancient, warranted by the practise of an holy Apostle. The reason hereof is, because it serues both for the commendeds sake, to exercise charity toward them, procuring them succour by our credite, and 2. for their sakes vnto whom they be commended, that they may haue occasion to shew their loue, and may know towards whom to declare it worthily. In our commendations, this caution is to bee obserued: that they whom wee praise, and either speake or write for, be good or praiseworthy, and knowe so to vs, least we wrong them to whom we send Commendatory letters, by leading them into an error, and our selues by bearing false witness against the ninth Commandement, for to commend the vnworthy, is a deceite and a false testimony. If men thought on this, they would not displease God, to pleasure a man.

Secondly, we learne that in receiuing the godly, we must both consider their dignity, that they are Saints and holy ones which will draw honour towards them, and that in louing and helping them, we giue prooffe of our reuerence and loue to Christ their Lord, which will make vs cheerefull in these duties, when wee beleue that wee do for the Lords sake, to be gratefully accepted, as it were done to the Lord himselfe.

Thirdly, here is a comfort for gracious women, that they do belong to the kingdome of heauen; for with God neither male nor female, all one in Christ: holy Scripture hath registred in perpetuall record the faith and famous

acts of sundry of both sexes, to shew himselfe free from acception of persons, and to encourage the weaker sexe to labour in godlinesse, seeing their loue and goodnesse is not forgotten, but had and kept in remembrance.

Fourthly, here is an example to such of both sorts as be noble and wealthy, to be full of good workes, as *Dorcas*, *Acts* 9 36. as *Susanna*, and *Ioanna*, and many others. *Luke* 8. 2, 3. and as this *Phabe*. The wiues haue not so much liberty as widdowes, yet they may be bountifull and giue much to good vles, where husbands do make good allowance, inabling them wherewith to expresse their charity, and when the case is such as was the case of *Abigail*, *1 Sam.* 25. 18.

Lastly, heere is a reprooffe vnto rich men which suffer women to excell them in bounty and piety. Many good women who haue testified the sincerity of their faith by their liberality, for maintenance of religion, and learning, and comfort of the poore, shall go to heauen to bee in glory, when rich churlish Nabals, and Epicurish gluttons, as hein *Luke* 16. shall bee adiudged to beare shame in hell for euermore.

**T I M.** *Tell vs now what our Apostle had respect vnto, in his salutations from verse 3. vnto verse 17? Interpret such phrases as neede the light of exposition, and obserue some profitable instructions with best expedition yee can. For I long to see vs safe on shore.*

**S I L A S.** To [salute] is with heartiest desire to pray for the wel fare and health of others: such a duty would not bee done cursarily, perfunctorily. *Pauls* heart and pen accorded in one, whose respect and purpose in these his salutations is, to manifest more vnto the brethren at *Rome* his intire good will and sincere loue towards them and their saluation. Secondly, to countenance these persons here saluted, that by their authority and gifts were most inabled to stead & helpe the rest in their course of godlinesse. Thirdly, to prouoke others to emulation, and study of imitating these so commended. And lastly,

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by these praises (as by a spur in their side) to excite these so saluted, to proceede and profit more in all graces. We willingly imbrace & follow such good things, as others which be godly and wise (as *Paul* was) do praise in vs.

These persons saluted, were some men and some women, some Preachers, some professors onely, some Iewes, some Gentiles; some onely named, some both named and noted with Epithites of praise. They be 28. in number, and besides single persons, greeting is sent to some whole families. Lastly, salutations be sent both singularly from a particular man as *Paul*, and generally from whole Churches, verse 16. The first paire saluted, be *Aquila* and *Priscilla*, verse 3. of whom reade *Acts* 18. 2, 18. who are here commended foure wayes: First, though they were no Ministers, yet were to *Paul* as fellow-helpers, not as working with him in the same trade, *Acts* 18. 3. but in the Lord, that is, in the Lords businesse, the spreading of the Gospell: for as they instructed *Apollos* in the way of the Lord more perfectly, *Acts* 18. 16. so no doubt out of their zeale and piety they laboured to bring others to the faith of Iesus. Note here *Pauls* modesty, admitting the helpe of his inferiours in his labour for the Gospell: the head disclaimeth not the feete; they were as feet in respect of *Paul*, being a principall member of the Church, yet he despiseth them not, but meekely receiue their assistance.

Secondly, their charity in communicating their knowledge to the good of others. As a Cloud the raine, and an Ewe her milke, so they powred out their wisdom in Scripture, for instruction of many: all our knowledge (like a Candle) ought to shine vnto others for their direction.

Thirdly, the Popes arrogancy in disdaining such helpers, he and his Mitred Bishops will haue no such coadiutors: nay, they forbid Lay people so much as to reade Scriptures: they keepe them in grosse blindness, thicker then Egyptian darknesse, that they may not see

their deceitfull trickes, and horrible abominations in their doctrine and worship, in their teaching and living. I reade of some burned by Papiests, for hauing a Testament about them.

The second praise is, that for *Pauls* sake, they put their liues in danger (laying downe their neckes, signifying their readinesse to dye for his loue and cause) which as it doth serue for a patterne to Ministers both to set out the condition of such as teach the Gospell to bee as Lambes amongst Wolves; and the constancy that ought to be in them, for preaching truth to put their liues in ieopardy, as *Paul* did: so to all Christians for imitation of the zeale of *Priscilla* and *Aquila* in behalfe of *Paul* their Teacher. It is to be noted both with a checke to such as either leade their instructors into dangers (as many malicious hearers do) or doe forsake them in their troubles, as they of whom the Apostle complaines, *2 Tim.* 4. 16. and with a comfort to all such as in perillous times and causes stick to their Pastors who haue diligently fed them; sithence Gods Spirit hath registred this example to the immortall praise of these two, who loued not their owne liues, to deliuer their instructor from death. There is a maruailous strait coniunction betweene Pastor and Flocke.

Thirdly, he saith of himselfe, and all the Churches of the Gentiles, that *Aquila* and *Priscilla* had made them their debtors: and this he saith for good reason, because their benefit was publike, redounding vnto the whole Church, to preserue such a worthy seruant of the Church. Whereof this vse is to be made, that to do good to faithfull Pastors, by preseruing their life and liberty, is a speciall benefit; for the which, thanks are from all generally due, which should hearten true hearers (as cause requireth) not to spare purse, paines, nay their own persons and liues, to succour such as are profitable to many.

The last thing in their praise was, that they had a Church in their house; eyther for that their family for their godly order obserued in it, seemed to be a Church,

Church, such religious exercises being there vsed priuately (so farre as lawfully might be) as publicly in the assemblies were frequented: and thus it should be in euery household; or else for the faithfull, (which being not many at first) gathered together in their house, to celebrate their assemblies: for they might not haue in most places the free vse of Christian religion, through the malice of the Iewes somewhere, and elsewhere of the Gentiles: see *Acts* 13. and 14. *Epenetus* is intituled the first fruites of *Achaia*, both because he was in order of time the first which professed Christ in that country, (as first fruites came before the rest) and for that in degree of piety and vertue excelled others, as first fruites are both reaped before, and bee the chiefe and choice of the crop. A worthy thing it is to giue the one set, and to begin to leade others the way, which feare and worldlinesse makes men backward to doe; yea keepeth numbers from following others that haue broken the Ice, and made an entrance into the zealous profession and practise of Christianity. The other titles of beloued, approued, of labouring in the Lord, & being in the Lord, (giuen to diuers here) doe note how deare they were to *Paul*, for their profession of faith, or fruites of their faith: and teach that others ought to bee so farre forth beloued and esteemed of, as they pertaine to Christ our common Lord, and shew the same by their faithfull endeauours to further the Gospell. Also note verse 7 to be in Christ, signifies to be a Christian or faithfull person: and to be [approued in Christ] is to be vnblameable or without reproofe, nay well allowed of for his faithfulness and constancy in the cause of Christ.

Whereas he salutes some of his kinsmen, learne, that to our kindred when they be godly, we are tied by a double band, one of nature, the other of religion: and therefore such as forsake and forget their Christian religious kindred, do giue cause to feare, least neither piety nor humanity bee had in regard by them. Such as were in bonds

with *Paul* for the Gospell sake, are therefore called his fellow-prisoners. They suffered bonds and imprisonment with him, and so shewed their hearty loue both to Christ and to his Apostle *Paul*, whom they forsooke not, as diuers others did, 2 *Tim.* 4. *All forsooke me*, but did cleaue to his doctrine by faith, and became his fellowes in afflictions. Let Christians learne thus to loue the word, and the Ministers of it: such imprisonment is more sweete then liberty.

Also, whereas some are commended for labouring in the Lord, and others for labouring much in him (that is, in the divulging of his truth, and edifying his Church, or doing other seruices of charity:) heereby wee do learne, that there is a difference among Labourers, some according to their meanes, opportunities, gifts and great zeale, labour more and some lesse; but each are to haue their due praise, euen he who laboureth little, as well as hee who laboureth much: none are to be defrauded.

Whereas verse 13. *Rufus* mother is called *Pauls* mother, vnderstand a mother by affection, not naturall. Obserue that *Aristobolus* and *Narcissus* are not saluted, as being belike not yet conuerted: and *Narcissus* is thought to haue bene full of riches and naughtinesse, ouerthrowing many a worthy man by calumnies, yet both had Christians in their families. The kisse which *Paul* mentioneth verse 16. sheweth the custome to be ancient; for the Saints at their meeting, do declare mutuall good will by a kisse, which was giuen sometime in token of subiection, as *Gen.* 42. and *Psal.* 2. 12. Sometimes a signe of charity: this was cheefly done before the receiuing of the Eucharist, to testifie peace and brotherly amity. Whence arose the superstitious kissing the Paxe in Popery, which depraues and abuseth all good things. By adding [holy] hee distinguisheth, 1. chaste kisses from wanton, and 2. adulatory, and 3. proditory, and 4. dissimulatory kisses, such as *Isab.*, *Iudas*, and *Ammon* gaue, which is no

small thing. For as giuing the hand one to the other at our meeting, after long absence, signifieth the deliuey of our heart to him toward whom we vse such gesture, so kissing (of all other gestures) hath I know not how, the most euident and expresse representation of that which is within. For whereas life consisteth in respiration, and our breathing is by our mouth, kissing is a signe that a man is ready to communicate, and as it were to infuse his owne proper soule to another. A custome not so ancient for vse, 1 *Pet.* 5. 14. in Easterne Churches especially, but now is as grossly abused in the Westerne, and by such as afford this loue-token euen to dogs.

Finally, whereas *Paul* familiarly nameth and saluteth many of his acquaintance at *Rome*, and farre more then other Churches beeing better knowne vnto him, yet not once mentioneth *Peter*, who should bee the chiefe Pastor there, as Papiests say: The Apostle eyther did forget and neglect him (which is vnlke,) or *Peter* was vnworthy (as an Apostata) of his salutation, which is vttrue: or *Peter* was not then at *Rome*, which is not vnprobable, yea, whether he were there at all or no, is vncertaine. For we do not finde in all the history of the *Acts*, or other parts of the new Testament, that euer *Peter* came at *Rome*, no not one syllable to that purpose; therefore it can be no Article of faith, or thing necessary, to bee beleueed vnto saluation; for all such things are either expresse written, or by necessary deduction to bee collected out of Scriptures, which are (as *Origen* saith) the sole norme and rule of Faith, the vnmoueable Canon of verity (as *Irenaeus*,) the most exact gnomon, ballance, and square of all truth, as *Chrysostome*.

Againe, what shall wee say if the Scriptures do teach the quite contrary. For *Paul* was conuerted a yeere or thereabouts, after the ascension of our Lord. The third yeare after *Pauls* miraculous conuersion in his way to *Damascus*, *Peter* went to *Ierusalem*, where hee continued with *Paul* the space of fifteene dayes, *Gal.* 1. 18. all this while

*Peter* was not at *Rome*. Eight yeares after *Pauls* conuersion, *Peter* was abiding at *Ierusalem*, being imprisoned was sought for to be killed by *Herod*, about the third yeare of *Claudius*: as yet then he was not at *Rome*, *Acts* 12. 2, 3, 4, &c. Six yeare after that, euen full fourteene yeares after that hee first had met *Paul* at *Ierusalem*, (which was the 51. yeare from Christs birth) he was at *Ierusalem*, where he gaue *Paul* and *Barnabas* the right hand of fellowship, *Gal.* 2. 9. At which time a councell was held at *Ierusalem*, *Acts* 15. and then it was agreed vpon by mutuall consent, *Gal.* 2. 9. that *Paul* should preach vnto the Gentiles, and *Peter* to the Iewes, who by an edict were cast out and banished from *Rome*; so as all this while he came not there. When the Councell was dissolved, whither did *Peter* go? to *Rome* (his Sea and seate as the Papiests saine) nay to *Antioch*, where hee was to his face (a bold act to be done, if *Peter* had bene Pope) he was I say reprocued of *Paul* for his dissimulation, *Galath.* 2. 11. Moreouer, when *Paul* was first led prisoner to *Rome*, hee found not *Peter* there, for then would not *Luke* hauing so good occasion to mention him *Acts* 28. haue passed him ouer in silence: and *Paul* hauing bene a free prisoner for two yeares at *Rome* complained that all forsooke him: What *Peter* too? no verily; which argueth all this space *Peter* not to haue bene at *Rome*. Sure it is impossible hee should sit Bishop there so many yeares, fell 25. till the last yeare of *Nero*, as popish Chronologers reckon, & to suffer martyrdome there, and haue his Sepulcher there. Or if all this were true, what is this to the Pope being no successor to *Peter* in doctrine and piety, what'oeuer hee be for place and dignity? If hee had succession of his Chaire (a thing more then questionable,) yet he had none of his faith. From which *Rome* now, how farre it is gone from ancient *Rome*, hath bene in sundry parts and passages of this Epistle obserued: and in many other more learned and vnanswered nay vnanswerable treatises hath bene of late demonstrated,

monstrated, both at home and abroad, so as were not their fore-heads of brass, and their hearts of adamant, their consciences seared with an hot iron, they would blush for shame, and repent with sorrow, that they had so long striven for Dagon, for an idolatrous religion, and for Babylon a mother of abominations and whore domes, *Reuel. 17. 5.* Of whose cup of fornications as they still delight to drinke; so they certainly shall drinke with her of the cup of Gods vengeance, *Reuel. 18. 4. and 16. 19.*

By the Churches of Christ, he meaneth particular assemblies, (members of the vniuersall Church) neere to the places where *Paul* was now remaining, professing the faith of Christ, and denominated by their places where they were, as the Church of *Corinth*, *Galatia*, *Antiochia*, &c.

DIALOGUE II.

Verses 17, 18, 19, 20, 21, 22, 23.

*Now I beseech you brethren marke them which cause diuisions and offences contrary to the doctrine which you haue learned, and auoyd them. 18. For they that are such, serue not the Lord Iesus, but their owne bellies, and by good words and faire speeches, deceiue the hearts of the simple. 19. For your obedience is come abroad vnto all men: I am glad therefore on your behalfe, but yet I would haue you wise, to that which is good, and simple concerning that which is euill. 20. And the God of peace shall treade Satan vnder your feete shortly: The grace of our Lord Iesus Christ, bee with you all Amen. 21. Timotheus my worke-fellow, &c.*

TIMOTHEVS.

**H**ow doth the Apostle proceede, and what things bee contained in these verses?

**SIL.** When he had mentioned and saluted diuers godly persons amongst them, whom he would haue to ser as examples to follow; now he admonisheth them whom they are to eschew,

namely heretickes and schismatickes, which by opinions rent themselves from the truth of doctrine, or in their wicked manners giue scandals. Touching these, he would haue them marked and narrowly looked into, because they are not easily found out, & through negligence of ouerseers, they doe creepe into the flocke. Secondly, he wisheth to auoide them, both by shunning priuately their company for feare of taking infection from them, and of hardening them by our familiarity; and by shutting them (after once or twice admonitions, *Titus 3. 10.*) out of publike assemblies by excommunication, (which is the sword of the Church to strike and cut off rotten and pernicious members.) Also by casting them into banishment, if they go on to peruert others, which is the Magistrates care and part, verse 17. and in ver. 18. To the end the Christians at *Rome* might the better consider and decline such pests and Serpents, which at *Corinth* and *Galatia* had beene, & were like enough to be among the *Romanes*: also to wind in themselves to disturbe the peace, & destroy the truth and vniety of the Church; (which Satan in his members most studiously endeauoureth) therefore he giueth certaine notes whereby to know these seducing and scandalous persons. The first is, they seeke to turne men from the true doctrine, (such as *Paul* in this Epistle, and other Apostles in their Sermons and writings taught) broaching opinions either *ex diametro* contrary, or at least besides, (*para* signifies both, as *Rom. 1. 26.*) that doctrine which is Apostolicall. The purity of the wholesome words of Christ is corrupted, when ought either other, or other wise is brought in, either when truth by humane inuentions is adulterated, or false doctrine apparantly crossing the Scriptures, is maintained, *1 Tim. 1. Gal. 1. 8. 9.* This is then one signe of a deceiuer, to lead awry from ancient doctrine, receiued from the beginning by the ministry of Christ and his Apostles, *Iohn 2. 20.*

Another signe in ver. 18. is their hypocrisie: howsoever they indeed ought

to be, and in words do pretend to bee seruants of Christ, (hauing his name Iesus, Lord, &c. and the profession of him much in their mouthes, as if they were the onely persons that tooke pleasure and care to please, serue, and honour him, to defend his faith and religion) yet they doe nothing lesse, being enemies to his doctrine, and true seruants, *Phil. 3. 18.* and thinke they do a meritorious act to destroy true Christians, *Math. 10. 17, 18. Iohn 16. 2, 3.* The third signe is their end they ayme at, which is to serue their belly; for filthy lucre they teach things which they ought not, *1 Tim. 6. 5. Titus 1. 11, 12.* making their belly (not Iesus Christ) their God, *Phil. 3. 18.* And who would not be ashamed to haue them for teachers who haue their belly for their God, coyning new and false opinions for temporall commodities sake?

The fourth marke is from their Arte and practise, which they vse when they will seduce; it is by faire and flattering speeches, whereby they steale away mens hearts, pretending their good, when they meane it not, (as the Serpent circumvented *Eue*.) promising much, and performing nothing, speaking pleasing things (as if they would lay bolsters of downe vnder their elbows, *Ezek. 13. 18.*) and with sweet sugred words praising both the persons and doings of such as they would ensnare: like Physitians who minister delectable things, so these sooth and smooth ouer mens faults, commending where they should condemne: and this is signified (as *Origen* thinketh) by sheepes cloathing, *Math. 7. 25.* As greedinesse for their bellies declares them to be ravenous wolues, and as the Crocodile by shew of pitty and humanity doth beguile such as come neere him; so doe these corrupters seeke nothing but to deceiue by their flattering; like *Indas* or *Isab*, speaking sweete words that without suspicion they might put out the sting of erroneous doctrine; & this their cunning makes it so hard to discouer them, and so much the more needfull to marke and obserue them.

The last thing whereby they are here noted, is the obiekt whereupon these impostours do worke, and it is vn wary and heedlesse people which neyther mistrust nor marke their malice. Widowes whose houses they deuoure vnder pretence of prayers and blessings, such as *Paul* speakes of, silly women laden with sinne, *1 Tim. 3. 6.* As *Sathan* set on *Eue* first, so his seruants attempt women which are lesse cautelous, yet vehement being once wonne, and powerfull perswaders of their husbands, to whom they are neere and deare.

Howsoever this discription did agree with such as did *Iudaize*, yoking *Moses* and the law, with Christ and grace in the cause of saluation, and doth also well fit other deceiuers and hereticks, yet neuer did coate so fit a mans backe, as these markes doe agree with Fryars, Monkes, Priests, and Iesuites especially, as it is notoriously knowne to the whole world, how they boast of Iesus (of whom they haue their name Iesuites) but be nothing lesse then good Christians, attending lucre, deceiuing simple folkes. Also consider here that these markes of discerning, be so many reasons to perswade declining from seducers: for who ought not abhorre and auoide such as doe peruert the pure doctrine of Christ, and perswade vs to forsake the fountaine of life, to goe to Cesternes which hold no water? such as also be hypocrites professing the seruice of Christ, and yet addicted wholly to voluptuousnesse and gaine, such as with goodly and glorious words doe bring asleepe vnheedfull persons, to the end they may more securely make a prey of their goods and soules. Vpon which considerations, all Christians stand bound to obserue & auoide them.

*TIM.* But are there no other reasons in our Text to perswade care and diligence in auoyding such?

*SILAS.* Yes, these three: one from the effects, they doe deceiue, verse 18. well may they promise life and saluation, but death and damnation will proue the crop which will bee reaped of such impostours: as the Serpent beguiled our first

first parents with hope, and great promises, so do these.

The second reason is from the facility of the *Romanes*, verse 19. whose ready listning and obeying true Teachers being farre and wide devulged and knowne to their praise, might haply imbolden false Teachers to attempt the peruertering of them with expectation of like successe, for ouer much easinesse in yeelding, might giue false Prophets hope to deceiue: thus *Origen*, and *Peter Martyr* afterwatds, and *Piscator* after him doe collect the reason. Others thinke by praising their obedience he encourageth to constancy, to continue stedfast in the good way, and to take heede of receiuing contrary doctrine. To which purpose he exhorts them to ioyne prudence and simplicity, to be so simple as not to know how to inuent corrupt doctrine, yet so wise and skilfull as to bee able to discerne a strangers voyce from Christs voyce, like good sheepe, *Iohn* 10.4.5. and true Prophets from lyers; which discretion *Paul* prayed for to the *Philippians*, Chap. 1. verses 9, 10. and exhorts the *Thessalonians* vnto it, Chap. 5. verse 21. Why it is needfull, see 1 *Iohn* 4.1, 2. *Reuel*. 22. *Ephes*. 4.14. Which admonisheth all with knowledge to ioyne iudgement, and reprobeth such as bee wise to the world, but lacke the wisdom of the word.

The third reason is from assurance of victory, so they watch and obserue these euill workemen, which scatter graines of errors in the Lords field, and strue against their errors, they shall surely overcome by the might & grace of God, verse 20. *The God of peace will bruiſe Satan vnder your feete, &c.*

There is in this promise, an allusion to the promise in Paradise, made to our first parents, of the womans Seede to bruiſe the Serpents head, *Gen*. 3. which implyeth such a conquest and overthrow of Satan, as he should neuer recover himselfe. As *Ioshua* set his feete on the neckes of the five Kings, and destroyed them. This hath bene already in the head Christ perfectly fulfilled,

and shall bee in his members, who must encounter awhile with Satan and his instruments: but so they behaue themselves valiantly, and place all their affiance in God, it shall quickly come to passe, that Satan (howsoever hee may seeme to preuaile) yet euen when one would thinke he should ouerturne all, then shall he take the foyle. For God who is with his Church, is stronger then the enemies which do fight against it: and the peace of his Church is so deare vnto him, as none that make diuision, shall be able to stand before him. All which, hath matter of exhortation to quicken vs, vnto all vigilancy in prayer, and good endeaours to withstand the assaults of the deuill, taking great heede of security, ease, and spirituall sloathfulness, least we be surprized on a sudden.

And here is also a matter of consolation, that we faint not whatsoever combats and encounters with heretickes, Scismatickes, or otherwise happen, yet still to hold vp our head, and take heart to vs, vnder the ayde and helpe of God and his grace, seeing the victory will be ours. If we hold out but a little while, we shall panquish, and that very shortly euen in this life, whereof wee haue sundry examples; and not onely at the day of iudgement when our victory will be consummate. A maruailous comfort that Gods Ministers and children strue against errors, sinnes, and scismes, with certaine hope of hauing the vpper hand. Which as it must beate downe despair, and driue away feareful sluggishness, so it keepeth from presumption, to consider that ~~we~~ by our owne strength, not by our owne arme, or bow, or shield, but it is the strength of God that giues vs the victory, *And therefore not to vs Lord, not to vs, but to thy name be rendred the glory.*

Vpon these reasons, we in *England*, and other reformed Churches in *Europe*, may iustifie our separation from the Papiſts, whom we haue left and are diuided from: but first because they left the Apostles doctrines, and diuided themselves from the faith and religion  
of

of Christ, to embrace nouell errors, and diabolical superstitions, contrary to the receiued doctrine from the beginning: by whose hypocrisie and flattery, if we haue not suffered our selues to be deceiued to the perdition of our soules, but continue still to fight against them, vnder the assistance of the strong God, with vndoubted trust of an happy issue (so we marke and auoid them) therein we haue done but duty, obeying the Commandement of the great God, who bids vs to come out of *Babylon*, and decline such as would with their subtile speeches and inuentions beguile vs (and wriggle as a Snake whose head is off) with hope to reigne in these Churches, as sometimes they did. Well they may surprize with their craftinesse, some heedlesse ignorant persons, and vntable, but in vaine they looke to subiu-gate the wise and discrete Christians, vnder whose feete God shall rather treade them, and Sathan that great Dragon their Captaine, vnder whose banner they fight. For that kingdome must be destroyed, which doth make warre against the kingdome of Christ, who is that stone cut out of the Mountaine without hands, which shall breake in peeces all other regiments which rise vp against it, *Dan. 2.*

**TIM.** What doth the Apostle performe from the verse 20. vntill verse 24?

**SIL.** As before hee reckoned vp such as at *Rome* he would haue saluted: so now hee sendeth Salutations to the *Romanes* from other which were with *Paul*, as from *Timothy*, of whom reade, *Phil. 1. 19, 20 21. 22.* and *Acts 16. 1, 2.* Also *Lucius*, of whom reade, *Acts 13. 1.* and *Iason*, of whose courage and prudent zeale, reade *Acts 17. 5.* and *Zopater of Berea*, *Pauls* companion by sea, with *Timotheus* and *Gayus* of *Derbe* into *Syria*: reade *Acts 20. 4.* and *Tertius Pauls* Secretary, and *Gayus* his hoast baptized by him, *1 Cor. 1. 14* and *Erasmus* Treasurer or conferrer vnto the City of *Corinth*, a rich City: and *Quartus* a word not of number or order, but the name of a man. By the consent of these, he would confirme the authority

of his Epistle, and get the more credite; not for that it was in it selfe weake, but the better to warrant it to others.

### DIALOGVE III.

Verfes 24, 25, 26, 27.

*The grace of our Lord Iesum Christ be with you all, Amen. 25. Now to him, that is of power to establish you according to my Gospell, and the preaching of Iesum Christ, according to the reuelation of the Mystery, which was kept secret since the world began. 26. But now is opened & published amongst all Nations, by the Scriptures of the Prophets, at the commandement of the everlasting God for the obedience of Faith. 27. To God I say onely wise be praise, through Iesum Christ for ever.*

### TIMOTHEVS.

**H**aving found you willing ever since we began to conserre for our instruction about this Epistle, which as it is a key (as it were) to open the vnderstanding of other Scriptures, so your answers and satisfactions of my Questions and Doubts, hath well unlocked and unfolded the hidden treasures thereof; I presume to put you to it once more, to tell me *Pauls* minde, or rather Gods minde, contained in this Text vnto the end of this Epistle.

**SIL.** Having walked along with you, through along, rough, and cragged way, now we are come vnto the vphol and resting place, it being also plaine ground, I may not giue you ouer. In this last Text (which some ioyne vnto the end of the 14. Chap. touching which, see *M. Beza* there) we haue a brieft pithy prayer vnto God, ver. 24. & a large and most precious Doxologie or praise of God, 1. for his power, 2. Goodnesse, 3. Wisedome, in the rest of the verses. For the prayer, I would haue these things obserued in it. First, that vnder [Grace], are comprehended whatsoever (from beginning, middle, and end) belongs vnto mans good now, or glory here-

hereafter. Secondly, whereas *Paul* did both begin and end his Epiſtle with it, Chap. 1. 7. and now endeth, repeating it twice, ver. 20 and 24. it not onely teacheth what Miniſters ought to doe by *Pauls* example, both to edifie by teaching, and earnestly to begge Gods fauour, and all the effects of it for the flocke, but also the flocke are admonished, that grace is a thing most necessary. Not fire and water so needfull for the body, as grace for the soule: and therefore often, againe and againe to be asked, and whoſoeuer know either the worth of grace, or the want, will much call for it. And who ſo do not ſo, either they value not grace, or feele no neede of it, which is a woſull dulneſſe. Thirdly, here is a reproofe againſt the *Arrians*, *Seruius*, and others, that Chriſt is equall to the Father, becauſe Chriſt is made the giuer and diſpenſer of Grace, which is proper to the true God.

Laſtly, this praier in the end of euery Epiſtle *Paul* wrote with his owne hand, as a ſigne whereby to diſcerne the Epiſtle not to bee counterſet but his owne, 2 *Theſ.* 4. 17. howſoeuer he vſed the helpe of a Scribe to pen the reſt yet this claufe he vſed with his owne pen to write it. A good caution and preuention of adulterated and falſe writings, that they be not cogged and crowded in vnder the names of ſome worthy perſonages, to get them credite: an iniury which hath bene done to ſundry learned and godly men.

Concerning the zealous praife and thankſgiving, wherewith *Paul* celebrateth God in the end of this renowned Epiſtle, there is nothing or little in it, which hath not bene already handled in other Dialogues. Howbeit, to giue ſome touch and taſte of matters will not be amiſſe. Note generally, that there is an hyperbaton, the ſence being ſuſpended from verſe 25. till 27. and thus it muſt be put together *Glory be to him*, (that is to ſay) to the onely wiſe God, who is able to eſtabliſh you, &c. and thus the conſtruction is curtant, and no imperfection in *Pauls* ſpeech. Obſerue yet further, as *Paul* in the en-

trance gaue thanks to God for the *Romanes*, Chap. 1. verſe 8. and rendreth praife for himſelfe, after his diſcription of his ſpirituall combat, Chap. 7. ver. 25. and vpon the diſcourſe of the great ſecret of predeſtination finiſhed, Chap. 11. verſe 36. he burſts out into this exclamation and doxologie, O depth, &c. *To him be glory for euer*: and now cloſeth the whole Epiſtle with the like hearty founding forth of Gods praife: it may ſerue to admoniſh vs of this duty of praifing God for our ſelues and others, for his mercies and benefits, for his doctrine and workes; how pleaſant (as a ſacrifice or an odour) it is to God, how the Saints are delighted with it, hauing thankſgiving often in their hearts and mouthes to witneſſe their owne ioy in God, and to prouoke others to magnifie him. As the Nightingale becauſe the day is not ſufficient to ſound forth her ſongs, ſpendeth the night in ſinging, ſo ought wee euen in the night ſeaſon, to ſound forth the praifes of God: for this is one of his chiefe ſeruices, and in his Children it is exceeding comely to reioyce and praife his mercies. How did *Dauids* pen overflow with the praifes of his God, how doth he vrge all men to laude and celebrate his name? It is a fearefull ſigne of a dead heart to be a niggard, or ſparing, careleſſe, or cold this way.

Learn further, that whereas praifes be offered to God by Ieſus Chriſt, ver. 27. it is becauſe through him both all good gifts are conuaied to vs (as water through a Conduit, from the fountaine) and all praifes are by him to be referred to God, that they may be gracious, 1. *Pet.* 2. 5. And therefore Turkes, Jewes, Pagans, which haue no true knowledge of Chriſt, they cannot worſhip the true God, nor giue him any praife which hee ſhall accept of: for he that hath not the Sonne, hath not the Father, and who ſo cometh to the Father not by the Son, ſhall neuer be received. Oh, how much are Chriſtians beholden to God for the knowledge of his Sonne? Thus farre of the duty of praifing God, and the manner how.

The

The arguments of his praise be these three, 1. from his power, 2. from his goodnesse, 3. his wisdom: First, hee commendeth his power, ver. 25. whereunto hee ascribeth their strengthening, wherein as he insinuateth their weaknesse, what neede they had of confirmation in respect of Sathans force, & their owne feeblenesse: so hee expressly teacheth that it is God alone who can make them able to stand and perseuer in this grace to the end, as hee said in Chap. 14. verse 4. For it is Gods might alone which excelleth the power of sin, the deuill, and the world, which bee stronger then the strongest in earth.

Howbeit from his naked power disioyned from his will, there is no comfort: but the *Romanes* were assured of Gods loue, by their calling and iustifying, &c. Therefore here is matter of comfort, that notwithstanding all the fiery darts of Sathan to which they were exposed continually, and all the fury of all the tyrants in the world which persecute the poore flocke set amidst Wolves; yet they shall be vpheld, because God which loueth them, hath might enough to vphold them. Also what *Paul* prayeth for, that they were certainly to hope for, beeing Gods Children, and the thing asked, necessary to their saluation. If any then be weake, runne to God, hide you vnder his powerfull protection; if any finde strength to continue, attribute the whole glory to God, who saith to the weake, be strong, and comforteth the feeble minded, shewing his power in greatest weaknesse, 2 *Cor.* 12. 9.

The next part of his praise is his goodnesse, manifested in the Gospell, (which is the preaching of Iesus Christ) the greatest outward mercy of God, as the instrument to worke grace within: wherein wee bee warned that our strengthening and corroboration of our hearts must bee drawne neither from humane reason, philosophy, traditions, and inuentions of men, no nor from the law of God, which discouers sinne, and directs to duty, but comforts nor against terrors within and without; but

from the Gospell preached, which is the power of God, to the establishing of the heart in faith. Therefore it should continually with great reuerence bee read, heard, studied, and mediated, as Gods arme to confirme vs to the end. Wee are further to note heere in few words the dignity of the Gospell, (so hee calls his owne Epistle, as Chap. 2. verse 16.) It is a doctrine of most singular worthinesse and value. It is extolled and set forth here by foure reasons, first by the obiect (Christ Iesus) in whom are shut vp all the treasures of wisdom. It is termed the preaching of Iesus Christ, not so much actuely which he preached, as passiuely being preached concerning him, as the matter and subiect of it, for the Gospell is a good word or message of Christ) and not onely the efficient cause and reuealer of it. *Paul* (lesse may other Ministers) taught neither himselfe nor from himselfe, but Christ by a reuelation from Christ, *Gal.* 1. 16.

Secondly, by the forme (a mystery reuealed now by the Scriptures of the Prophets) being before in the other ages precedent euen from the worlds beginning kept secret: of the acceptuons of the word mystery, looke Dialogue on *Rom.* 11. 25. Here it would be expounded of the vocation of the Gentiles (rather then § whole doctrine of Christ) according to *Ephes.* 3. 4. which heretofore was taught in some sort to the Iewes onely, and but to some of them, and obscurely in darke sentences and propheties that all nations should bee restored by Christ: yet in comparison of that cleare and bright knowledge which since Christ, hath shined from the beames of the word, it may be said to be kept secret, and to haue been hidden. Let men therefore so much the more prouoke themselves euen to reall and great thankfulness, by how much more grace is vouchsafed vs about that which the Fathers of the old Testament enioyed, or else to looke for the greater condemnation. Many kings & Prophets haue desired to see these daies, &c. Woe be to thee *Corazin*, if § great works, &c.

Learne

Learne yet moreouer both the antiquity of the Gospell (to quit vs from nouelties) and the harmony betweene it and the Prophets, in that by the Scriptures of the Prophets it is said now to be made manifest to vs, who ought therefore to study the Prophets with a purpose to learne Christ in them: flying popery as the new way, and holding vs to the doctrine of faith as the old and good way.

Thirdly, it is praised by the author (at the comandement of the euerlasting God) that is, according to the eternall counsell and disposition of God, who by his most high liberty and wisdom might shew this secret when and to whom, & how farre he himselfe would. The whole dispensation of the Gospell depends altogether vpon the good pleasure of God, who as he sheddeth his raine vpon one City and not vpon another, and in what measure, and with what fruite he thinkes good: so the doctrine of saluation is absolutely ordered by the appointment and comandement of God: mans wisdom and will here hath no stroke.

Fourthly, by the finall cause or end of the Gospell, which is, to call not a few but many, euen Iewes and Gentiles at one time or other, such as were giuen to Christ among them, vnto the obedience of faith, (that is) that they might beleue the promises of grace resting in them by faith, which is the most excellent obedience, and cause of all practicke obedience. See Dialogue on Chap. 1. ver. 5. and Chap. 10. verse 16. And thus lare of the description of the Gospell by the causes of it.

The third and last praise of God is, for his wisdom, [*To God onely wise*, verse 27.] as he is intituled, *1 Tim. 1. 17.* be-

cause wisdom is essentiall to God, and he is infinitely wise, knowing himselfe and all other things most exactly and with all perfection: also in wonderfull wisdom both making and moderating the world, being the very fountaine of all vnderstanding and prudence which shineth in any creature, Angels, or men: hence he is glorified by the title [onely wise God,] but especially for that admirable wisdom reuealed in the Gospell from himselfe in maruailous and most diuine discretion. For the better explication of this title, that sentence cited by *Paras* and *Peter Martyr* out of *Origen*, deserueth often to be read and thought on: Do not (saith he) so vnderstand God to be wise, as if wisdom had made him wise, as it happeneth amongst men (for men are wise accidentally by a separable quality, and by participation of wisdom:) God is not so, but as author and well-spring of all wisdom. For God is not wise by communication of anothers wisdom, but of himselfe he is so, and of him the onely wise God, all others criue their wisdom: worthily therefore it is written, to the onely wise God, for hee alone so ingendreth wisdom, as he is not by wisdom made wise.

This clause [*For euer*] in verse 27. noteth eternity to the end of the world, and euerlastingly without ceasing of the blessed Angels and Saints in heauen, blisse, and honour, and glory, will be ascribed to him that sitteth vpon the Throne, and to the Lambe. To whom as for all other mercies (which are innumerable) for the accomplishment of this our conference to the illustration & clearing of this darke Epistle in some measure for the instruction of the Church, be al praise & glory Amen.

FFNJS.

27 FEB

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